E. P. Kallsone

Digitized by the Internet Archive
in 2026 with funding from
Graduate Theological Union

https://archive.org/details/rationalillustra00char_0

Matth. XVIII. 19. 20. I. Cor. XI. 23. 24. 25. 26.

Vr. Gucht Sculp.

Printed for A. Bettesworth, H. Clements & C. Rivington.

H. Rathbone

A Rational ILLUSTRATION OF THE *Book of* COMMON PRAYER, AND Adminiſtration of the SACRAMENTS, AND OTHER RITES and CEREMONIES OF THE CHURCH, According to the Uſe of the Church of *ENGLAND*.

WHEREIN

LITURGIES in general are proved lawful and neceſſary, and an Hiſtorical Account is given of our own: The ſeveral TABLES, RULES, and KALENDAR are conſider'd, and the ſeeming Differences reconcil'd: All the RUBRICKS, PRAYERS, RITES, and CEREMONIES are explained, and compared with the LITURGIES of the Primitive Church: The Exact Method and Harmony of every OFFICE is ſhew'd, and all the material Alterations are obſerv'd, which have at any time been made ſince the firſt Common-Prayer-Book of King *Edward* VI. with the particular Reaſons that occaſion'd them.

THE WHOLE

Being the Subſtance of every thing material in all former RITUALISTS COMMENTATORS or others, upon the ſame Subject; collected and reduc'd into one continued and regular Method, and interſperſed all along with new Obſervations.

The THIRD EDITION, Much Enlarg'd and Improv'd throughout (but eſpecially as to the RUBRICKS) and now Compleated.

By CHARLES WHEATLY, M. A.
Late Fellow of St. *John Baptiſt*'s College in *Oxford*.

LONDON,
Printed for A. BETTESWORTH in *Paternoſter-Row*, W. and J. INNYS, and C. RIVINGTON in St. *Paul*'s *Church-Yard*. MDCC. XX.

beſt Endeavours to illuſtrate the Beauties of that excellent LITURGY, which can beſt endure the rougheſt Aſſaults of its ignorant Oppoſers; whilſt Examples, like Your Lordſhip's, of an exact Conformity to the Rules preſcrib'd by it, ſet it in a Light ſo exceedingly advantageous, and adorn it with all the Embelliſhments of a winning Practice.

WHEN Your Clergy and People were bereft of That Primitive Apoſtolical Prelate, Your Lordſhip's immediate Predeceſſor; after a juſt Incenſe of our Tears and Lamentations to the Memory of a BISHOP ſo deſervedly dear to us; the Choice of an incomparable Princeſs, then upon the Throne, ſoon directed our Thoughts to *Utrecht*, where YOUR LORDSHIP (like another *Irenæus*) was then compoſing the Differences of our Weſtern World, and employing Your Maſterly Skill, for which You had ſo long been famous, in ſettling the grand Affairs of EUROPE.

PRACTICAL Knowledge, built upon the ſolid Foundations of *Good Senſe* and *Learning*, muſt ever go into the Compoſition of a GREAT MAN's Character. This was ſoon diſcerned in Your Lordſhip, by that PRINCE, of Illuſtrious Memory, Who firſt drew You from the Shade of Life into a Scene of Action, and Publick Buſineſs; and Who, among many great Attainments, poſſeſſed none more eminent than the Knowledge of Mankind,

with

with a deep Inſight into the Talents and Capacities of thoſe whom He thought fit to employ in His important Tranſactions. The Poſt which He aſſigned to Your Lordſhip, He found You filled with ſuch ample Sufficiency, that when any of Your Diſpatches came to the Board, He always commanded the whole of them to be read to Him, and heard them with an Attention which beſpoke the Exactneſs of his own Judgment, as well as the Extent and Compaſs of Your Skill in Buſineſs.

THE *Stateſman* however in Your Lordſhip's Perſon did not ſpoil the *Eccleſiaſtick*; nor was the *Preacher*'s Character loſt in the *Embaſſador*'s: Since the ſure Report of Fame has informed us that both Parts were performed by You with an Addreſs and Diligence, which to thoſe who have not the Honour of a perſonal Acquaintaince with You, may appear incredible, when they conſider what different Talents are requiſite to the due Diſcharge of ſuch different Functions, and how ill the Refinements of Speculation do uſually conſiſt with the Groſs of Practice. But in YOU, My Lord, by a rare Felicity, even theſe interfering Qualifications were found concurring to as great a degree of Perfection, as if all Your Study had been laid out upon only one of them.

OUR late Excellent QUEEN (whoſe Memory will be precious to remoteſt Poſterity) had the ſame Sentiments with Her great Predeceſſor: And therefore Your Lordſhip conti-

nued in the ſame Scene in which He had firſt employ'd You; till a Negotiation of the higheſt Conſequence, call'd for ſuch a Head and ſuch a Heart as Yours to conduct and finiſh it. THEN we obſerv'd with an equal Mixture of Pleaſure and Admiration, the MITRE reſuming its antient Luſtre, ſtanding in the Councils of Princes, adjuſting their various Pretenſions, repairing the Breaches of a lamentable War, and ſtopping the Mouths of thoſe who ſeemed to delight in it, with a Spirit of Meekneſs and Gentleneſs, which, tho it might leave You ſome Oppoſers, could certainly make You no Enemies. We are now reaping the Fruits of that AUSPICIOUS TREATY, to which we apparently owe the undiſturb'd Acceſſion of His Preſent MAJESTY to the Throne of His Anceſtors; and after all Objections to it, are only contending to keep what You THEN gain'd for us, and doubt not either of our Security or our Glory, if we can re-eſtabliſh a Peace upon the BASIS whereon Your Lordſhip left it.

MEAN while You never forgot Your Relation to the Church in which You were called to be a MINISTER: But amidſt the various Employments of a Political Life, You found *always* Inclination, and *often* Leiſure, to conſult its Advantages, and to leave upon every part of it, which had any peculiar Title to Your Favour, ſome laudable Proofs of Your Generous and Publick Spirit. The Happy Place which

glories

glories in Your BIRTH *, will remain an illuſtrious Monument of Your early Piety; And the Seat of Learning which boaſts of Your EDUCATION †, muſt enroll Your Name in the Liſt of its chief Benefactors. Your Succeſſors alſo in the different *Stations* to which the well-deſerved Favour of the fore-mention'd Princes, by different Steps, advanced You, do and will reap the Benefit derived to them from ſuch a MUNIFICENT Predeceſſor. The *Deanary* of WINDSOR, by Your Lordſhip's elegant Improvements, was made fit to receive the Dignity of a *Coronet* ‖, without any Diminution to its Luſtre: And You were hardly fix'd in the Palace of BRISTOL, before it had an Earneſt of your further Intentions to repair and adorn it with Your uſual Generoſity: But from thence Your Lordſhip was ſoon called off into a Sphere of a wider Compaſs, and a more extenſive Influence, the fitter to engage your diffuſive Benefactions: And now You are heaping upon FULHAM the various Obligations which it had been taught to expect from thoſe former Inſtances of Your known Generoſity. And long may Your Lordſhip enjoy and adorn that delightful Habitation: But when for the Reward of your Piety you ſhall be removed from thence into a more

---

* CLESABY *in* YORKSHIRE, *where about* 30 *Years ago a Chapel was built and endow'd by his Lordſhip, and which has been lately improved by Him, both in its Building and Revenue.*

† ORIEL *College in* OXFORD, *where His Lordſhip has rais'd a new Building, and given ſeveral Exhibitions.*

‖ *Succeeded by the Right Honourable the Lord* Willoughby.

glorious

glorious Manſion, Your Name ſhall be *remember'd for the good Deeds that you have done for the Houſes of God, and the Offices thereof:* As Your Memory will be bleſſed throughout all Generations by the Pooreſt of the CLERGY within this Dioceſe, for Your liberal Contributions and pious Endeavours towards the Increaſe of their Scanty Maintenance.

NOR have the Influences of your Beneficent and Charitable Diſpoſition been limited to *Domeſtick* Examples, or confined within the narrow Compaſs of our *Britiſh* Iſland; Your Soul, My Lord, took a Flight beyond it, when in Your late celebrated Negotiation You made noble uſe of Your publick Character for the Advantage of the PROTESTANT NAME, and for the Deliverance of thoſe unhappy Captives, whoſe *Religion* was their Crime, and whoſe Puniſhment the *Gallies*, the worſt of Slavery.

ATTEMPTS we know have been made of late to wound the Church thro the Sides of Her Biſhops moſt zealouſly attach'd to Her Intereſt and Honour: And therefore whilſt You oppoſe the Progreſs of *Hereſy* and *Schiſm*; whilſt You inſiſt upon DISCIPLINE, and are ſteady to Your CHARACTER; whilſt You are an Encourager of Principles and Perſons leaſt apt to betray, moſt ready to promote, the true Service of RELIGION, and of our ESTABLISH'D Worſhip; we muſt expect ſome Arrows will be ſhot at Your Lordſhip from

from the Quiver of falſe and malicious Tongues. But Ill-Nature and Envy will miſs their Aim, when they take it at ſo vaſt a Diſtance; and Sterling Worth will ever abide the Teſt of the niceſt Scrutiny.

UNDER theſe Views the Main Body of Your *Clergy* have always ador'd the good Hand of Providence for giving them a BISHOP, whoſe paſt Behaviour exhibited ſo ſure a Proſpect to them of all future Advantages from an indulgent, wiſe, and well temper d Adminiſtration.

IN me, my Lord, who have a Heart full charg'd with theſe Sentiments, it would be a Crime unpardonable to ſlip the Opportunity now before me of declaring to the World, and to Your Lordſhip, what (as far as the narrow Sphere of my Obſervation enables me to judge) I take to be the general Apprehenſion of Your Clergy and People. ACKNOWLEDGMENT is the natural Tribute of Gratitude from every Member of a Community to its moſt eminent Benefactors: Under the Cover therefore of this publick Title, I humbly preſume to preſent Your Lordſhip with my Mite, which I beg Your Lordſhip, in Your wonted Goodneſs, not to eſtimate by the intrinſick Value of the Offering, but by the Zeal and Affection of him who makes it. Then from that imputed Merit which your favourable Acceptance ſhall thus transfer to it, I may reaſonably hope that the World will be the kinder both to this Work and

its Author; which will render me by a *ſpecial*, what I am already by a *general*, Obligation,

May it pleaſe Your Lordſhip,

YOUR LORDSHIP'S

Very Dutiful Son,

And moſt Obedient

Humble Servant,

Charles Wheatly.

THE PREFACE.

I AM at a loſs in what manner I am to addreſs the Reader in relation to the following Sheets; i. e. whether I am to beſpeak his Candour as to an entire new Book, or whether only the Continuance of it as to a new Edition of an old one. I have called it indeed the Third Edition in the Title-Page; tho' I think I had but little other reaſon for doing ſo, than my having twice publiſhed a Treatiſe upon the ſame Subject before. For ſcarce a fifth Part of what I here offer to the World was printed from either of the former Editions; nor had ſo much of them, as I have mentioned, been continued entire, had I foreſeen how little I ſhould have confin'd my ſelf to the reſt. But when it firſt went to the Preſs, I had no other Deſign than to have reprinted it exactly from the Second Edition; except that I had yielded to the Requeſt of the Bookſellers, who, being encourag'd by the quick Sale of two large Impreſſions in a ſmaller Size, were willing to run the hazard of printing one in the Form in which it now appears. This was all the Alteration I propoſed: Nor did I think of any other, till the Introductory Diſcourſe, the whole First Chapter, and great part of the Second, were worked off from the Preſs; which therefore, for the moſt part, ſtand juſt as they did before, and not in the Method into which I ſhould have thrown them, had I known from the beginning what Alterations I ſhould have made. However the Reader will have no reaſon to complain; ſince tho' the Form would have been different the Arguments notwithſtanding muſt have been much the ſame: And they ſure will appear to a better advantage by ſtanding

entire

entire, and in the Light they are ſet by the Authors themſelves, from whom I have borrow'd them, than if they had been broke into Comments *and* Notes, *and produc'd in* Parcels, *as the* Rubricks *would have requir'd: which was the Method I afterwards thought fit to perſue* *. *For when I obſerv'd at the Cloſe of the* Second Chapter (*which is upon the general* Rubrick *concerning* the Order for Morning and Evening Prayer) *that I had taken no notice* in what Part of the Church Divine Service ſhould be perform'd (*the Appointment of which was yet the principal Deſign of the firſt Part of that Rubrick*) *I not only found it neceſſary to add a new Section to ſupply that Defect, but taking the hint, to examine how I had managed* the Rubricks in general, *I perceived that I had been equally deficient in moſt of them; and that conſequently to make the Work truly uſeful, the like Additions would be neceſſary thro the whole.*

THE Occaſion of this Defect in my former Editions, was owing to a Neglect of thoſe Parts of our Offices in all who had writ upon the Liturgy before me: For as I never, till now, attempted any further than to give the Subſtance *and* Sum *of what others had treated of more at large; it could not be expected that the* Epitome, *or* Abridgment, *ſhould give more Light than the* Books, *from whence it was taken, ſupply'd. However, as I conſider'd the* Price *of this Edition would be conſiderably advanced above what it was before; I thought it but reaſonable to make the Purchaſer what Amends I was able, by putting it into his hands as* compleat *as I could.*

TO this end, I applied my ſelf, in the firſt Place, to the comparing our Liturgy, *as it ſtands at preſent, with the firſt Common-Prayer-Book of King* Edward VI. *and with all the* Reviews *that have been taken of it ſince; from whence, together with the Hiſtory of* compiling *it, and of the ſeveral* Alterations *it has undergone from time to time, I eaſily foreſaw the* Rubricks *would be beſt illuſtrated and explained. Nor have I found my ſelf diſappointed in the Advantage I*

---

* I deſire that what I have ſaid may be principally underſtood of the *Introductory Diſcourſe* (which is almoſt verbally tranſcrib'd from Dr. *Bennet's Brief Hiſtory of the joint Uſe of precompos'd ſet Forms of Prayer*) and of the *three firſt Sections* of the *ſecond Chapter*; for the former of which I am partly oblig'd to Biſhop *Beveridge's* Diſcourſe on *the Neceſſity and Advantage of Publick Prayer*, for the *ſecond* to Dr. *Cave's Primitive Chriſtianity*, and for the *third* to Mr. *Roberts's* excellent Sermon at the Primary Viſitation of the late Biſhop of *Exeter*, at *Oakhampton*. The two following Sections of that Chapter are pre ty much in the Method I afterwards obſerv'd, and ſo for the moſt part is the whole *firſt Chapter*; for the firſt Diviſion of which (concerning *the T bles and Rules*) I muſt not forget to repeat the Acknowledgments I formerly made to the Learned Dr. *Brett*.

propoſed:

propos'd: For I don't remember that I have met with a Difficulty thro' the whole Common Prayer, but what I have been enabled, by this Means, in some measure to remove.

AND whilst I was upon these Searches, it came into my Mind, from the extravagant Prices which the old Common-Prayer-Books have born of late, that it would not be unacceptable to the curious Reader, to note the material Differences between them: wherever therefore I met with any considerable Variations, I have also been diligent to transcribe them at large, and to give the reason of the several Changes; another Improvement which I thought would be looked upon to be so much the more useful, as it furnished me with Occasions of enquiring into several antient Usages of the Church, and of shewing how far we have advanced to, or gone back from, the Primitive Standard, since our first Reformation.

THESE are the two principal Alterations which I have observ'd; and tho' these perhaps may seem but slight at first mentioning, yet I can assure the Reader, that from my first laying the Design, I found that instead of what I had at first undertaken, which was only the supervising a few Sheets as they were worked off; I had now an entire new Work upon my Hands, and that I was to prepare for, as well as to correct from, the Press. New Additions I perceived were necessary to be made almost in every Page, and where the old Matter was continued, it was to be often transpos'd, and to be worked up again in different Parts of the Book. So that neither of my former Editions was from the time abovemention'd, of any other use to me in the compiling of this, than any of the Authors that lay open before me: Except that what was scatter'd in different Books, which treat some of them of one thing, and some of another; I generally found ready collected in my own, which therefore for the most part sav'd me the trouble of new weaving the Materials which others have supply'd. Not that I took any Advantage from hence to spare myself the Pains of reading over again the several Authors themselves; for I don't know that there is a single Piece on the Subject, how inconsiderable soever, but what I have given a fresh Review, and with the utmost Care, that not a Hint should escape me, which I judg'd would be any ways worth Observation. And yet I dare affirm that the whole that I have borrow'd from all who have writ professedly upon the Common Prayer, does not amount to near a fourth Part of what the following Sheets contain. Nor will it seem incredible that every thing that is pertinent to this present Design,

ſhould be reduced into ſo narrow a Compaſs as I have mention'd; when it is conſider'd that tho the Authors I have made uſe of are numerous, yet the Matters they treat of are generally the ſame; that ſome of them have printed the Liturgy *itſelf, as well as their Explanations and Comments upon it; that they are moſt of them but ſmall; and that in the two that are voluminous (Dr.* Comber *and Dr.* Nichols) *ſcarce an eighth part of either of them come within the Limits I have confin'd myſelf to here. The Bulk of the former conſiſts in large* Paraphraſes *and* practical Diſcourſes, *which I have wholly paſs'd by: And if the Latter has done nothing in a* practical way, *yet the Repetition of his* Paraphraſes, *where the ſame Forms return in different* Offices, *together with his enlarging upon Subjects that a Reader would never think to look for in an* Illuſtration of the Common-Prayer; *have very much contributed to ſwell his Work with Materials that I judg'd might very well be ſpared, without any danger of its being thought a Defect: Eſpecially ſince the Omiſſion of them has made room for the enlarging upon other Points much more pertinent to the Subject of the Book, and which indeed make the principal Part of the whole, tho' moſt of them are touched upon but lightly, if at all, in any former direct* Expoſition of the Liturgy. *To name all the Particulars, would be more pompous than uſeful; and therefore I ſhall only obſerve in general, that wherever I have known any Point I was to mention, handled more particularly by Authors who have made it their principal View; I have always had recourſe to them, and taken the liberty of borrowing whatever contributed to the perfecting my Scheme.*

IN ſuch Caſes I have generally given notice in the Margin *to whom I have been beholden; tho' there is one thing perhaps in which I have been deficient, and that is, in not uſing the ordinary Marks of Diſtinction, when I have taken the* Words *as well as the* Thoughts *of my Author: For it has always been my Rule when I could not mend an Expreſſion, not to do it an Injury by changing it: And yet as I have frequently been forc'd to tranſpoſe the Order of his* Sentences, *and to blend and mix with them what my own Thoughts have ſupplied, it has often come to paſs, that when the Paragraph has been finiſh'd, I have queſtion'd whether the Author from whom moſt of it has been taken, would acknowledge it to be his own.*

AND thus I have given the Reader an Account, as well of my former Attempts on this Subject, as of the further Progreſs I have made

made upon it here; which I have done, not ſo much for the ſake of acquainting him with the old Editions, as of informing him more diſtinctly what it is he may look for in the new one. It will be a needleſs Caution I ſuppoſe to add, that I ſhall ſtand to nothing that I have ſaid before, any further than it agrees with the Contents of this: The Particulars indeed are but few, as far as I can remember, where my Notions are chang'd; but where they are, it is but common Juſtice to take my Sentiments from what I deliver upon maturer Judgment; and not to expect I ſhould always vindicate an Error or Miſtake, becauſe I once advanc'd it in a Juvenile Performance. I ſhould have very ill beſtow'd the Pains I have taken to review my original Papers (which was more a great deal than it coſt me at firſt to collect and compile them; and which has taken up as many Years as it would have done Months, had they been only reprinted as they were before) if they did not come out with ſome Improvements at laſt. Not that I am ſo vain as to think they are now without Faults and Imperfections: I am ſenſible there are many: I can only plead that none have willingly eſcaped me, and that wherever any have eſcap'd unwillingly, no body could have been more induſtrious to find them. For in order to this, I have not only during the tedious Delay that I have created to the Preſs, examin'd the Sheets upon every occaſion that called the Matter of them freſh to my mind; but have alſo importuned the Aſſiſtance and Corrections of ſuch Learned Friends as I knew were in no danger (except from too favourable an Indulgence to the Author) of overlooking the ſlighteſt Miſtakes. And wherever it has happen'd that either they or myſelf have diſcover'd any thing, that was material, amiſs; I have taken care to prevent the Reader's receiving any wrong Impreſſion, by cancelling the Pages, and printing others in the room of them. But where any Additions or Emendations of leſs Conſequence have been thought neceſſary; I have thrown them by themſelves in a few Sheets at the end; hoping the Reader will make them of uſe to the Book, by giving ſome Dot or ſlight Mark with his Pen where any of them are to come in.

AND this I take to be a proper Place to explain myſelf in relation to one Paſſage particularly, which I know has been thought to need the greateſt Amendment, tho I have let it ſtand without making any. And indeed an Explanation of it is ſo much the more needful, as it is not only judg'd to be indefenſible in itſelf, but alſo to be inconſiſtent with what I have ſaid in another part of the Book. The Paſſage I mean, is concerning the Abſolution in the daily Morning and Evening Service, which I have aſſerted to be an actual Conveyance

veyance of Pardon, at the very Inſtant of pronouncing it, to all that come within the Terms propoſed (*a*); *and again*, that it is more than DECLARATIVE, that it is truly EFFECTIVE, inſuring and conveying to the proper Subjects thereof the very Abſolution or Remiſſion it ſelf (*b*). *This has been thought by ſome, from whoſe Judgment I ſhould be very unwilling to differ or recede, not only to carry the Point higher than can be maintained; but alſo to be irreconcileable with my own Notions of Abſolution, as I have deſcrib'd them upon the Office for the* Viſitation of the Sick, *where they are thought to be more conſiſtent with Scripture and Antiquity. I have there endeavoured to ſhew that* there is no ſtanding Authority in the Miniſters of the Goſpel to pardon and forgive Sins immediately and directly in relation to God, and as to which the Cenſure of the Church had been in no wiſe concern'd (*c*): *And again*, that no Abſolution pronounced by the Church, can cleanſe or do away our inward Guilt, or remit the eternal Penalties of Sin, which are declared to be due to it by the Sentence of God; any further than by the Prayers which are appointed to accompany it, and by the uſe of thoſe Ordinances to which it reſtores us, it may be a Means, in the end, of obtaining our Pardon from God himſelf, and the Forgiveneſs of Sin as it relates to him (*d*). *Theſe Paſſages I acknowledge, as they are ſeparated from their Contexts, and oppos'd to one another, ſeem a little inconſiſtent and confuſedly expreſſed: but if each of them are read in their proper Places, and with that Diſtinction of Ideas which I had framed to myſelf when I writ them, I humbly preſume they may be eaſily reconciled, and both of them aſſerted with equal Truth. I deſire it may be remember'd that in the latter Place I am ſpeaking of a* judicial *and* unconditional *Abſolution pronounced by the Miniſter in an* Indicative *Form, as of* certain *Advantage to the Perſon that receives it. By this I have ſuppos'd the Church never intends to cleanſe or do away our* inward *Guilt, but only to exerciſe an* external *Authority, founded upon the Power of the* Keys; *which, tho' it may be* abſolute, *as to the inflicting and remitting the Cenſures of the* Church, *I could not underſtand peremptorily to* determine *the State of the Sinner in relation to* God. *And thus far I have the Happineſs to have the Concurrence of good Judges on my ſide; ſo that it is only in what I aſſert on the* Daily *Abſolution, that I have the Misfortune not to be accounted ſo clear. But with humble Submiſſion, I can ſee*

(*a*) Pag. 123.
(*b*) Pag. [123].
(*c*) Pag. 235.
(*d*) Pag. 236.

nothing there inconſiſtent with what I have ſaid on the other. The Abſolution *I am ſpeaking of is* conditional, *pronounced by the Prieſt in a* Declarative *Form, and limited to ſuch as* truly repent, and unfeignedly believe God's Holy Goſpel. *This indeed I have aſſerted to be* effective, *and that it* inſures *and* conveys, *to the proper Subjects thereof, the very Abſolution or Remiſſion itſelf: But then I deſire it may be remember'd that I attribute the Effect of it not to a* judicial *but to a* miniſterial *Act in the Perſon who pronounces it: But to ſuch an Act however as is founded upon the general Terms of the Goſpel, which ſuppoſe, if I miſtake not, that God always accompanys the Miniſtrations of the Prieſt, if there be no Impediment on the part of the People. And therefore when the Prieſt in the Name of God ſo ſolemnly declares to a Congregation that has been humbly confeſſing their Sins, and importuning the Remiſſion of them, that God does actually pardon all that* truly repent and unfeignedly believe; *why may not ſuch of them as* do *repent and believe, humbly preſume that their Pardon is ſealed as well as made known by ſuch Declaration?*

I AM ſure this Notion gives no Encouragement either of Preſumption *to the* Penitent, *or of* Arrogance *to the* Prieſt: *I have ſuppos'd that to receive any Benefit from the Form, the Perſon muſt come within the Terms required: And ſuch a one, tho' the Form ſhould have no Effect, is allow'd notwithſtanding to be pardon'd and abſolved. And the* Prieſt *I have aſſerted to act only miniſterially, as the Inſtrument of Providence, that he can neither withhold, nor apply, the Abſolution as he pleaſes, nor ſo much as know upon whom or upon how many it ſhall take effect; but that he only pronounces what God commands, whilſt God himſelf ratifies the Declaration, and ſeals the Pardon which he proclaims.*

IT is true indeed, it does not appear by the antient Liturgies, *that the Primitive Chriſtians had any ſuch Abſolution to be pronounc'd, as this is, to the Congregation in general. But yet if they had Abſolutions upon* any *Occaſion, and thoſe Abſolutions were ſuppos'd to procure a* Reconcilement with God *(neither of which I preſume will be thought to want a Proof) I ſee no reaſon why they may not be uſefully admitted (as they are with us) into the* Daily *and* Ordinary *Service of the Church. For allowing that the Perſons they were formerly us'd to, were ſuch as had incurr'd* Eccleſiaſtical Cenſure; *yet it is confeſſed that the Forms pronounced on thoſe Occaſions immediately*

reſpected the Conſcience *of the Sinner, and not the* outward Regimen *of the Church; that* They *were* inſtrumental *to procure the* Forgiveneſs of God, *whilſt the* Eccleſiaſtical Bond *was declar'd to be releas'd by an additional Ceremony of the* Impoſition of Hands (*a*). *If then Abſolutions, even in the earlieſt Ages, were thought to be* inſtrumental *to procure God's Forgiveneſs to ſuch Sins as had deſerv'd Eccleſiaſtical Bonds; why may they not be allow'd as inſtrumental and proper to procure his Forgiveneſs to Sins of daily Incurſion, tho' they may not be groſs enough, or at leaſt enough publick, to come within the Cognizance of Eccleſiaſtical Cenſures? If it be urged, that the antient Abſolutions were never* Declarative, *but either* Interceſſional *like the Prayer that follows the Abſolution in the Office appointed for the* Viſitation of the Sick, *or* Optative, *like the Form in our* Office of Communion; *I think it may be anſwer'd, that the* Effect *of the Abſolution does not at all depend upon the* Form *of it; ſince the Promiſes of God are either way applied, and it muſt be the Sinner's embracing them with Repentance and Faith that muſt make the Application of them effectual to himſelf.*

I HOPE this Explanation will juſtify my Notions upon the Daily *Abſolution, as well as reconcile them with what I have ſaid upon the other. I ſhall add nothing more in Defence of them, than that they ſeem fully to be countenanced by the Form itſelf (as I have ſhew'd at large upon the Place) and particularly by the Inhibition of* Deacons *from pronouncing it* (*b*): *which to me is an Argument that our Church deſign'd it for an* Effect, *which it was beyond the Commiſſion of a* Deacon *to convey. Not that I would draw an Argument from the Opinion of our Church, where that Opinion ſeems repugnant to* Scripture *or* Antiquity; *but where it does not appear to be inconſiſtent with either, I think Her Deciſion ſhould be allow'd a due Weight. Wherever I have found or ſuſpected her to differ from one or the other, the Reader will obſerve I have not cover'd or diſguis'd it, but on the contrary perhaps have been too haſty and forward, and too unguarded in my Remarks. But* TRUTH *was what I aimed at thro my whole Undertaking; which therefore I was reſolved at any Hazard to aſſert juſt as it appear'd to me. It is not at all indeed unlikely that in ſo many Points as the Nature of this Work has led me to conſider, ſome things may appear as Truths to* me, *which* Others, *who have better*

(*a*) See Dr. *Marſhall's* Penitential Diſcipline, *p.* 93, *&c.* See alſo the Forms of Abſolution in his Appendix, *Numb.* 4, 5, 6, 7.

(*b*) See *Pag.* 125.

Oppor-

Opportunities of enquiring into them, may find to be otherwiſe. And therefore I can only profeſs that I have not advanc'd any thing but what I have believ'd *to be true, and that if I am any where in an Error, I ſhall be always open to Conviction, let the Perſon that attempts it be Adverſary or Friend; ſince if* Truth *can be attained by any means at laſt, I ſhall not value from whom or from whence it proceeds: tho' I can't but ſay, the Satisfaction will be the greater if it appear on the Side which our Church has eſpouſed, notwithſtanding the Diſcovery may poſſibly demand ſome* Retractations *on my own part, which in ſuch a Caſe I ſhall always be ready to make, and think it a Happineſs to find myſelf miſtaken.*

IN the mean while, I requeſt that where I am allow'd to be right, I may not meet with leſs Favour, becauſe I have ſhew'd myſelf fallible; and particularly I wou'd importune my Reverend Brethren of the CLERGY *(upon whoſe Countenance the Succeſs of this Work muſt depend) that if the* Rubricks *eſpecially have been any where clear'd, and with proper Arguments enforc'd, they would join their Aſſiſtance to make my Endeavours of ſome Service to the Church. For it will be but of very little uſe to have illuſtrated the Rule, unleſs they alſo concur to make the Practice more uniform. And indeed I would hope that a ſmall Importunity would be ſufficient to prevail with them, when they ſee what Diſgrace their Compliances have brought both upon the Liturgy and themſelves; ſince not only the* Occaſional Offices *are now in ſeveral Places proſtituted to the Caprice of the People, to be us'd where, and when, and in what manner they pleaſe; but even the* Daily *and ordinary Service is more than the Clergy themſelves know how to perform in any Church but their own, before they have been inform'd of the particular Cuſtom of the Place.*

BUT I would not preſume to dictate to thoſe from whom it would much better become me to learn: And therefore nothing remains but to ſubjoin a Table of the Eccleſiaſtical Writers *I have had occaſion to cite. It is but ſeldom I have ſet down any Citations at large, becauſe I was willing to avoid all unneceſſary Means of ſwelling the Book. Beſides, I conſider'd, that tho' I ſhould cite them ever ſo diſtinctly, yet thoſe who underſtand not the Language they were written in, muſt take my Word for the Meaning of them at laſt: And thoſe who are capable of reading the* Originals, *I ſuppos'd, would turn to the Books themſelves for any thing they ſhould doubt of, how careful ſoever I ſhould have been in tranſcribing them; ſo that I thought it ſufficient*

to

to be exact in my References, as to the Tome, *and* Page, *and* Marginal Letter, *and then to insert a general Table at the Beginning, which should once for all shew the* Editions *that I have used* *. *The Reason of my adding a Column of the* Times *when the Writers flourish'd, was that my less learned Reader might gather from thence the Antiquity of the several* Rites *and* Ceremonies *I have had occasion to treat of, by consulting when those Authors lived who are produc'd in Defence of them.*

April 13. 1720.

---

* If I have any where made use of a different Edition, I have taken care to specify it in the Citation itself.

AN ALPHABETICAL INDEX OF THE Eccleſiaſtical WRITERS

Cited in the Following Book;

With the Times when they Flouriſh'd, and the Editions made uſe of.

Eccleſiaſtical Writers.	*Flouriſh'd. A. D.*	*Books.*	*Editions.*
Alcuin	780	De Offic. Divin.	Paris 1610.
Ambroſe	374	Opera Ed. Bened.	Paris 1686.
Arnobius	303	Adv. Gentes	Lugd. Bat. 1651.
Athanaſius	326	Opera Edit. Benedict.	Paris 1698.
Athenagoras	177	Legatio	by Dechair, Oxon. 1706.
Auguſtin	396	Opera Ed. Benedict.	Paris 1679.
Baſil the Great	370	Opera	Paris 1638.
Bernard	1115	Opera	Paris 1640.
Canons *called* Apoſtolical, *moſt of them compoſed before*	300		*By* Coteler, Antwerp. 1698.
Cedrenus	1056	Hiſtor. Compend.	Paris 1649.
Chryſoſtom	398	Opera Ed. Savil.	Eton. 1612.
Clemens of Alexandria	192	Opera	Paris 1629.
Clemens of Rome	65	Epiſtolæ	by Wotton, Cant. 1718.
Codex Theodoſianus	438		Lugd. 1665.
Conſtitutions *called* Apoſtolical, *about*	450		*By* Coteler, Antwerp. 1698.
Cyprian	248	Opera	by Fell, Oxon. 1682.
Cyril *of* Jeruſalem	350	Opera	by Mills, Oxon. 1703.
Dionyſius *of* Alexandria	254	Epiſt. adv. Paul. Samoſat.	Paris 1610.
Dionyſius *falſly called the* Areopagite	362	Opera	Paris 1615.
Durandus Mimatenſis	1286	Rationale	Lugd. 1612.
Durantus		De Rit. Eccleſ. Cathol.	Rom. 1591.
Epiphanius	368	Opera	Paris 1622.

Eccleſiaſtical Writers.	*Floruiſſ'd. A. D.*	*Books.*	*Editions.*
Euagrius Scholaſticus	594	Eccleſ. Hiſtor.	Paris 1673.
Euſebius	315	Opera	Paris 1659.
Gennadius Maſſilienſ.	495	De Eccleſ. Dogmat.	Hamb 1614.
Gratian	1131	Opera	Paris 1601.
Gregory the Great	590	Opera	Paris 1675.
Gregory Nazianzen	370	Opera	Paris 1630.
Gregory Nyſſen	370	Opera	Paris 1615.
Hierom or Jerom	378	Opera Edit. Ben.	Paris 1704.
Ignatius	101	Opera by Smith,	Oxon. 1709.
Irenæus	167	Adv. Hæreſes by Grabe,	Oxon. 1702.
Iſidore Hiſpalenſis	595	Opera	Paris 1601.
Iſidore Peleuſiota	412	Opera	Paris 1638.
Juſtin Martyr	140	Apol. 1. by Grabe, Opera	Oxon. 1700. Paris 1615.
Lactantius	303	Opera by Spark,	Oxon. 1684.
Micrologus	1080	De Eccleſ. Obſerv.	Paris 1610.
Minucius Felix	220	Octavius by Davis,	Cant. 1712.
Nicephorus Caliſtus	1333	Eccleſ. Hiſtor.	Paris 1630.
Optatus Milevitanus	368	Opera	Paris 1679.
Origen	230	Opera Latine	Paris 1604.
Paulinus	420	Lib. contr. Felic.	Paris 1610.
Paulus Diaconus	757	Opera	Paris 1611.
Polycarp	108	Ep. ad Philip. by Smith,	Oxon. 1709.
Pontius Diaconus	251	Vita St. Cypr. *before St.* Cyprian's Works.	Oxon. 1682.
Proclus	434	De Trad. Div. Lit.	Paris 1560.
Ruffinus	390	In Symbolum, *at the End of St.* Cyprian's *Works.*	
Socrates	439	Eccleſ. Hiſtor.	Paris 1668.
Sozomen	440	Eccleſ. Hiſtor.	Paris 1668.
Syneſius	410	Opera	Paris 1631.
Tatian	172	Orat. ad Græc. by Worth,	Oxon. 1700.
Tertullian	192	Opera by Rigaltius,	Paris 1675.
Theodoret	423	Opera	Paris 1642.
Theodoſius Junior. *See* Codex Theodoſianus.			
Theophilus ad Antiochen.	168	Ad Autolychum. by Fell,	Oxon. 1684.
Theophylact.	1077	Commentarii	Paris 1631.

COUNCILS

By *Labbee* and *Coſſart*, in 15 Tomes. Paris 1671.

Concil.	*A. D.*	*Concil.*	*A. D.*
Agathenſe	506	Neocæſarienſe	315
Aurelianenſe 1.	511	Nicenum 1. Gen.	325
Bracharenſe 1.	563	Orleance 1. *See* Aurelianenſe 1.	
Calchutenſe	787	Placentinum	1095
Carthaginenſe 3.	252	Quiniſextum in Trullo	692
Carthaginenſe 4.	253	Rhemenſe 2.	813
Conſtantinop. 2. Gen.	381	Sardicenſe	347
Conſtantinop. 6. Gen. *See* Quiniſextum.		Toletanum 3.	531
Eliberitanum	305	Toletanum 4.	589
Gerundenſe 1.	517	Triburienſe	895
Laodicenum	367	Trullan. *See* Quiniſextum.	
Milevitan 1.	402	Vaſenſe 1.	442
		Vaſenſe 2.	529

The CONTENTS.

AN Introductory Diſcourſe, *ſhewing the Lawfulneſs and Neceſſity of a* National Precompos'd Liturgy. Page 1

An Appendix to the Introductory Diſcourſe, *concerning the Original of the* Common-Prayer-Book, *and the ſeveral* Alterations *which were afterwards made in it.* 24

CHAP. I.

Of the Tables, Rules, and Kalendar.

PART I. *Of the* Tables *and* Rules. 35
Sect. 1. *Of the* Rule for finding Eaſter. ibid.
2. *Of the* Golden Number. 43
3. *Of the* Epacts. 45
4. *Of the Cycle of the* Dominical Letters, *commonly call'd* the Cycle of the Sun. 50
5. *Of the* Table to find Eaſter for ever. 52

PART II. *Of the* Kalendar. 56
The Introduction. ib.
Of the Romiſh *Saints-Days and Holy-Days in general.* 57
Sect. 1. *Of the* Romiſh *Saints-Days and Holy-Days in* January. 58
2. *in* February. 60
3. *in* March. 61
4. *in* April. 63
5. *in* May. 65
6. *in* June. 68
7. *in* July. 69
8. *in* Auguſt. 71
9. *in* September. 73
10. *in* October. 75
11. *in* November. 77
12. *in* December. 80

CHAP. II.

Of the Firſt Rubrick.

The Introduction. 83
Sect. 1. *Of the* Preſcrib'd Times *of Publick Prayer.* 84
2. *Of* Churches, *or of Places ſet apart for the Performance of Divine Service.* 86
3. *Of the* Miniſters, *or Perſons officiating in Divine Service.* 96
4. *Of the* Miniſterial Ornaments. 104
5. *Of the* Place *appointed for the* Reading *of Morning and Evening Prayer.* 112

CHAP. III.

Of the Order for Morning and Evening Prayer daily throughout the Year.

The Introduction. 117
Sect. 1. *Of the* Sentences. 120
2. *Of the* Exhortation. 121
3. *Of the* Confeſſion. ib.
4. *Of the* Abſolution. 122
5. *Of the* Rubrick *after the Abſolution.* 126
6. *Of the* Lord's-Prayer. 127
7. *Of the* Reſponſes. 128
8. *Of the* xcvth Pſalm. 131
9. *Of the* Pſalms. 132
10. *Of the* Leſſons. 137
11. *Of the* Hymns in general. 144
12. *Of the* Hymns after the Firſt Leſſons. 145
13. *Of the* Hymns after the Second Leſſons. 147
14. *Of the* Apoſtles *Creed.* 149
15. *Of St.* Athanaſius's *Creed.* 152
16. *Of the* Verſicles before *the Lord's-Prayer.* 154
17. *Of the* Lord's-Prayer. 156
18. *Of the* Verſicles after *the Lord's-Prayer.* ibid.
19. *Of the Collects and Prayers in general.* 158
20. *Of the* three Collects *at Morning and Evening-Prayer.* 160
21. *Of the* Anthem. 161
22. *Of the Prayer for the* King. 163
23. *Of the Prayer for the* Royal Family. ibid.
24. *Of the Prayer for the* Clergy *and* People. 164
25. *Of the Prayer of St.* Chryſoſtom. 165
26. *Of* 2 Cor. xiii. 14. 166

CHAP.

CHAP. IV.

Of the Litany.

The Introduction, 167
Sect. 1. *Of the* Invocation. 171
2. *Of the* Deprecations. ib.
3. *Of the* Interceſſions. 175
4. *Of the* Supplications. 179
5. *Of the Prayer of St.* Chryſoſtom, *and* 2 Cor. xiii. 14. 182

APPENDIX to CHAP. IV.

Of the Occaſional Prayers and Thankſgivings.

Sect. 1. *Of the* Six firſt occaſional Prayers *in general.* 183
2. *Of the Prayers in the* Ember-Weeks. 184
3. *Of the* Prayer that may be ſaid after any of the former. 185
4. *Of the Prayer for the* High Court of Parliament. 186
5. *Of the Prayer for* all Conditions of Men. ib.
6. *Of the* Thankſgivings *in general.* 187

CHAP. V.

Of the Sundays and Holy-Days, and their ſeveral Collects, Epiſtles, and Goſpels.

The Introduction. 189
I. *Of* Sundays *in general.* ib.
II. *Of our* Saviour's Holy-Days *in general.* 191
III. *Of* Saints Days *in general.* 193
IV. *Of the Feſtivals obſerv'd by the Church of* England. 194
V. *Of the* Vigils *or* Eves. 196
VI. *Of Days of* Faſting *or* Abſtinence *in general.* 200
VII. *Of the* Collects, Epiſtles, *and* Goſpels *in general.* 203
VIII. *Of* Introits *in general.* 207
Sect. 1. *Of the Sundays in* Advent. 208
2. *Of the* Ember-Weeks. 209
3. *Of* Chriſtmaſs-Day. 211
4. *Of the Days of St.* Stephen, *St.* John, *and the* Holy Innocents. 213
5. *Of the* Sunday after Chriſtmaſs-Day. 215
6. *Of the* Circumciſion. ib.
7. *Of the* Epiphany. 216
8. *Of the* Sundays after the Epiphany. 217
9. *Of* Septuageſima, Sexageſima, *and* Quinquageſima *Sundays.* 218
10. *Of the Forty Days in* Lent. 220
11. *Of* Aſh-Wedneſday, *or the Firſt Day of* Lent. 222
12. *Of the* Sundays in Lent. 224
13. *Of the* Paſſion-Week. 225
14. *Of the* Thurſday *before* Eaſter. 227
15. *Of* Good-Friday. 228
16. *Of* Eaſter-Eve. 230
17. *Of* Eaſter-Day. 231
18. *Of the* Monday *and* Tueſday *in* Eaſter-Week. 233
19. *Of the* Sundays after Eaſter. 235
20. *Of the* Rogation-Days. 237
21. *Of* Aſcenſion-Day. 238
22. *Of the* Sunday after Aſcenſion-Day. 240
23. *Of* Whit-Sunday. 240
24. *Of the* Monday *and* Tueſday *in* Whitſun-Week. 243
25. *Of* Trinity-Sunday. 245
26. *Of the* Sundays from Trinity-Sunday to Advent. 247
27. *Of the* Immoveable Feaſts *in general.* 249
28. *Particular Obſervations on ſome of the* Immoveable Feaſts. 249

CHAP. VI.

Of the Order for the Adminiſtration of the Lord's Supper.

The Introduction. 255
Sect. 1. *Of the* Rubricks *before the Communion-Office.* 258
2. *Of the* Lord's Prayer. 266
3. *Of the Collect for* Purity. ib.
4. *Of the* Ten Commandments. 267
5. *Of the two Collects for the* King. ib.
6. *Of the* Collect, Epiſtle, *and* Goſpel. 268
7. *Of the* Nicene Creed. 269
8. *Of the* Rubrick *after the* Nicene *Creed.* 270
9. *Of the* Sermon. 271
10. *Of the* Offertory *or* Sentences, *and the* Rubricks *that follow.* 273
11. *Of the Prayer for* the whole State of Chriſt's Church. [280]
12. *Of the* Exhortations *on the Sunday or Holy Day* before *the Communion.* 281
13. *Of the* Exhortation at *the Communion.* 282
14. *Of the* Invitation. 283
15. *Of the* Confeſſion. ib.
16. *Of the* Abſolution. 284
17. *Of the* Sentences *of Scripture.* 285
18. *Of the* Lauds *and* Anthems. ib.
19. *Of the* Triſagium. 286
20. *Of the* proper Prefaces. ib.
21. *Of the* Addreſs. 288
22. *Of the Prayer of* Conſecration. 289
23. *Of the Form of* Adminiſtration. 295
24. *Of the* Lord's-Prayer. 300
25. *Of the* firſt Prayer *after the Lord's Prayer.* 301

Sect. 26. *Of the* Second Prayer *after the Lord's Prayer.* Page 301
27. *Of the* Gloria in Excelsis, *or Angelick Hymn.* ib.
28. *Of the* Final Blessing. 302
29. *Of the* Additional Prayers 303
30. *Of the* Rubricks *at the end of the Office.* ib.

CHAP. VII.

Of the Office for the Ministration of Publick Baptism of Infants.

The Introduction. 313
Sect. 1. *Of the* Rubricks *before the Office.* 321
2. *Of the* Preparative Prayers, *and* Exhortations *to be us'd before the Administration of Baptism.* 326
3. *Of the* Administration *of Baptism.* 331
4. *Of the* Concluding *Exhortations and Prayers.* 348

APPENDIX I. to CHAP. VII.

Of the Ministration of Private Baptism in Houses.

Sect. 1. *Of the* Rubricks *before the Office.* 351
2. *Of the* Ministration *of Private Baptism.* 352
3. *Of the* Service *to be perform'd at the Ministration of Private Baptism.* 356
4. *Of the Service to be performed when the Child is brought to* Church. 357

APPENDIX II. to CHAP. VII.

Of the Ministration of Baptism to such as are of Riper Years.

The Introduction. 359
Sect. 1. *Of some Particulars in* this *Form which differ from the* Others. 360

CHAP. VIII.

Of the Catechism.

The Introduction. 361
Sect. 1. *Of the* Form *and* Contents *of the Catechism.* 363
2. *Of the Rubricks after the Catechism.* 364

CHAP. IX.

Of the Order of Confirmation.

The Introduction. 367
Sect. 1. *Of the* Rubricks *before the Office.* 374
2. *Of the* Preparatory *Part of the Office.* 378
3. *Of the* Solemnity *of Confirmation.* 379
4. *Of the* Concluding Devotions. 383

CHAP. X.

Of the Form of Solemnization of Matrimony.

The Introduction. 385
Sect. 1. *Of the* Rubrick *concerning the* Banns. 386
2. *Of the* Rubrick *before the Preface.* 390
3. *Of the* Preface, *and* Charge, *and the several* Impediments *of Matrimony.* 393
4. *Of the* Espousals. 399
5. *Of the Solemnization of the* Marriage. 403
6. *Of the* Introites *or* Psalms. 413
7. *Of the Supplications and Prayers to be us'd at the* Lord's-Table. 414
8. *Of the* Exhortation. 415
9. *Of the last Rubrick.* 416

CHAP. XI.

Of the Order for the Visitation of the Sick.

The Introduction. 419
Sect. 1. *Of the* Salutation. 421
2. *Of the* Supplications *and* Prayers. 422
3. *Of the* Exhortation. 424
4. *Of the* Examination, *and* Exhortation *according to the Direction in the* Rubrick. 425
5. *Of the* Absolution, *and the* Collect *following.* 432
6. *Of the* Psalms *and* Blessing. 440
7. *Of the* Unction *prescrib'd by the first Common-Prayer-Book of King* Edward VI. 441
8. *Of the* Occasional *Prayers.* 448

APPENDIX to CHAP. XI.

Of the Communion of the Sick.

Sect. 1. *Of the General* Rubrick. 451
2. *Of the* Form of Administring. 456

CHAP. XII.

Of the Order for the Burial of the Dead.

The Introduction. 459

Sect. 1. *Of the* First Rubrick. Page 463
2. *Of the* Second Rubrick. 470
3. *Of the* Sentences *to be us'd in going to the Church or Grave.* 474
4. *Of the* Psalms *and* Lesson. 476
5. *Of the* Devotions *and* Solemnity *to be used at the* Grave. 482

CHAP. XIII.

Of the Thanksgiving of Women after Child-Birth.

The Introduction. 489
Sect. 1. *Of the* Rubrick *before the Office.* 491
2. *Of the* Devotions. 492
3. *Of the* Last Rubrick. 497

CHAP. XIV.

Of the Commination.

The Introduction. 501
Sect. 1. *Of the* Rubrick *before the Office.* 503
2. *Of the* Preface, Denunciation, *and* Application. 505
3. *Of the* Penitential *Devotions.* 507

CHAP. XV.

Of the Form of Prayer for the Fifth of *November.*

The Introduct. 511
Sect. 1. *Of the Hymns*, Psalms, Lessons, Epistle, *and* Gospel. 512

CHAP. XVI.

Of the Form of Prayer for the Thirtieth of *January.*

Sect. 1. *Of the* Rubricks. 515
2. *Of the* Hymn, Psalms, Lessons, Epistle, *and* Gospel. 516

CHAP. XVII.

Of the Form of Prayer for the Twenty-ninth of *May.*

Sect. 1. *Of the* Rubricks. 521
2. *Of the* Hymn, Psalms, Lessons, Epistle, *and* Gospel. 523

CHAP. XVIII.

Of the Form of Prayer for the First of *August.*

The Introduction. 527
Sect. 1. *Of the* Hymn, Psalms, Lessons, Epistle *and* Gospel. 528

ADDITIONS and EMENDATIONS. 532

A

RATIONAL ILLUSTRATION

OF THE

Book of Common-Prayer, &c.

AN

Introductory Diſcourſe,

Shewing the Lawfulneſs and Neceſſity of a National Precompos'd Liturgy.

MOST of the Objections urg'd by the Diſſenters againſt the Church of England, to juſtify their Separation from it being levell'd againſt its Form and Manner of Divine Worſhip preſcrib'd in *The Book of Common-Prayer*, &c. are, in the following Diſcourſe, anſwer'd as full as its Brevity will permit: So that tho' the principal Deſign of this Book be to inſtruct ſuch as are Friends to our Church and Liturgy; yet it is not impoſſible but that, by the Bleſſing of God, it may in ſome meaſure contribute to the undeceiving ſome that are Enemies to both; (ſuch I mean as are diſaffected to the former, upon no other account than a prejudice to the latter;) eſpecially could we, by firſt convincing them of the Lawfulneſs and Neceſſity of National precompos'd Liturgies in general, prevail with them to take an impartial View of what is here offer'd in behalf of our own. To this end therefore, and to make the following Sheets of as general uſe as poſſible, I ſhall, by way of Introduction, endeavour to prove theſe three things, viz. Introduct.

Introduct.

I. FIRST, That the antient Jews, our Saviour, his Apoſtles, and the Primitive Chriſtians never join'd in any Prayers but precompos'd ſet Forms only.

II. SECONDLY, That thoſe precompos'd ſet Forms in which they join'd, were ſuch as the reſpective Congregations were accuſtom'd to, and throughly acquainted with.

III. THIRDLY, That their Practice warrants the Impoſition of a National precompoſed Liturgy.

I. FIRST, I am to prove that the antient Jews, our Saviour, his Apoſtles, and the Primitive Chriſtians, never join'd in any Prayers but precompos'd ſet Forms only. And this I ſhall do by ſhewing,

1. FIRST, That they did join in precompos'd ſet Forms of Prayer.

2. SECONDLY, That they never join'd in any other.

1. FIRST, I ſhall ſhew that the antient Jews, our Saviour, his Apoſtles, and the primitive Chriſtians, did join in precompos'd ſet Forms of Prayer.

1. TO begin with the Jews, we find that the firſt Piece of ſolemn Worſhip recorded in Scripture, is a Hymn of Praiſe, compos'd by *Moſes* upon the Deliverance of the Children of *Iſrael* from the *Egyptians*, which was ſung by all the Congregation alternately; by *Moſes* and the Men firſt, and afterwards by *Miriam* and the Women, Exod. 15. 1. 20, 21. which could not have been done, unleſs it had been a precompos'd ſet Form. Again, in the Expiation of an uncertain Murder, the Elders of the City which is next to the Slain, are expreſly commanded to ſay, and conſequently to join in ſaying, a Form of Prayer precompos'd by God himſelf, Deut. 21. 7, 8. And in Numb. 6. 22, &c. —chap. 10. 35, 36.—Deut. 26. 3, 5, &c. ver. 13, &c. are ſeveral other Forms of Prayer precompos'd by God, and preſcrib'd by *Moſes*; which tho' they were not to be join'd in by the whole Congregation, are yet ſufficient Precedents for the uſe of precompos'd ſet Forms. But farther, the Scriptures aſſure us, that *David* appointed the *Levites to ſtand every Morning to thank and praiſe the Lord, and likewiſe at Even*, 1 Chron. 23. 30. which Rule was obſerv'd in the Temple afterwards built by *Solomon*, and reſtor'd at the building of the ſecond Temple after the Captivity; Neh. 12. 24, 45, 46.

46. Laſtly, the whole *Book of Pſalms* were Forms of Prayer and Praiſe, endited by the Holy Ghoſt for the joint uſe of the Congregation; as appears as well from the Titles of ſeveral of the Pſalms (*a*) as from other Places of Scripture (*b*).

INNUMERABLE Proofs might be brought, both antient and modern, that the Jews did always worſhip God by precompos'd ſet Forms; but the World is fully ſatiſfy'd of this Truth, from the concurrent Teſtimonies of *Joſephus*, *Philo*, *Paul Fagius*, *Scaliger*, *Buxtorf*, and *Selden in Eutychium*. The Reader may conſult two learned Men of our own, viz. Dr. *Hammond* (who both proves that the Jews us'd ſet Forms, and that their Prayers and Praiſes, &c. were in the ſame order as our (*c*) Common-Prayer) and Dr. *Lightfoot*, who not only aſſerts they worſhip'd God by ſtated Forms, but alſo ſets down both the Order and Method of their Hymns and Supplications (*d*). So that there is no more reaſon to doubt of their having and uſing a precompos'd ſettled Liturgy, than of our own having and uſing the Book of Common-Prayer, *&c.* and of its conſiſting of precompos'd ſet Forms. We ſhall therefore proceed in the next Place to enquire into the Practice of our Saviour, his Apoſtles, and the Primitive Chriſtians.

AND, 1ſt, for our *Saviour*, there is not the leaſt doubt to be made but that he continu'd always in Communion with the Jewiſh Church, and was zealous and exemplary in their publick Devotions; and conſequently took all Opportunities of joining in thoſe precompos'd ſet Forms of Prayer, which were daily us'd in the Jewiſh Congregations, as the learned Dr. *Lightfoot* has largely prov'd (*e*). And we may be ſure, that had not our Saviour very conſtantly attended their publick Worſhip, and join'd in the Devotions of their Congregations; the Scribes and Phariſees, his bitter and implacable Enemies, and great Zealots for the Temple-Service, would doubtleſs have caſt it in his teeth, and reproach'd him as an ungodly Wretch that deſpiſed Prayer, *&c.* But nothing of this nature do we find in the whole New Teſtament: and therefore had we no other grounds than theſe to go upon, we might ſafely conclude that

(*a*) *See* Pſal. 42. 44, *&c.* Pſal. 4. 5, 6, *&c.* Pſal. 92.

(*b*) 1 Chron. 16. 7. 2 Chron. 29. 30. Ezra 3. 10, 11.

(*c*) *View of the Directory*, pag. 136. *and his* Oxford *Papers*, p. 260. Vol. 1.

(*d*) *Dr.* Lightfoot's *Works*, Vol. 1. p. 922, 942, 946.

(*e*) Ibid. Vol. 2. Part 2. p. 1036, *&c.*

our

Introduct. our Bleſſed Saviour was a conſtant Attendant on the publick Service of the Jews, and conſequently that he join'd in precompos'd ſet Forms of Prayer.

AND, 2dly, as to the *Apoſtles* and our Lord's other Diſciples, their Practice was doubtleſs the ſame till our Saviour's Aſcenſion: after which, beſides that they did probably ſtill join, as before, in the Jewiſh Worſhip (*f*), which conſiſted of precompoſed ſet Forms; 'tis plain that they us'd precompos'd ſet Forms in their Chriſtian Aſſemblies, during the remainder of their Lives, as the Primitive Chriſtians alſo did in the following Ages: As will appear,

1. FROM their joining in the uſe of the Lord's Prayer.
2. FROM their joining in the uſe of Pſalms.
3. FROM their joining in the uſe of divers precompos'd ſet Forms of Prayer, beſides the Lord's Prayer and Pſalms.

1. THEY join'd in the uſe of the *Lord's Prayer*. And this is ſufficiently evident from our Saviour's having commanded them ſo to do: For whatever Diſpute may be made about the Word ὅτως in St. *Matthew* 6. 9. which is tranſlated not exactly but paraphraſtically [*after this manner*] but ought with greater accuracy to be render'd [*ſo*, or *thus*] (in which ſignification it is always uſed in the Septuagint Verſion of the Bible, as appears by comparing Numb. 6. 23.—23. 5.—Iſa. 8. 11.—28. 16.—30. 15.—37. 33. and ſome other Places, with Numb. 23. 16.—Iſa. 30. 12.—37. 21.—53. 3. For in the former Texts, ὅτω λέγει ὁ Κύριος, *thus ſaith the Lord*, bears the ſame ſignification as τάδε λέγει ὁ Κύριος, *this ſaith the Lord*, in the latter.) But yet, I ſay, if we ſhould grant that our Lord in this Place only propos'd this Prayer as a Directory and Pattern to make our other Prayers by; we ſhould ſtill find that afterwards, upon another occaſion, viz. when his Diſciples requeſted him to *teach them to pray, as* John *had alſo taught his Diſciples*, he preſcrib'd the uſe of theſe very Words; expreſly bidding them, *When ye pray, ſay, Our Father*, &c. Luke 11. 1, 2, &c. I ſuppoſe no body hath ſo mean an Opinion either of St. *John*'s or our Saviour's Diſciples, as to think they were ignorant how to pray: Therefore it is plain they could mean nothing elſe by their Requeſt, but that Chriſt would give them his peculiar Form, as a Badge of their belonging to him; according to the Cuſtom of the Jewiſh Doctors, who always taught their Diſci-

(*f*) *See* Acts 3. 1.—13. 15.—17. 2.

ples

ples a particular Form to add to their own (*g*) : ſo that either our Saviour inſtructed them to uſe this very Form of Words, or elſe he did not anſwer the Deſign of their Requeſts.

BUT 'tis objected, that " if our Lord had intended " this Prayer ſhould be us'd as a ſet Form, he would not " have added the *Doxology*, when he deliver'd it at one " time, as it is recorded in St. Matthew, and omit it, when " he deliver'd it upon another occaſion, as in St. Luke."

BUT to this we anſwer, That learned Men are much divided in their Opinions concerning the Doxology in St. *Matthew* : Some thinking it is, and others that it is not, a part of the Original Text. Whether it be or be not, we need not here diſpute, but argue with our Adverſaries upon either Suppoſition.

FOR, 1ſt, if they think it is not a part of the Original Text ; then their Objection is groundleſs : For there is nothing found in one Evangeliſt but what is alſo found in the other ; and the Form, as to the ſenſe of it, is exactly the ſame in both ; for tho' one or two Expreſſions may differ, yet the *Syriack* words, in which we know our Lord deliver'd it, are equally capable of both Tranſlations.

BUT, 2dly, if they think the Doxology is a part of the Original Text ; we anſwer, The Addition of it is as good an Argument againſt the Lord's-Prayer being a Directory for the Matter of Prayer, as it can be againſt its being an eſtabliſh'd ſet Form of Prayer. For we may ſay in the Language of our Adverſaries, if Chriſt had intended his Prayer for a Directory for the Matter of Prayer, he would not have given ſuch different Directions, ordering us to add a Doxology to the end of our Prayers at one time, and omitting that Order at another. If therefore the Addition of the Doxology be (as they muſt grant upon their own Principles) no Objection againſt its being a Directory for the Matter of Prayer ; then certainly it is no Objection againſt its being an eſtabliſh'd ſet Form. For the Difference of our Prayers will be every whit as great in following this Pattern, by ſometimes omitting, and ſometimes adding, a Doxology at the end of our Prayers ; as it can poſſibly be, by uſing the Lord's Prayer ſometimes with, and at other times without the Doxology. The utmoſt therefore that can be concluded

(*g*) *Dr.* Lightfoot, Vol. 2. pag. 158.

Introduct. from the Doxology's being a part of the Original Text in St. *Matthew* is this: That our Lord, tho' He commanded the uſe of the Lord's Prayer, does not inſiſt upon the uſe of the Doxology, but leaves it indifferent; or at moſt orders it to be ſometimes us'd, and ſometimes omitted, as our Eſtabliſh'd Church practiſes. But the other eſſential Parts of the Prayer are to be us'd notwithſtanding: It being very abſurd to omit the uſe of the whole, becauſe the latter part of it is not enjoin'd to be us'd conſtantly with the reſt.

BUT 'tis further objected, 1ſt, That "ſuppoſing our "Saviour did preſcribe it as a Form; yet it was only *for a* "*time*, till they ſhould be more fully inſtructed, and ena- "bled to pray by the Aſſiſtance of the Holy Ghoſt." And to urge this with the greater force, they tell us, 2ly, That "before Chriſt's Aſcenſion, the Diſciples *had asked nothing in* "*his Name*, John 16. 24. whereas they were taught, that "after his Aſcenſion they ſhould offer up all their Prayers "*in his Name*, John 14. 13. and chap. 16. 23. Now this "Prayer, ſay they, having nothing of his Name in it, "could not be deſign'd to be us'd after his Aſcenſion: and "accordingly they tell us, 3ly, That tho' we read in the "Acts of the Apoſtles of ſeveral Prayers made by the "Church, yet we find not any intimation, that they ever "us'd this Form (*b*)."

WHATEVER Reſemblances of Truth theſe Objections may ſeem to carry with them at firſt ſight; if we look narrowly into them, we ſhall find them to be grounded upon Principles as dangerous as falſe.

FOR, 1ſt, If, becauſe our Saviour hath not in expreſs Words commanded this Form of Prayer to be us'd for ever, we conclude that it was only preſcrib'd *for a time*; we muſt neceſſarily allow, that whatever Chriſt hath inſtituted without limitation of time, does not always oblige: and conſequently we may declare Chriſt's Inſtitutions to be null without his Authority, and at that rate cry down Baptiſm and the Lord's Supper for temporary Preſcriptions, as well as the Lord's Prayer.

IN anſwer to the 2d Objection, we may obſerve, that to pray *in Chriſt's Name*, is to pray in his Mediation, depending upon his Merits and Interceſſion for the Acceptance

(*b*) Chap. 1. 24. —2. 42.— 4. 24. —6. 6. —8. 15. —12. 12. —13. 3. —20. 36.

of

of our Prayers: and therefore Prayers may be offer'd up in Christ's Name, tho' we do not name him. And as for the Lord's Prayer, it is so fram'd that it is impossible to offer it up, unless it be in the Name of Christ: For we have no Right or Title to call God *OUR Father*, unless it be thro' the Merits and Mediation of Jesus Christ, who hath made us *Heirs of God, and joint Heirs with himself.* And therefore Christ's not inserting his own Name in his Prayer, does by no means prove that he did not design it for a standing Form. Introduct.

AND, 3ly, as to the Objection of the *Scriptures* not once intimating the use of this Prayer, in those Places where it speaks of others; we might answer, that we may as well conclude, from the Silence of the Scripture, that the Apostles did not baptize *In the Name of the Father, Son, and Holy Ghost*, as that they did not use this Prayer, since they had as strict a Command to do the one as the other. But, besides, in all those Places, except two, *viz.* Acts 1. 24. and chap. 4. 24. there is nothing else mention'd but that they pray'd; no mention at all of the Words of their Prayers: and therefore there is no reason why we should expect a particular Intimation of the Lord's Prayer. And as for those Prayers mention'd in the aforesaid Places, I do not see how they can prove from thence, that they were offer'd up in the Name of Christ.

BUT lastly it is objected, That "the Words of this "Prayer are improper to be used now; because therein we "pray that God's *Kingdom* may *come* now, which came ma-"ny Ages since, *viz.* at our Saviour's Ascension into Hea-"ven."

BUT in answer to this, I think it sufficient to observe, that tho' the Foundations of God's Kingdom were laid then, yet it is not yet compleated: For since we know that all the World must be converted to Christianity, and that the Jews, Turks, and Infidels still make up the far greater part of it; we have as much reason upon this account, to pray for the Coming of God's Kingdom now as ever. And if we consider those Parts of the World which have already embrac'd Christianity, I cannot think it improper to pray that they may sincerely practise what they believe; which conduces much more to the Advancement of God's Kingdom, than a bare Profession does without such Practice.

Introduct. SINCE therefore, from what has been ſaid, it appears that our Saviour preſcrib'd the Lord's Prayer as a ſtanding Form, and commanded his Apoſtles and other Diſciples to uſe it as ſuch; it is not to be ſuſpected but that they obſerv'd this Command: eſpecially ſince the Accounts which we have from Antiquity, do (tho' the Scriptures be ſilent in the matter) fully prove it to have been their conſtant Cuſtom; as appears by a numerous Cloud of Witneſſes, who conſpire in atteſting this Truth: of which I ſhall only inſtance in a few.

AND firſt *Tertullian* was, without all doubt, of Opinion, that Chriſt deliver'd the Lord's Prayer, not as a Directory only, but as a precompos'd ſet Form to be us'd by all Chriſtians. For he ſays, (*i*) *The Son taught us to pray, Our Father, which art in Heaven*; i. e. he taught us to uſe the Lord's Prayer. And ſpeaking of the ſame Prayer, he ſays, *Our* (*k*) *Lord gave his new Diſciples of the New Teſtament, a new Form of Prayer.* He calls it (*l*), *The Prayer appointed by Chriſt*, and (*m*) *The Prayer appointed by Law* (for ſo the word *legitima* muſt be render'd) and *the ordinary* (i. e. the uſual and cuſtomary) *Prayer, which is to be ſaid before our other Prayers; and upon which, as a Foundation, our other Prayers are to be built*: and tells us (*n*), that *the uſe of it was ordain'd by our Saviour.*

NEXT, St. *Cyprian* (*o*) tells us, that *Chriſt himſelf gave us a Form of Prayer, and commanded us to uſe it; becauſe when we ſpeak to the Father in the Son's Words, we ſhall be more eaſily heard*; and that (*p*) *there is no Prayer more ſpiritual or true than the Lord's Prayer.* And therefore he (*q*) moſt earneſtly exhorts Men to the uſe of it as often as they pray.

AGAIN, St. *Cyril* of *Jeruſalem* calls it (*r*) *the Prayer which Chriſt gave his Diſciples*, and (*s*) *which God hath taught us.*

ABOUT the ſame time *Optatus* takes it for granted, that 'tis commanded (*t*).

AFTER him St. *Chryſoſtom* calls it (*u*), *the Prayer enjoin'd by Laws, and brought in by Chriſt.*

IN the ſame Century St. *Auſtin* tells us (*x*) that *our Saviour gave it the Apoſtles, to the intent that they ſhould uſe it*;

(*i*) Adv. Praxeam, c. 23. p. 514. A.
(*k*) De Orat. c. 1. p. 129. A.
(*l*) Ibid.
(*m*) Ibid. c. 9. p. 133. B.
(*n*) Ibid. A.
(*o*) De Orat. Domin. p. 139.
(*p*) Ibid.
(*q*) Ibid. p. 139, 140.
(*r*) Catech. Myſtag. 5. §. 8. p. 298. lin. 12, &c.
(*s*) Ibid. §. 15. p. 300. lin. 24.
(*t*) De Schiſmate Donatiſt. l. 4. p. 88.
(*u*) Hom. 2. in 2 Cor. Tom. 3. p. 553. lin. 21, 22.
(*x*) Ep. 157. Tom. 2. col. 543. B. & Serm. 58. Tom. 5. col. 337. D. E.

that

that *he taught it his Disciples himself, and by them he taught it us*; that *he dictated it to us, as a Lawyer would put Words in his Client's Mouth*; that *it is necessary for all*, i. e. *such as all were bound to use*; and that *we cannot be God's Children unless we use it.* Introduct.

LASTLY, St. *Gregory Nyssen* says (*y*), that *Christ shew'd his Disciples how they should pray, by the Word's of the Lord's Prayer.* And *Theodoret* assures us (*z*), that *the Lord's Prayer is a Form of Prayer,* and that *Christ has commanded us to use it.* But Testimonies of this kind are numberless.

IF therefore the Judgment of the antient Fathers may be rely'd on, who knew the Practice of the Apostles much better than we can pretend to do; we may dare to affirm that the Apostles did certainly use the Lord's Prayer: And if it be granted that they us'd it, we may reasonably suppose that they *join'd* in the Use of it. For, besides that it is very improbable that a Christian Assembly should, in their publick Devotions, omit that Prayer which was the Badge of their Discipleship; the very Petitions of the Prayer, running all along in the plural Number, do evidently shew that it was primarily design'd for the joint use of a Congregation.

THAT the Christians of the first Centuries us'd it in their Assemblies, is evident from its being always us'd in the Celebration of the Lord's Supper (*a*), which for some Ages was perform'd every day (*b*). And St. *Austin* tells us in expres words (*c*), that *it was said at God's Altar every day.* So that without enlarging any more, I shall look upon it as sufficiently prov'd, that the Apostles and Primitive Christians did join in the use of the Lord's Prayer: which is one plain Argument that they join'd in the use of precompos'd set Forms of Prayer. Another Argument I shall make use of to prove it, is,

2. THEIR joining in the use of *Psalms.* For we are told, Acts 16. 25. that *Paul* and *Silas*, when they were in Prison, *pray'd and sang Praises to God.* And this we must suppose they did audibly, because *the Prisoners heard them,*

(*y*) De Orat. Domin. Orat. 1. Tom. 1. p. 712. B.

(*z*) Hæret. Fabul. lib. 5. cap. 28. Tom. 4. p. 316. B.

(*a*) Cyril. Hieros. *as before quoted in* (*r*) *and* (*s*) *in the foregoing Page.* Hieron. adv. Pelag. lib. 3. cap. 5. Tom. 2. p. 596. C. August. Epist. 149. Tom. 2. col. 505. C.

(*b*) Cyprian. de Orat. Domin. p. 147. Basil. Epist. 289. Tom. 3. p. 379. A. B.

(*c*) Serm. 58. cap. 10. Tom. 5. col. 342. F.

Introduct. and conſequently they would have diſturb'd each other, had they not united in the ſame Prayers and Praiſes.

AGAIN, St. *Paul* blames the *Corinthians*, becauſe, when they came together, *every one had a Pſalm, had a Doctrine, &c.* 1 Cor. 14. 26. Where we muſt not ſuppoſe that he forbad the uſe of Pſalms in publick Worſhip, any more than he did the uſe of Doctrines, &c. but that he is diſpleas'd with them for not having the Pſalm all together, i. e. for not joining in it; that ſo the whole Congregation might attend one and the ſame part of Divine Service at the ſame time. From whence we may conclude, that the uſe of Pſalms was a cuſtomary thing, and that the Apoſtle approv'd of it; only ordering them to join in the uſe of them, which we may reaſonably ſuppoſe they did for the future; ſince we find, by the Apoſtle's ſecond Epiſtle to them, that they reform'd their Abuſes.

THUS alſo in his Epiſtle to the *Epheſians*, chap. 5. 19. the Apoſtle exhorts them, *to ſpeak to themſelves with* Pſalms, *and* Hymns, *and* Spiritual Songs, *ſinging and making melody in their Hearts to the Lord.* And, Col. 3. 16. he bids them *teach and admoniſh one another in* Pſalms, *and* Hymns, *and* Spiritual Songs, *ſinging with Grace in their Hearts to the Lord.* From all which Texts of Scripture, and ſeveral others that might be alledg'd, we muſt neceſſarily conclude, that joint Pſalmody was inſtituted by the Apoſtles as a conſtant part of Divine Worſhip.

AND that the *Primitive Chriſtians* continu'd it, is a thing ſo notorious, that it ſeems wholly needleſs to cite any Teſtimonies to prove it: I ſhall therefore only ſpecify ſuch Places at the bottom of the Page (*d*), as will ſufficiently ſatisfy any that will think it worth their while to conſult them.

THE Practice therefore of the Apoſtles and Primitive Chriſtians in joining in the uſe of Pſalms, is another Intimation that they join'd in the uſe of precompos'd ſet Forms of Prayer. For tho' all Pſalms be not Prayers, becauſe ſome of them are not ſpoken to God; yet 'tis certain a great

(*d*) Plin. Epiſt. l. 10. Ep. 97. p. 284. Oxon. 1703. Euſeb. Eccl. Hiſtor. l. 5. c. 28. p. 196. A. Juſt. Mart. Epiſt. ad Zen. & Seren. p. 509. A. Cyril. Hieroſ. Catech. 13. §. 3. p. 180. lin. 9. &c. Catech. Myſtag. 5. §. 17. p. 300. lin. 34. &c. Socrat. Hiſt. Eccl. l. 2. c. 11. p. 89. A. Athanaſ. ad Marcellin. Epiſt. §. 27. Tom. 1. Part. 2. p. 999. B. *All theſe and many others mention the Church's uſing Pſalms in the publick Aſſemblies, as a Practice that had univerſally obtain'd from the Times of the Apoſtles.*

part of them are, becauſe they are immediately directed to him, as is evident, as well from the Pſalms of *David*, as from ſeveral Chriſtian Hymns (*e*). And conſequently the Apoſtles and Primitive Chriſtians, by jointly ſinging ſuch Pſalms in their Congregations, did join in the uſe of precompos'd ſet Forms of Prayer. It only remains then that I prove, Introduct.

3. THAT they join'd in the uſe of *divers precompos'd ſet Forms of Prayer*, beſides the Lord's Prayer and Pſalms.

AND, 1ſt, as to the *Apoſtles*, we are told that *Peter* and *John*, after they had been threatned, and commanded not to preach the Goſpel, *went to their own Company, and reported all that the Chief Prieſts and Elders had ſaid unto them. And when they heard that, they lift up their Voice to God with one accord, and ſaid, Lord, thou art God, &c.* Acts 4. 23, 24.

NOW in this place we are told, that *the whole Company lift up their Voice with one accord, and ſaid* (i. e. they join'd all together with audible Voices in uſing theſe words) *Lord, thou art God, &c.* which they could not poſſibly have done, unleſs the Prayer they us'd was a precompos'd ſet Form. For whatever may be ſaid in favour of joining mentally with a Prayer conceiv'd extempore; I ſuppoſe no body will contend that it is poſſible for a conſiderable Congregation to join vocally or aloud, as the Apoſtles and their Company are here ſaid to have done, in a Prayer ſo conceiv'd.

BUT ſome may object, That "tho' it is affirm'd that "the whole Company lift up their Voice, and ſaid the Prayer "here mention'd; yet it is poſſible that one only might do "ſo in the name of all the reſt, who join'd mentally with "him, tho' not in an audible manner." To this we anſwer; That the Scripture never attributes that to a whole Congregation or Multitude, which is literally true of a ſingle Perſon only, except in ſuch Caſes, where the thing related requires the Conſent of the whole Multitude, but could not conveniently be perform'd or done by every one of them in their own Perſons. But I ſuppoſe no Man will pretend either that it was impoſſible for the Apoſtles and their Company to lift up their Voice, and ſay the Prayer recited in the Context, or that God could not hear or underſtand them when ſpeaking all together.

(*e*) *As St.* Ambroſe's Te Deum, *and the like.*

BUT

Introduct.

BUT that which puts the matter out of all doubt, is the following Conſideration: viz. That the Company is not barely ſaid to have lift up their Voice, but to have lift it up [ὁμοθυμαδὸν] *with one accord*, or all together; which Adverb is ſo plac'd, that it cannot be join'd to any other Verb than ἦραν; and nothing is more evident than that this Adverb implies and denotes a Conjunction of Perſons: And conſequently, ſince it is here apply'd to all the Company, and particularly to that Action of theirs, *viz.* their lifting up their Voice; 'tis manifeſt that they did all of them lift up their reſpective Voices, and that they could not be ſaid to have lift up their Voices in that ſenſe which this Objection ſuppoſes, *viz.* by appointing one Perſon to lift up his ſingle Voice for them all. For if they did ſo, then the Hiſtorian's words muſt ſignify, that *the whole Congregation lift up their Voice together, by appointing one Man to lift up his particular Voice in conjunction with himſelf alone*; which is ſuch Nonſenſe as cannot without Blaſphemy be imputed to an inſpir'd Writer. So that it is undeniably plain, that the Perſons, here ſaid to have been preſent, utter'd their Prayer all together, and ſpake all at the ſame time; and conſequently that the Prayer muſt be a precompos'd ſet Form.

IF any Perſon ſhould be ſo extravagant as to imagine, that "the whole Congregation was inſpir'd at that very in-"ſtant with the ſame words; and conſequently that they "might all of them break forth at once, and join vocally "in the ſame Prayer, tho' it were not precompos'd;" we need only reply, that this Aſſertion is utterly groundleſs, having neither any ſhew of Reaſon, nor ſo much as one Example in all Hiſtory to warrant it.

BUT it may perhaps be objected, that "the Apoſtles "and their Company could have no notice of this un-"foreſeen Accident; and therefore could not be prepar'd "with ſuch a precompos'd ſet Form of Thankſgiving; "and that it was utter'd ſo ſoon after the relation of what "had befallen the Apoſtles, that if it had been compos'd "upon that occaſion, it ſeems impoſſible that Copies of "it ſhould have been deliver'd out for the Company to be "ſo far acquainted with it, as immediately to join vocally "in it." To which we anſwer; (1.) That ſince we have evidently prov'd, from their joining vocally in it, that it muſt have been a precompos'd ſet Form; it lies upon our Adverſaries to anſwer our Argument, more than it does upon

on us to account for this Difficulty. For a Difficulty, tho' it could not be eaſily accounted for, is by no means ſufficient to confront and overthrow a clear Demonſtration. But, (2.) this Difficulty is not ſo great as it may at firſt appear: For there is nothing in the whole Prayer, but what might properly be us'd every day by a Chriſtian Congregation, ſo long as the Powers of the World were oppoſing and threatning ſuch as preach'd the Goſpel, and the miraculous Gifts of the Holy Ghoſt were continu'd in the Church. So that thoſe who think this Prayer to have been conceiv'd and us'd on that Emergency only, and never either before or after; do, in reality, beg the Queſtion, and take that for granted which they cannot prove. For the Scripture ſays nothing like it, nor do the Circumſtances require it: And therefore 'tis very probable that it was a ſtanding Form, well known in the Church, and frequently us'd, as Occaſion offer'd. And conſequently, upon this Occaſion, on which 'tis manifeſt it was highly ſeaſonable and proper, they immediately brake forth, and vocally utter'd, and jointly ſaid it; and perhaps added it to their other daily Devotions, which, we may very well ſuppoſe, they us'd at the ſame time, tho' the Hiſtorian takes no notice of it.

THERE remains ſtill another Objection, which may poſſibly be made; *viz.* that "the Holy Scriptures, when "they relate what was ſpoken, eſpecially by a Multitude, "do not always give us the very Words that were ſpoken, "but only the Senſe of them. And accordingly in this "Inſtance, perhaps the Congregation did not jointly offer "up that very Prayer which is recorded Acts 4. 24, &c. "but when they had heard what the Apoſtles told them, "they might all break out at one and the ſame time into "vocal Prayer, and every Man utter Words much to the "ſame purport, tho' they might not join in one and the "ſame Form." But to remove this Objection, we need only reflect upon the intolerable Confuſion ſuch a Practice muſt of neceſſity cauſe. For that they all pray'd vocally, has been evidently prov'd: If therefore they did not join in the ſame Prayer, but offer up every Man different Words, tho' to the ſame ſenſe; it muſt neceſſarily follow that the whole Company would, inſtead of uniting in their Devotions, interrupt and diſtract each other's Prayers.

HOW much more reaſonable then is it to believe, that the Apoſtles and their Company, who then pray'd all toge-

Introduct. ther vocally upon ſo ſolemn an Occaſion, did really uſe the ſame Prayer, and join in the ſame Words? And if ſo, then the Argument already offer'd, is a Demonſtration that they join'd in a precompos'd ſet Form of Prayer, beſides the Lord's Prayer and Pſalms.

AND that the *Primitive Chriſtians* did very early uſe precompos'd ſet Forms in their publick Worſhip, is evident from the Names given to their publick Prayers; for they are called the *Common-Prayers* (*f*), *Conſtituted Prayers* (*g*), and *Solemn Prayers* (*h*). But that which puts the matter out of all doubt, are the *Liturgies* aſcrib'd to St. *Peter*, St. *Mark*, and St. *James*; which, tho' corrupted by latter Ages, are doubtleſs of great Antiquity. For, beſides many things which have a ſtrong reliſh of that Age; That of St. *James* was of great Authority in the Church of *Jeruſalem* in St. *Cyril*'s time, who has a Comment upon it ſtill extant (*i*); which St. *Jerom* ſays was writ in his younger Years (*k*): And it is not probable that St. *Cyril* would have taken the pains to explain it, unleſs it had been of general uſe in the Church; which we can't ſuppoſe it could have obtain'd in leſs than ſeventy or eighty Years. Now St. *Cyril* was choſen Biſhop of *Jeruſalem* either in the Year 349, or 351; to which Office, it is very well known, ſeldom any were promoted before they were pretty well in Years. If therefore he writ his Comment upon this Liturgy in his younger Years, we can't poſſibly date it later than the Year 340: and then allowing the Liturgy to have obtain'd in the Church about eighty Years, it neceſſarily follows that it muſt have been compos'd in the Year 260, which was not above 160 Years after the Apoſtolical Age. 'Tis declar'd by *Proclus* (*l*) and the ſixth General Council (*m*), to be of St. *James*'s own compoſing. And that there are Forms of Worſhip in it as antient as the Apoſtles, ſeems highly probable: For all the Form, *Surſum Corda*, is there and in St. *Cyril*'s Comment. The ſame is in the Liturgies of *Rome* and *Alexandria*, and in the Conſtitutions of *Clemens* (*n*), which all agree are of great Antiquity, tho' not ſo early as they pre-

(*f*) Κοιναὶ εὐχαί. Juſt. Mart. Apol. 1. c. 85. p. 124. lin. 28.
(*g*) Εὐχαὶ προσλαχθεῖσαι. Origen. cont. Celſ. l. 6. p. 312. Aug. Vindel. 1605.
(*h*) Preces Solennes. Cyprian. de Lapſ. p. 132.
(*i*) Catech. Myſtag. 5. à p. 295, ad p. 301.
(*k*) Catalog. Scriptor. Eccleſ. Tom. 1. p. 317. num. 123.
(*l*) De Trad. Div. Liturg. ap. Bonam de rebus Liturgicis, l. 1. c. 9. p. 157.
(*m*) Can. 32. Concil. Tom. 6. col. 1158. B.
(*n*) L. 8. c. 12. Tom. 1. p. 345. E.

tend:

tend: And St. *Cyprian*, who was living within an hundred Years after the Apoſtles, makes mention of it as a Form then us'd and receiv'd (*o*), which *Nicephorus* does alſo of the *Triſagium* in particular (*p*). We do not deny but that theſe Liturgies may have been interpolated in after-times: But That no more overthrows the Antiquity of the Ground-work of them, than the large Additions to a Building prove there was no Houſe before. It is an eaſy matter to ſay that ſuch Liturgies could not be St. *James*'s or St. *Mark*'s, becauſe of ſuch Errors or Miſtakes, and Interpolations of Things and Phraſes of latter Times. But what then? Is this an Argument that there were no antient Liturgies in the Churches of *Jeruſalem* or *Alexandria*; when ſo long ſince, as in *Origen*'s time (*q*), we find an entire Collect produc'd by him out of the Alexandrian Liturgy? And the like may be ſhew'd as to other Churches, which by degrees came to have their Liturgies much enlarg'd by the devout Additions of ſome extraordinary Men, who had the care of the ſeveral Churches afterwards: Such as were St. *Baſil*, St. *Chryſoſtom*, and others. So that, notwithſtanding their Interpolations, the Liturgies themſelves are a plain Demonſtration of the uſe of divers precompos'd ſet Forms of Prayer, beſides the Lord's Prayer and Pſalms, even in the firſt and ſecond Centuries. And that in *Conſtantine*'s time the Church us'd ſuch precompos'd ſet Forms, is evident from *Euſebius*, who tells us (*r*) of *Conſtantine*'s compoſing a Prayer for the uſe of his Soldiers; and in the next Chapter (*s*) gives us the words of the Prayer; which makes it undeniably plain that it was a ſet Form of Words. If it be ſaid that "*Conſtantine*'s compoſing a Form is a plain Evidence that at "that time there were no publick Forms in the Church;" we anſwer, that this Form was only for his *Heathen* Soldiers; for the Story tells us (*t*), that he gave his *Chriſtian* Soldiers liberty to go to Church. And therefore all that can be gather'd from hence is, that the Chriſtian Church had no Form of Prayers for Heathen Soldiers; which is no great wonder, ſince if they had, 'tis very unlikely that they would have us'd it. But that the Church had Forms of

---

(*o*) De Orat. Domin. p. 152.
(*p*) Hiſt. Eccleſ. l. 18. c. 53. Tom. 2. p. 883. B.
(*q*) Orig. in Jerem. Hom. 14. Vol. 1. p. 141. Edit. Huet. Rothomag. 1668.
(*r*) De vita Conſtant. l. 4. c. 19. p. 535. B.
(*s*) Ibid. c. 20. p. 535.
(*t*) Ibid. c. 18. p. 534. D.

Prayer,

Introduct. Prayer, is evident, becauſe the ſame Author calls the Prayers which *Conſtantine* us'd in his Court (Ἐκκλησίας Θεοῦ τρόπον, *according to the manner of the Church of* (*u*) *God*) εὐχὰς ἐνθέσμους, *authoriz'd Prayers*: which is the ſame Title he gave to that Form which he made for his Heathen Soldiers (*x*). And therefore if by the authoriz'd Prayers, which he preſcrib'd to the Soldiers, he meant a Form of Prayer, as 'tis manifeſt he did; then by the authoriz'd Prayers, which he us'd in his Court after the manner of the Church of God, he muſt mean a Form of Prayers alſo. And ſince he had a Form of Prayers in his Court after the manner of the Church, the Church muſt neceſſarily have a Form of Prayers too.

'TIS plain then that the Three firſt Centuries join'd in the uſe of divers precompos'd ſet Forms of Prayer, beſides the Lord's Prayer and Pſalms: After which (beſides the Liturgies of St. *Baſil*, St. *Chryſoſtom*, and St. *Ambroſe*) we have alſo undeniable Teſtimonies of the ſame (*y*). *Gregory Nazianzen* ſays that St. *Baſil compos'd Orders and Forms of Prayer* (*z*). And St. *Baſil* himſelf, reciting the manner of the publick Service that was us'd in the Monaſtical Oratories of his Inſtitution, ſays (*a*), that *nothing was therein done, but what was conſonant and agreeable to all the Churches of God.* The *Council* of *Laodicea* expreſly provides (*b*), *That the ſame Liturgy or Form of Prayer ſhould be always us'd, both at the ninth hour, and in the Evening, Can* 18. And this Canon is taken into the Collection of the Canons of the Catholick Church; which Collection was eſtabliſh'd in the *fourth General Council* of *Chalcedon* in the Year 451 (*c*); by which Eſtabliſhment the whole Chriſtian Church was oblig'd to the uſe of Liturgies, ſo far as the Authority of a General Council extends.

'TWERE very eaſy to add many other Proofs of the ſame kind, within the compaſs of time to which thoſe I have already produc'd do belong (*d*): But the Brevity of my Deſign only allows me to mention ſuch as are ſo obviouſly plain as to admit of no Objections. To deſcend into the following Ages, is not worth my while: For the

(*u*) Ibid. c. 17. p. 534. A.
(*x*) Ibid. c. 19. p. 535. B.
(*y*) *See St.* Chryſoſt. Homil. 18. in Ep. 2. ad Corinth. Tom. 3. p. 647. Concil. Carthag. 3. can. 23. Tom. 2. col. 1170. D. Concil. Milev. 2. can. 12. Tom. 2. col. 1540. E.
(*z*) Orat 20. in Baſil.
(*a*) Epiſt. 63. Tom. 2. p. 843. D.
(*b*) Concil. Tom. 1 col. 1500. B.
(*c*) Can. 1. Concil. Tom. 4. col. 756. B.
(*d*) *See Dr.* Bennet's *Hiſtory of the joint Uſe of precompos'd ſet Forms of Prayer, from* chap. 8. *to* chap. 16. *And Mr.* Bingham's *Antiquities of the Chriſtian Church*, Vol. 5. Book 13. chap. 5.

greateſt

greateſt Enemies to precompos'd ſet Forms of Prayer, do acknowledge, that in the fourth and fifth Centuries, and ever after, till the times of the *Reformation*, the joint uſe of them obtain'd all over the Chriſtian World. And therefore I ſhall take it for granted, that what has been already ſaid is abundantly ſufficient to prove that the antient Jews, our Saviour, his Apoſtles, and the Primitive Chriſtians, *did join* in the uſe of precompos'd ſet Forms of Prayer. I ſhall now proceed to prove, Introduct.

2. SECONDLY, That they *never join'd in any other*. And, 1ſt, That the antient Jews, our Saviour, and his Apoſtles never join'd in any other than precompos'd ſet Forms *before* our Lord's Reſurrection, may very well be concluded from our having no Ground to think they ever did. For as he that refuſes to believe a Matter of Fact, when 'tis atteſted by a competent number of unexceptionable Witneſſes, is always thought to act againſt the Dictates of Reaſon; ſo does that Perſon act no leſs againſt the Dictates of Reaſon, who believes a Matter of Fact without any Ground. And what Ground can any Man believe a Matter of Fact upon, but the Teſtimony of thoſe, upon whoſe Veracity and Judgment in the Caſe he may ſafely rely? But what Teſtimonies can our Adverſaries produce in this Caſe? They cannot pretend to any Proof (either expreſs or by conſequence) within this compaſs of time, of the joint uſe of Prayers conceiv'd extempore, becauſe there is not the loweſt degree of Evidence, or ſo much as a bare Probability of it. And therefore they muſt of neceſſity acknowledge that the antient Jews, our Saviour, and his Apoſtles never join'd in any other Prayers than precompos'd ſet Forms *before* our Lord's Reſurrection. It only remains therefore that I prove that they never join'd in any others *afterwards*.

AND here, as for our *Saviour*, we have no particular account of his praying, between the time of his Reſurrection, and that of his Aſcenſion, and therefore we can determine nothing of his joining therein. But as for the *Apoſtles* and *Primitive Chriſtians*, we may prove that they never join'd in any other than precompos'd ſet Forms after our Lord's Reſurrection, by the ſame way of reaſoning as we prov'd they never did before his Reſurrection. For unleſs our Adverſaries can bring ſufficient Authorities to prove that

Introduct. they join'd in the uſe of Prayers conceiv'd extempore, we may very reaſonably conclude they never did.

I KNOW indeed there are ſome Objections which our Adverſaries pick up from Words of like ſound, and, without conſidering the Senſe, or how the Holy Penmen us'd them, urge them for ſolid Arguments: But theſe my time will not permit me to examine, nor is it indeed worth my while. I ſhall only deſire it may be conſider'd, that nothing more betrays the Badneſs of a Cauſe than when groundleſs Suppoſitions are ſo zealouſly oppos'd to evident Truth (*e*).

I SHALL however mention one thing, which is of it ſelf a ſtrong Argument that the Apoſtles and Primitive Chriſtians did never join in any other than precompos'd ſet Forms of Prayer, *viz.* The *Difference* between precompos'd ſet Forms of Prayer, and Prayers conceiv'd extempore, is ſo very great; and the Alteration from the joint uſe of the one to the joint uſe of the other, ſo very remarkable; that 'tis utterly impoſſible to conceive that if the joint uſe of extempore Prayers had been ever practis'd by the Apoſtles and firſt Chriſtians, it could ſo ſoon have been laid aſide by every Church in the Chriſtian World; and yet not the leaſt notice to be taken, no oppoſition to be made, nor ſo much as a hint given, either of the Time or Reaſons of its being diſcontinu'd, by any of the antient Writers whatſoever: but that every Nation that has embrac'd the Chriſtian Faith, ſhould with a perfect Harmony, without one ſingle Exception (as far as the moſt diligent Search and Information can reach) from the Apoſtles Days to as low a Period of time as our Adverſaries can deſire, unite and agree in performing their joint Worſhip by the uſe of precompos'd ſet Forms only. Certainly ſuch an unanimous Practice of Perſons, at the greateſt diſtance both of Time and Place, and not only different, but perfecty oppoſite, in other Points of Religion, as well as their Civil Intereſts; is, as I ſaid, a ſtrong Argument that the joint uſe of precompos'd ſet Forms was fix'd by the Apoſtles in all the Churches they planted, and that by the ſpecial Providence of God it has been preſerv'd as remarkably as the Chriſtian Sacraments themſelves.

(*e*) *For further ſatisfaction, ſee* Dr. Bennet's *Diſcourſe of the Gift of Prayer, and his Hiſtory of the joint uſe of precompos'd ſet Forms of Prayer, chap.* 18.

MUCH

MUCH more might be added, but, that I am ſatiſfy'd, what has already been ſaid is enough to convince any reaſonable and unprejudic'd Perſon; and to thoſe that are obſtinate and biaſs'd, it is in vain to ſay more. I ſhall therefore proceed to ſhew,

II. SECONDLY, That thoſe precompos'd ſet Forms of Prayer, in which they join'd, were ſuch as the reſpective Congregations were *accuſtomed to*, and *throughly acquainted with*. And upon this I ſhall endeavour to be very brief, becauſe a little Reflection upon what has been ſaid, will effectually demonſtrate its Truth.

AND, 1ſt, as to the Practice of the antient Jews, our Saviour, and his Diſciples, it cannot be doubted but that they were accuſtom'd to, and well acquainted with thoſe precompos'd ſet Forms, which are contain'd in the *Scripture*: And as for their other additional Prayers, the very ſame Authors, from whom we derive our Accounts of them, do unanimouſly agree in atteſting, that they were of conſtant daily uſe; and conſequently the Jews, our Saviour, and his Diſciples, could not but be accuſtom'd to them, and throughly acquainted with them.

THE Matter therefore is paſt diſpute till the *Goſpel-State* commenc'd: And even then alſo it is equally clear and plain. For it has been largely ſhew'd that the Apoſtles and Primitive Chriſtians did conſtantly uſe the Lord's Prayer and Pſalms; whereby they muſt neceſſarily become accuſtom'd to them, and throughly acquainted with them.

BUT then it is objected, that "their other Prayers, "which made up a great part of their Divine Service, were "not ſtinted impos'd Forms, but ſuch as the Miniſters "themſelves compos'd and made choice of for their own "uſe in publick." But this may likewiſe be anſwer'd with very little trouble; becauſe the ſame Authorities, which prove that they were precompos'd ſet Forms, do alſo prove that the reſpective Congregations were accuſtom'd to them, and throughly acquainted with them. For ſince the whole Congregation did with one accord lift up their Voice in an inſtant, and vocally join in that Prayer which is recorded Acts 4. 24; ſince the publick Prayers which the Primitive Chriſtians us'd in the firſt and ſecond Centuries, were call'd *Common Prayers*, *Conſtituted Prayers*, and *Solemn Prayers*; ſince the Liturgy of St. *James* was of general uſe in the Church of

Introduct. of *Jeruſalem* within an hundred and ſixty years after the Apoſtolical Age; ſince the Church, in *Conſtantine*'s time, us'd *authoriz'd* ſet Forms of Prayer; ſince the Council of *Laodicea* expreſly provides, that *the ſame Liturgy be conſtantly us'd both at the ninth Hour, and in the Evening*; I ſay, ſince theſe things are true, we may appeal to our Adverſaries themſelves, whether it was poſſible, in thoſe and the like Caſes, for the reſpective Congregations to be otherwiſe than accuſtom'd to, and throughly acquainted with thoſe precompos'd ſet Forms of Prayer in which they join'd.

WE own indeed that, by reaſon the antient Chriſtians induſtriouſly conceal'd their Myſteries, Copies of their Offices of joint Devotion might not be common. And therefore (except the Lord's Prayer, which the Catechumens were taught before their Baptiſm, and the Pſalms, which they read in their Bibles) none were acquainted with their joint Devotions before they were baptiz'd, but were forced to learn them by conſtant Attendance upon them, and by the Aſſiſtance of their Brethren. But the Forms notwithſtanding were well known to the main Body of the Congregation; and thoſe very Perſons, who at firſt were Strangers to them, did, as well as others, by frequenting the publick Aſſemblies, attain to a perfect knowledge of them; becauſe they were daily accuſtom'd to them, and conſequently, in a very ſhort time, throughly acquainted with them. Which was the ſecond thing I was to prove. I come now in the laſt place to prove,

III. THIRDLY, That the Practice of the antient Jews, our Saviour, his Apoſtles, and the Primitive Chriſtians, warrants the Impoſition of a *National precompos'd Liturgy*: And this I ſhall make appear in the following manner.

1. THEIR Practice proves that a precompos'd Liturgy was conſtantly impos'd upon the *Laity*. For that, without joining in which 'twas impoſſible for the Laity to hold Church-Communion, was certainly impos'd upon the Laity. Now their Practice proves that 'twas impoſſible for the Laity to hold Communion with either the Jewiſh or Chriſtian Church, unleſs they join'd in a precompos'd Liturgy; becauſe the joint uſe of a precompos'd Liturgy was their particular way of Worſhip: and conſequently as many of the Laity as held Communion with them, muſt ſubmit to that

that way of Worſhip; and as many as ſubmitted to that way of Worſhip, had a precompos'd Liturgy impos'd upon them. Introduct.

2. THEIR Practice ſhews that a precompos'd Liturgy was *impos'd on the Clergy*; i. e. the Clergy were oblig'd to the Uſe of a precompos'd Liturgy in their publick Miniſtrations. For ſince the uſe of ſuch a Liturgy was ſettled amongſt them, 'twas undoubtedly expected from the reſpective Clergy, that they ſhould practiſe accordingly. For any one, that is in the leaſt vers'd in Antiquity, muſt know how ſtrict the Church-Governors were in thoſe times, and how ſeverely they would animadvert upon ſuch daring Innovators, as ſhould offer to ſet up their own Fancies in oppoſition to a ſettled Rule. So that it is no wonder if in the firſt Centuries we meet with no Law to eſtabliſh the uſe of Liturgies; ſince thoſe Primitive Patterns of Obedience look'd upon themſelves to be as much oblig'd by the Cuſtom and Practice of the Church, as they could be by the ſtricteſt Law. But we find that afterwards, when the Perverſeneſs and Innovations of the Clergy gave occaſion; the Governors of the Church did, by making Canons on purpoſe, oblige the Clergy to the uſe of precompos'd Liturgies, as may be ſeen in the 18th Canon of the Council of *Laodicea*: which, as I have ſhew'd, enjoin'd, that *the ſame Liturgy ſhould be us'd both at the ninth hour, and in the Evening*: which is as plain an Impoſition of a precompos'd Liturgy, as ever was or can be made. Thus alſo the ſecond Council of *Mela* enjoins (*f*), that *ſuch Prayers ſhould be us'd by all, as were approv'd of in the Council; and that none ſhould be ſaid in the Church, but ſuch as had been approv'd of by the more prudent ſort of Perſons in a Synod*: which is another as plain Impoſition of a precompos'd Liturgy as words can expreſs, even upon the Clergy.

BUT tho' neither Clergy nor Laity had been thus oblig'd; yet one would think that the Practice of all the antient Jews, our Bleſſed Saviour himſelf, his Apoſtles, and the whole Chriſtian World, for almoſt fifteen hundred years together, ſhould be a ſufficient Precedent for us to follow ſtill. We may be ſure, that had they not known the joint uſe of Liturgies to have been the beſt way of worſhipping God, they would never have practis'd it: But ſince they did

(*f*) *As before quoted in Note* (*y*), pag. 16.

Introduct. practiſe it, we ought in modeſty to allow their concurrent Judgments to be too great to be withſtood by any Perſon or Society of Men; and conſequently that their Practice warrants the Impoſition of a *Precompos'd* Liturgy.

AND if of a precompos'd Liturgy, it does for the ſame reaſon warrant the Impoſition of a *National* precompos'd Liturgy: For it appears from what has been ſaid upon my ſecond Head, that the precompos'd Liturgies of both Jews and Chriſtians, were ſuch as the reſpective Congregations were accuſtom'd to and throughly acquainted with: and therefore their Practice warrants the Impoſition of ſuch a precompos'd Liturgy, and conſequently of a National precompos'd Liturgy. For upon ſuppoſition that 'tis expedient for the Congregations to be accuſtom'd to, and throughly acquainted with the Liturgies, which they join in the uſe of; 'tis plain that a whole Nation may as well have the ſame Liturgy, as each Congregation may have a diſtinct one. And the Clergy of a whole Nation may as well reſolve in a Synod, or require by a Canon made to that purpoſe, that the ſame Liturgy ſhall be us'd in every part of the Nation; as leave it to the liberty of every particular Biſhop or Miniſter to chooſe one for his own Dioceſs or Congregation. Nor is ſuch an Impoſition of a National precompos'd Liturgy any greater Grievance to the Laity, than if each Paſtor impos'd his own precompos'd Liturgy or Prayer conceiv'd extempore on his reſpective Flock: Becauſe every precompos'd Liturgy or extempore Prayer is as much impos'd, and lays as great a Reſtraint upon the Laity, as the Impoſition of a National Liturgy. Nor, again, is the Synod's impoſing a National Liturgy any Grievance to the Clergy; ſince it is done either by their proper Governors alone, or elſe (eſpecially according to our *Engliſh* Conſtitution) by their proper Governors join'd with their own Repreſentatives. So that ſuch Impoſition, being either what they are bound to comply with in point of Obedience, or elſe an Act of their own Choice, cannot for that reaſon be any Hardſhip upon them.

SINCE therefore (to draw to a Concluſion) this Impoſition of a National precompos'd Liturgy is warranted by the conſtant Practice of all the antient Jews, our Saviour himſelf, his Apoſtles, and the Primitive Chriſtians; and ſince it is a Grievance to neither Clergy nor Laity, but appears quite on the other hand, as well from their concurrent Teſ-

timonies,

timonies, as by our own Experience, to be ſo highly expedient, as that there can be no decent or uniform performance of God's Worſhip without it; our Adverſaries themſelves muſt allow it to be *neceſſary*. Introduct.

AND if ſo, they can no longer juſtify their Separation from the Church of England, upon account of its impoſing *The Book of Common Prayer, &c.* as a national precompos'd Liturgy; unleſs they can ſhew, that tho' national precompos'd Liturgies in general may be lawful; yet there are ſome things preſcrib'd in that of the Church of *England* which render it unlawful to be complied with: Which that they cannot do, is, I hope (tho' only occaſionally, yet) ſufficiently ſhewn in the following Illuſtration of it. From which I ſhall now detain the Reader no longer than to give him ſome ſmall account of the Original of the Book of Common-Prayer, and of thoſe Alterations which were afterwards made in it, before it was brought to that perfection in which we now have it. And this I chooſe to do here, becauſe I know not where more properly to inſert ſuch an Account:

AN

AN APPENDIX TO THE Introductory Diſcourſe

Concerning the *Original* of the *Book of Common-Prayer*, and of the ſeveral *Alterations* which were afterwards made in it.

Appendix to Introduct.

How the Liturgy ſtood before the Reformation.

BEFORE the Reformation, the *Liturgy* was only in Latin, being a Collection of Prayers made up partly of ſome antient Forms us'd in the Primitive Church, and partly of ſome others of a later Original, accommodated to the Superſtitions which had by various means crept by degrees into the Church of *Rome*, and from thence deriv'd to other Churches in Communion with it; like what we may ſee in the preſent *Roman Breviary* and *Miſſal*. And theſe being eſtabliſh'd by the Laws of the Land, and the Canons of the Church, no other could publickly be made uſe of: So that thoſe of the Laity, who had not the Advantage of a learned Education, could not join with them, or be any otherwiſe edify'd by them. And beſides, they being mix'd with Addreſſes to the Saints, Adoration of the Hoſt, Images, &c. a great part of the Worſhip was in it ſelf idolatrous and profane.

What was done in relation to Liturgical Matters in King Henry VIII's time.

BUT when the Nation in King *Henry* the Eighth's time was diſpos'd to a Reformation, it was thought neceſſary to correct and amend theſe Offices: and not only have the Service of the Church in the *Engliſh* or *Vulgar* Tongue (that Men might *pray not with the Spirit only, but with the Underſtanding*

Appendix to Introduct.

ſtanding alſo, and that he, who *occupy'd the room of the Unlearned*, might underſtand That unto which he was to ſay *Amen*; agreeable to St. *Paul*'s Precept, 1 Cor. 5. 15, 16.) but alſo to aboliſh and take away all that was idolatrous and ſuperſtitious, in order to reſtore the Service of the Church to its Primitive Purity. For it was not the Deſign of our Reformers, nor indeed ought it to have been, to introduce a new Form of Worſhip into the Church, but to correct and amend the old one; and to purge it from thoſe groſs Corruptions which had gradually crept into it, and ſo to render the Divine Service more agreeable to the Scriptures, and to the Doctrine and Practice of the Primitive Church in the beſt and pureſt Ages of Chriſtianity. In which Reformation they proceeded gradually, according as they were able.

AND firſt, the (*g*) Convocation appointed a Committee A.D. 1537. to compoſe a Book, which was call'd, *The godly and pious Inſtitution of a Chriſtian Man*; containing a Declaration of the Lord's Prayer, the *Ave Maria*, the Creed, the Ten Commandments, and the Seven Sacraments (*h*), &c. Which Book was again publiſh'd A.D. 1540, and 1543, with Corrections and Alterations, under the Title of *A neceſſary Doctrine and Erudition for any Chryſten Man*: and, as it is expreſs'd in that Preface, was *ſet furthe by the King, with the Adviſe of his Clergy; the Lordes bothe Spirituall and Temporall, with the Nether Houſe of Parliament, having both ſeen and lik'd it well.*

ALSO in the Year 1540. a Committee of Biſhops and Divines was appointed by King *Henry* VIII. (at the Petition of the Convocation) to reform the Rituals and Offices of the Church. And what was done by this Committee for reforming the Offices, was reconſider'd by the Convocation it ſelf two or three Years afterwards, *viz.* in February, $154\frac{2}{3}$. And in the next Year the King and his Clergy order'd the Prayers for Proceſſions and Litanies to be put into Engliſh, and to be publickly us'd. And finally, in the Year 1545, the King's *Primer* came forth, wherein were contain'd not only the *Lord's Prayer*, *Creed*, and *Ten Commandments*, but alſo the whole *Morning and Evening Prayer* in *Engliſh*, not much different from what it is in our preſent

(*g*) *For what relates to the Authority of the Convocation, in this and the two following Paragraphs, ſee Biſhop* Atterbury's *Rights of an* Engliſh *Convocation, Second Edition, from* p. 184. *to* p. 205.

(*h*) Strype's *Memorials of Archbiſhop* Cranmer, p. 52, 53, 54.

Appendix to Introduct.

Common-Prayer; the *Venite*, *Te Deum*, *Lord's Prayer*, *Creed*, &c. being in the same Version in which we now use them. And this is all that appears to have been done in relation to Liturgical Matters in the Reign of King *Henry* the Eighth.

The Book of Common-Prayer *compil'd in the Reign of King* Edward *VI.*

IN the Year 1547. the first of King *Edward* VI. Decemb. 2. the (*i*) Convocation declar'd their Opinion, *nullo reclamante*, that the Communion ought to be administred to all Persons under *both kinds*. Whereupon an Act of Parliament was made, ordering the Communion to be so administred. And then a Committee of Bishops, and other learned Divines, was appointed to compose *an uniform Order of Communion, according to the Rules of Scripture, and the use of the Primitive Church*. In order to this, the Committee repair'd to *Windsor-Castle*, and in that Retirement, within a few Days, drew up that Form, which is printed in Bishop *Sparrow*'s Collection, pag. 17. And this being immediately brought into use the next Year, the same Persons being impower'd by a new Commission, prepare themselves to enter upon a yet nobler Work; and in a few Months Time finish the whole Liturgy, by drawing up publick Offices not only for Sundays and Holy-Days, but for Baptism, Confirmation, Matrimony, Burial of the Dead, and other special Occasions; in which the forementiond Office for the Holy Communion was inserted, with many Alterations and Amendments: And the whole Book being so fram'd, was set forth *by the common Agreement and full Assent both of the Parliament and Convocations Provincial*; *i. e.* the two Convocations of the Provinces of *Canterbury* and *York*.

THE Committee appointed to compose this Liturgy, were,

1. *Thomas Cranmer*, Archbishop of *Canterbury*; who was the chief Promoter of our excellent Reformation; and had a principal hand, not only in compiling the Liturgy, but in all the steps made towards it. He dy'd a Martyr to the Religion of the Reformation, which principally by his means had been establish'd in the Church of England; being burnt at *Oxford* in the Reign of Queen *Mary*, March 21. 1556.
2. *Thomas Goodrick*, Bishop of *Ely*.
3. *Henry Holbech*, alias *Randes*, Bishop of *Lincoln*.
4. *George Day*, Bishop of *Chichester*.
5. *John Skip*, Bishop of *Hereford*.

(*i*) *See* Strype's *Memorials of Archbishop* Cranmer, *pag.* 157, 158.

6. *Thomas Thirlby*, Biſhop of *Weſtminſter*.

7. *Nicholas Ridley*, Biſhop of *Rocheſter*, and afterwards of *London*. He was eſteem'd the ableſt Man of all that advanc'd the Reformation, for Piety, Learning, and Solidity of Judgment. He dy'd a Martyr in Queen *Mary*'s Reign, being burnt at *Oxford*, October 16. 1555.

Appendix to Introduct.

8. Dr. *William May*, Dean of St. *Paul*'s *London*, and afterwards alſo Maſter of *Trinity-College* in *Cambridge*.

9. Dr. *John Taylor*, Dean, afterwards Biſhop, of *Lincoln*. He was depriv'd in the beginning of Queen *Mary*'s Reign, and dy'd ſoon after.

10. Dr. *Simon Hayns*, Maſter of *Queen's-College* in *Cambridge*, and Dean of *Exeter*.

11. Dr. *John Redman*, Maſter of *Trinity-College* in *Cambridge*, and Dean of *Weſtminſter*.

12. Dr. *Richard Cox*, Dean of *Chriſt-Church* in *Oxford*, Almoner and Privy-Counſellor to King *Edward* VI. He was depriv'd of all his Preferments in Queen *Mary*'s Reign, and fled to *Frankford*: From whence returning in the Reign of Queen *Elizabeth*, he was conſecrated Biſhop of *Ely*.

13. Mr. *Thomas Robinſon*, Archdeacon of *Leiceſter*.

THUS was our excellent Liturgy compil'd by Martyrs and Confeſſors, together with divers other learned Biſhops and Divines; and being reviſ'd and approv'd by the Archbiſhops, Biſhops, and Clergy of both the Provinces of *Canterbury* and *York*, was then confirm'd by the King and the three Eſtates in Parliament (A. D. 1548, 2d and 3d of *Edw.* VI. *chap.* 1.) who gave it this juſt Encomium, *viz.* **Which at this time BY THE AID OF THE HOLY GHOST, with uniform Agreement, is of them concluded, ſet forth**, &c.

And confirm'd by Act of Parliament.

BUT about the end of the Year 1550. or the beginning of 1551, ſome Exceptions were taken at ſome things in this Book, which were thought to favour too much of Superſtition. To remove theſe Objections therefore, Archbiſhop *Cranmer* propos'd to have a new Review: And to this end call'd in the Aſſiſtance of *Martin Bucer* and *Peter Martyr*, two Foreigners, whom he had invited over from the Troubles in *Germany*; who, not underſtanding the *Engliſh* Tongue, had *Latin* Verſions prepar'd for them: One *Aleſſe*, a *Scotch* Divine, tranſlating it on purpoſe for the uſe of *Bucer*: And *Martyr* being furniſh'd with the Verſion of Sir *John Cheke*, who had alſo formerly tranſlated it into (*k*) Latin.

But afterwards ſubmitted to the Cenſure of Bucer *and* Martyr;

(*k*) Strype's *Memorials of Archbiſhop* Cranmer, p. 210.

What

Appendix to Introduct.

Upon whose Exceptions it was review'd and alter'd.

What Liberties this encourag'd them to take in their Cenſures of the firſt Liturgy, and how far they were inſtrumental to the laying aſide ſeveral very primitive and venerable Uſages, I ſhall have properer Opportunities of ſhewing hereafter, when I come to treat of the Particulars in the Body of the Book. It will be ſufficient here juſt to note the moſt conſiderable Additions and Alterations that were then made: Some of which muſt be allow'd to be good; as eſpecially the Addition of the *Sentences*, *Exhortation*, *Confeſſion*, and *Abſolution*, at the beginning of the Morning and Evening Services (which in the firſt Common-Prayer Book began with the *Lord's Prayer*) as alſo the Addition of the *Commandments* at the beginning of the Communion-Office. The other Changes were the removing of ſome Rites and Ceremonies retain'd in the former Book: ſuch as the uſe of Oil in Confirmation; the Unction of the Sick; Prayers for Souls departed, both in the Communion-Office, and in that for the Burial of the Dead; the leaving out the Invocation of the Holy Ghoſt in the Conſecration of the Euchariſt, and the Prayer of Oblation that was us'd to follow it; the omitting the Rubrick, that order'd Water to be mix'd with Wine; with ſeveral other leſs material Variations. The Habits alſo that were preſcrib'd by the former Book, were order'd by this to be laid aſide; and laſtly, a Rubrick was added at the end of the Communion-Office, to explain the Reaſon of kneeling at the Sacrament. The Book thus revis'd and alter'd, was again confirm'd in Parliament, A.D. 1551, who declar'd, that the Alterations that were made in it proceeded from **Curioſity rather than any Worthy Cauſe.** But both this and the former Act made in 1548, were repeal'd in the firſt Year of Queen *Mary*, as not being agreeable to the Romiſh Superſtition, which ſhe was reſolv'd to reſtore.

And again confirm'd by Act of Parliament.

Both which Acts were repeal'd by Queen Mary.

But the Second Book of King Edward *was again eſtabliſh'd in the Reign of Queen* Elizabeth.

BUT upon the Acceſſion of Queen *Elizabeth*, the Act of Repeal was revers'd; and in order to the reſtoring of the Engliſh Service, ſeveral learned Divines were appointed to take another Review of King *Edward's* Liturgies, and to frame from them both a Book for the Uſe of the Church of *England*. The Names of thoſe who, Mr. *Cambden* (*l*) ſays, were employ'd, are theſe that follow.

Dr. *Matthew Parker*, afterwards Archbiſhop of *Canterbury*.
Dr. *Richard Cox*, afterwards Biſhop of *Ely*.
Dr. *May*.

(*l*) *In his Hiſtory of Queen* Elizabeth.

Dr. *Bill.*
Dr. *James Pilkington*, afterwards Biſhop of *Durham.*
Sir *Thomas Smith.*
Mr. *David Whitehead.*
Mr. *Edmund Grindall*, afterwards Biſhop of *London*, and then Archbiſhop of *Canterbury.*

TO theſe Mr. *Strype* ſays (*m*), were added Dr. *Edwyn Sandys*, afterwards Biſhop of *Worceſter*, and Mr. *Edmund Gueſt*, a very learned Man, who was afterwards Archdeacon of *Canterbury*, Almoner to the Queen, and Biſhop of *Rocheſter.* And this laſt Perſon, Mr. *Strype* thinks, had the main Care of the whole Buſineſs; being, as he ſuppoſes, recommended by *Parker* to ſupply his Abſence. It was debated at firſt which of the two Books of King *Edward* ſhould be receiv'd; and Secretary *Cecil* ſent ſeveral Queries to *Gueſt*, concerning the Reception of ſome Particulars in the firſt Book; as Prayers for the Dead, the Prayer of Conſecration, the Delivery of the Sacrament into the Mouth of the Communicant, &c. (*n*). But however, the ſecond Book of King *Edward* was pitch'd upon as the Book to be propos'd to the Parliament to be eſtabliſh'd, who accordingly paſs'd and commanded it to be us'd, **with one Alteration or Addition of certain Leſſons to be uſed on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences added in the Delivery of the Sacrament to the Communicants, and none other, or otherwiſe.**

THE Alteration in the *Litany* here mention'd, was the leaving out a rough Expreſſion, viz. *From the Tyranny of the Biſhop of* Rome, *and all his deteſtable Enormities*, which was a part of the laſt Deprecation in both the Books of King *Edward*; and the adding thoſe words to the firſt Petition for the Queen, *Strengthen in the true worſhipping of thee, in Righteouſneſs and Holineſs of Life*, which were not in before. The two Sentences added in the Delivery of the Sacrament, were theſe, *The Body of our Lord Jeſus Chriſt, which was given for thee*; or *the Blood of our Lord Jeſus Chriſt, which was ſhed for thee*; *preſerve thy Body and Soul to everlaſting Life*: which were taken out of King *Edward's* firſt Book, and were the whole Forms then uſed: Whereas in the ſecond Book of that King, theſe Sentences were left out, and in the room of them were us'd, *Take, Eat*, or *Drink this*, with what fol-

(*m*) Strype's *Annals of Queen* Elizabeth, *pag.* 82, 83, &c.
(*n*) Strype, ut ſupra.

lows;

Appendix to Introduct.

lows; but now in Queen *Elizabeth*'s Book, both theſe Forms were united.

THO' beſides theſe here mention'd, there are ſome other Variations in this Book from the ſecond of King *Edward*, viz. The firſt Rubrick, concerning the Situation of the *Chancel*, and the proper Place of reading Divine Service, was alter'd; the *Habits* enjoin'd by the firſt Book of King *Edward*, and forbid by the ſecond, were now reſtor'd. At the end of the Litany was added a Prayer for the *Queen*, and another for the *Clergy*. And, Laſtly, the Rubrick that was added at the end of the Communion-Office, in the ſecond Book of King *Edward* VI. againſt the Notion of our Lord's *Corporeal Preſence* in the Holy Sacrament was left out of this. For it being the Queen's Deſign to unite the Nation in one Faith, it was therefore recommended to the Divines to ſee that there ſhould be no Definition made againſt the aforeſaid Notion, but that it ſhould remain as a ſpeculative Opinion, not determin'd, in which every one was left to the Freedom of his own Mind.

And ſome Alterations made in it in the Reign of King James I.

AND in this State the Liturgy continu'd without any farther Alteration, till the firſt Year of King *James* I: When, after the Conference at *Hampton-Court*, between that Prince with Archbiſhop *Whitgift* of *Canterbury*, and other Biſhops and Divines on the one ſide; and Dr. *Reynolds*, with ſome other Puritans on the other: there were ſome Forms of *Thankſgiving* added at the end of the Litany, and an Addition made to the *Catechiſm* concerning the *Sacraments*: the Catechiſm before that time ending with the Anſwer to that Queſtion which immediately follows the Lord's Prayer. And in the Rubrick in the beginning of the Office for Private Baptiſm, the words *Lawful Miniſter* were inſerted, to prevent Midwives or Laymen from preſuming to baptize, with one or two more ſmall Alterations.

And the whole Book again review'd after the Reſtoration.

AND in this ſtate it continu'd to the time of King *Charles* II. who immediately after his Reſtoration, at the requeſt of ſeveral of the Presbyterian Miniſters, was willing to comply to another Review, and therefore iſſu'd out a Commiſſion, dated March 25. 1661. to impower twelve of the Biſhops, and twelve of the Presbyterian Divines, to conſider of the Objections rais'd againſt the Liturgy, and to make ſuch reaſonable and neceſſary Alterations as they ſhould jointly agree upon: Nine Aſſiſtants on each ſide being added to ſupply the Place of any of the twelve Principals who ſhould happen to be abſent. The Names of them are as follow:

On

On the Episcoparian Side.	On the Presbyterian Side.
Principals.	Principals.
Dr. *Fruen*, Archbishop of *York*;	Dr. *Reynolds*, Bp of *Norwich*;
Dr. *Shelden*, Bishop of *London*;	Dr. *Tuckney*,
Dr. *Cousins*, Bishop of *Durham*;	Dr. *Conant*,
Dr. *Warner*, Bp of *Rochester*;	Dr. *Spurstow*,
* Dr. *King*, Bp of *Chichester*;	Dr. *Wallis*,
Dr. *Henchman*, Bp of *Sarum*;	Dr. *Manton*,
Dr. *Morley*, Bp of *Worcester*;	Dr. *Calamy*,
D. *Sanderson*, Bp of *Lincoln*;	Mr. *Baxter*,
Dr. *Laney*, Bp *of Peterborough*;	Mr. *Jackson*,
Dr. *Walton*, Bishop of *Chester*;	Mr. *Case*,
Dr. *Stern*, Bishop of *Carlisle*;	Mr. *Clark*,
Dr. *Gauden*, Bishop of *Exeter*.	Mr. *Newcomen*.
Coadjutors.	Coadjutors.
Dr. *Earles*, Dean of *Westminster*,	Dr. *Horton*,
Dr. *Heylin*,	Dr. *Jacomb*,
Dr. *Hackitt*,	Mr. *Bates*,
Dr. *Barwick*,	Mr. *Rawlinson*,
Dr. *Gunning*,	Mr. *Cooper*,
Dr. *Pearson*,	Dr. *Lightfoot*,
Dr. *Pierce*,	Dr. *Collins*,
Dr. *Sparrow*,	Dr. *Woodbridge*,
Dr. *Thorndike*.	Mr. *Drake*.

THESE Commissioners had several Meetings at the *Savoy*, but all to very little purpose; the Presbyterians heaping together all the old Scruples that the Puritans had for above a hundred Years been raising against the Liturgy, and, as if They were not enough, swelling the Number of them with many new ones of their own. To these, one and all, they demand Compliance on the Church Side, and will hear of no Contradiction even in the minutest Circumstances. But the compleatest Piece of Assurance was the Behaviour of *Baxter*, who (tho' the Kings Commission gave them no further power than *to compare the Common-Prayer Book with the most antient Liturgies, that had been us'd in the Church in the most primitive and purest Times*;

* *I don't meet with this Name either in the Copy of the Commission that was printed in* 1661, *in the* Account of the Proceedings of the Commissioners, *or in that Copy of it which Dr.* Nichols *has printed at the end of his Preface to his Book upon the Common-Prayer, nor in that which Mr.* Collier *gives us in his* Eccles. History, p. 876. *but Mr.* Baxter *gives it us in his Copy of the Commission that he has printed in the Narrative of his own Life*, p. 303. *and Dr.* Nichols *mentions him in his Introduction to his* Defence of the Doctrine and Discipline of the Church of *England, and there are not twelve principal Commissioners on the Church side without him: And therefore I suppose he was left out of the Copy of the Commission in* 1661. *by the Printer's Mistake, and that from thence Dr.* Nichols *and Mr.* Collier *might continue the Omission.*

re-

Appendix to Introduct.

requiring them *to avoid, as much as poſſible, all unneceſſary Alterations of the Forms and Liturgy, wherewith the People were altogether acquainted, and had ſo long receiv'd in the Church of* England) would not ſo much as allow that our Liturgy was capable of Amendment, but confidently pretended to compoſe a new one of his own; and, without any regard to any other Liturgy whatſoever, either modern or antient, amaſs'd together a dull, tedious, crude, and indigeſted Heap of Stuff; which, together with the reſt of the Commiſſioners on the Presbyterian Side, he had the Inſolence to offer to the Biſhops, to be receiv'd and eſtabliſh'd in the room of the Liturgy. Such Uſage as this, we may reaſonably think, muſt draw the Diſdain and Contempt of all that were concern'd for the Church. So that the Conference broke up, without any thing done; except that ſome particular Alterations were propos'd by the Epiſcopal Divines; which, the *May* following were conſider'd and agreed to by the whole Clergy in Convocation. The principal of them were, That ſeveral *Leſſons* in the Calendar were chang'd for others more proper for the Days; *The Prayers upon particular Occaſions* were diſjoin'd from the *Litany*, and the two Prayers to be us'd in the *Ember-Weeks*, the Prayer for the *Parliament*, that for *all Conditions of Men*, and the *General Thankſgiving* were added: Several of the *Collects* were alter'd, the *Epiſtles* and *Goſpels* were taken out of the laſt Tranſlation of the Bible, being read before according to the old Tranſlation: The Office for *Baptiſm of thoſe of riper Years*, and *the Forms of Prayer to be us'd at Sea* were added. In a word, the whole Liturgy was then brought to that State in which it now ſtands, and was unanimouſly ſubſcribed by both Houſes of Convocation of both Provinces, on *Friday* the 20th of *December*, 1661. And being brought to the Houſe of Lords the *March* following, both Houſes very readily paſs'd an Act for its Eſtabliſhment; and the Earl of *Clarendon*, then High Chancellor of *England*, was order'd to return the Thanks of the Lords to the Biſhops and Clergy of both Provinces, for the great Care and Induſtry ſhewn in the Review of it.

The Compiling of our Liturgy, &c. done by an Eccleſiaſtical, *and not a* Civil *Power.*

THUS have I given a brief Hiſtorical Account of the firſt compiling the Book of Common-Prayer, and of the ſeveral Reviews that were afterwards taken of it by our Biſhops and Convocations: One end of which was, that ſo *Whoſoever will, may eaſily ſee* (as Biſhop *Sparrow* ſhews on a like (o) occaſion) *the notorious Slander which ſome of the* Ro-

(o) *Preface to his* Collection of Articles, &c. *towards the end.*

man *Perſuaſion have endeavour'd to caſt upon our Church*; viz. *That her Reformation hath been altogether Lay and Parliamentary.* For it appears by the Proceedings obſerv'd in the Reformation of the Service of the Church, that this Reformation was regularly made by the Biſhops and Clergy in their Provincial Synods; the King and Parliament only eſtabliſhing by the *Civil* Sanction what was there done by *Eccleſiaſtical* Authority. "It was indeed, as my Lord Biſhop of *Sarum* has excellently well obſerv'd (*k*), "confirm'd by the Au- "thority of Parliament; and there was good Reaſon to "deſire That, to give it the Force of a Law: But the Au- "thority of [the Book and] thoſe Changes, is wholly to "be deriv'd from the Convocation, who only conſulted "about them and made them. And the Parliament did "take that care in the enacting them, that might ſhew, "they did only add the Force of a Law to them: For in "paſſing them it was order'd, that the Book of Common- "Prayer and Ordination ſhould only be read over (and "even that was carry'd upon ſome Debate; for many, as "I have been told, mov'd that the Book ſhould be added "to the Act, as it was ſent to the Parliament from the "Convocation, without ever reading it: but that ſeem'd "indecent and too implicite to others) and there was no "Change made in a Tittle by Parliament. So that they "only enacted by a Law what the Convocation had done." And therefore, as his Lordſhip ſays in another place (*l*), "As it were a great Scandal on the firſt General Councils to "ſay, that they had no Authority for what they did, but "what they deriv'd from the Civil Power; ſo is it no leſs "unjuſt to ſay, becauſe the Parliament impower'd (I ſup- "poſe his Lordſhip means approv'd) ſome Perſons to "draw up Forms for the more pure Adminiſtration of the "Sacraments, and enacted that theſe only ſhould be law- "fully us'd in this Realm, which is the Civil Sanction; "that therefore theſe Perſons had no other Authority for "what they did. Was it ever heard of, that the Civil "Sanction, which alone makes any Conſtitution to have the "Force of a Law, gives it any other Authority than a "Civil one? The Prelates and other Divines, that com- "pil'd our Forms of Ordination, did it by virtue of the

Appendix to Introduct.

(*k*) *Vindication of the Ordination of the Church of* England, *pag.* 53, 54.

(*l*) Pag. 74. 75.

" Authority they had from Chriſt, as Paſtors of his Church; " which did impower them to teach the People the pure " Word of God, and to adminiſter the Sacraments, and " to perform all Holy Functions, according to the Scrip- " ture, the Practice of the Primitive Church, and the Rules " of Expediency and Reaſon; and this they ought to have " done, tho' the Civil Power had oppos'd it: In which " caſe their Duty had been to have ſubmitted to whatever " Severities and Perſecutions they might have been put to " for the Name of Chriſt, or the Truth of his Goſpel. " But on the other hand, when it pleas'd God to turn the " Hearts of thoſe which had the chief Power, to ſet for- " ward this good Work; then they did, as they ought, " with all Thankfulneſs acknowledge ſo great a Bleſſing, " and accept and improve the Authority of the Civil " Power for adding the Sanction of a Law to the Refor- " mation, in all the Parts and Branches of it. So by the " Authority they deriv'd from Chriſt, and the Warrant " they had by the Scripture and the Primitive Church, theſe " Prelates and Divines made thoſe Alterations and Changes " in the Ordinal: And the King and the Parliament, who " are veſted with the Supreme Legiſlative Power, added " their Authority to them, to make them obligatory on " the Subjects." Theſe excellent words of this Right Reverend Prelate, are a full and compleat Anſwer to the Romaniſt's Cavil of the Lay-Original of our Liturgy. And I cannot but wonder that others, who have wrote exceedingly well on the Common-Prayer Book, have not been careful to obviate this Objection; but have indeed rather given occaſion for it, by intimating as if the Book of Common-Prayer had been compil'd by ſome Perſons by Virtue and Authority of the King's Commiſſion only: Whereas it was indeed a Committee of the two Houſes of Convocation, and the Book was revis'd and authoriz'd by the whole Synod, and in a Synodical Way, before it receiv'd the Civil Sanction from the King and Parliament.

AND for this reaſon I have given a true Account of this Matter, that others who are led away by *Eraſtian* Principles, and think that the Civil Magiſtrate only has Authority in Matters of Religion, may be convinc'd that this is not agreeable to the Doctrine of our Church; who declares, in her twentieth Article, *that the Church* (that is, the Eccleſiaſtical Governors, the Biſhops and their Presbyters; for

for there may be a Church where there is no Chriſtian Magiſtrate) *hath power to decree Rites and Ceremonies, and Authority in matters of Faith*: and affirms again in the thirty ſeventh Article, that *where we attribute to the Queen's Majeſty the chief Government, we give not to our Princes the miniſtring either of God's Word, or of the Sacraments; but that only Prerogative, which we ſee to have been given always to all Godly Princes in Holy Scriptures by God himſelf; that is, that they ſhould rule all Eſtates and Degrees committed to their Charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the CIVIL Sword the Stubborn and Evil-Doers.* Our Liturgy was therefore firſt eſtabliſh'd by the Convocations or Provincial Synods of this Realm, and thereby became obligatory *in Foro Conſcientiæ*; and was then confirm'd and ratify'd by the Supreme Magiſtrate in *Parliament*, and ſo alſo became obligatory *in Foro Civili.* It has therefore all Authority both Eccleſiaſtical and Civil. As it is eſtabliſh'd by Eccleſiaſtical Authority, thoſe who ſeparate themſelves and ſet up another Form of Worſhip, are Schiſmaticks; and conſequently are guilty of a damnable Sin, which no Toleration granted by the Civil Magiſtrate can authorize or juſtify. But as it is ſettled by Act of Parliament, the ſeparating from it is only an Offence againſt the State, and as ſuch may be pardon'd by the State. The *Act of Toleration* therefore (as it is call'd) has freed the Diſſenters from being Offenders againſt the State, notwithſtanding their Separation from the Worſhip preſcrib'd by the Liturgy: But it by no means frees them from the Schiſm they have made in the Church: They are ſtill guilty of that Sin, and will be ſo as long as they ſeparate, notwithſtanding any Temporal Authority to indemnify them.

AND here I deſign'd to have put an end to the Introduction: But having in the firſt part of it vindicated the uſe of Liturgies in general, and in this Appendix given an Hiſtorical Account of our own; I think I cannot more properly conclude the Whole, than with Dr. *Comber*'s excellent and juſt Encomium of the Latter: By which the Reader will, I doubt not, be very well entertain'd, and perhaps be render'd more inquiſitive after thoſe Excellencies and Beauties which are here mention'd, and which it is one chief Deſign of the following Treatiſe to ſhew. In hopes of this therefore, I ſhall here tranſcribe the very Words of that Reverend and Learned Author.

" THO'

Appendix to Introduct.

Dr. Comber's Character of our Liturgy.

" THO' all Churches in the World (ſaith (*m*) he) " have and ever had Forms of Prayer; yet none was ever " bleſſed with ſo comprehenſive, ſo exact, and ſo inoffen- " ſive a Compoſure as ours: which is ſo judiciouſly con- " triv'd, that the Wiſeſt may exerciſe at once their Know- " ledge and Devotion; and yet ſo plain, that the moſt Ig- " norant may pray with Underſtanding; ſo full, that no- " thing is omitted which is fit to be ask'd in publick, and " ſo particular, that it compriſeth moſt things which we " would ask in private, and yet ſo ſhort, as not to tire " any that have true Devotion. Its Doctrine is pure and " primitive, its Ceremonies ſo few and innocent, that moſt " of the Chriſtian World agree in them; its Method is ex- " act and natural, its Language ſignificant and perſpicuous, " moſt of the Words and Phraſes being taken out of the " Holy Scriptures, and the reſt are the Expreſſions of the " firſt and pureſt Ages; ſo that whoever takes exception " at theſe, muſt quarrel with the Language of the Holy " Ghoſt, and fall out with the Church in her greateſt In- " nocence: And in the Opinion of the moſt impartial and " excellent *Grotius* (who was no Member of, nor had any " Obligation to this Church) the Engliſh Liturgy comes " ſo near to the Primitive Pattern, that none of the Re- " form'd Churches can compare with it (*n*).

" AND if any thing external be needful to recom- " mend that which is ſo glorious within; we may add, that " the *Compilers* were All of them Men of great Piety and " Learning: For they were all either Martyrs or Confeſ- " ſors upon the Reſtitution of Popery; which, as it de- " clares their Piety, ſo doth the judicious digeſting of theſe " Prayers evidence their Learning. For therein a Scholar " can diſcern cloſe Logick, pleaſing Rhetorick, pure Di- " vinity, and the very Marrow of the antient Doctrine " and Diſcipline; and yet all made ſo familiar, that the " Unlearned may ſafely ſay: *Amen* (*o*).

" LASTLY, all theſe Excellencies have obtain'd that " univerſal Reputation which theſe Prayers enjoy in all " the World: ſo that they are moſt deſervedly admir'd by " the Eaſtern Churches, and had in great eſteem by the moſt " eminent Proteſtants beyond Sea (*p*), who are the moſt

(*m*) *Dr.* Comber's *Preface*, p. 4. *of the Folio Edition.*
(*n*) Grotius Ep. ad Boet.
(*o*) 1 Cor. 14. 16.
(*p*) *See* Durel's *Defence of Liturgies.*

" impartial

" impartial Judges that can be desir'd. In short, this Li-
" turgy is honour'd by all but the Romanist, whose Interest
" it opposeth, and the Dissenters, whose Prejudices will
" not let them see its Lustre. Whence it is that they call
" That (which the Papists hate because it is *Protestant*)
" *Superstitious* and *Popish*. But when we consider that the
" best things in a bad World have the most Enemies; as
" it doth not lessen its Worth, so it must not bate our
" Esteem, because it hath malicious and misguided Ad-
" versaries.

" HOW endless it is to dispute with these, the little
" Success of the best Arguments, manag'd by the wisest
" Men, do too sadly testify. Wherefore we shall endea-
" vour to convince the Enemies, by assisting the Friends,
" of our Church-Devotions; and by drawing that Veil
" which the Ignorance and Indevotion of some, and the
" Passion and Prejudice of others have cast over it, re-
" present the Liturgy in its true and native Lustre: which
" is so lovely and ravishing, that, like the purest Beauties,
" it needs no supplement of Art and Dressing, but conquers
" by its own Attractions, and wins the Affections of all
" but those who do not see it clearly. This will be suffi-
" cient to shew, that whoever desires no more than to
" worship God with Zeal and Knowledge, Spirit and
" Truth, Purity and Sincerity, may do it by these devout
" Forms. And to this end may the God of Peace give us
" all meek Hearts, quiet Spirits, and devout Affections;
" and free us from all Sloth and Prejudice, that we may
" have full Churches, frequent Prayers, and fervent Chari-
" ty; that uniting in our Prayers here, we may all join in
" his Praises hereafter, for the sake of Jesus Christ our
" Lord. *Amen.*

The End of the Introductory Discourse.

Chap. I. " ſometimes later than the Rule we are here ſpeaking of
" directs : For That ſays, *That* Eaſter-Day *is always the firſt*
" *Sunday after the firſt Full Moon, which happens next after the*
" *one and twentieth Day of March* : But by thoſe two Tables
" Eaſter-Day is plac'd ſometimes ſooner and ſometimes la-
" ter than the time here preſcrib'd. As for inſtance, in the
" year 1664, the firſt full Moon, next after the one and
" twentieth Day of March, happen'd upon Wedneſday the
" 15th of April ; and conſequently the Sunday following
" being the 19th of April, ought by this Rule to have
" been Eaſter-Day : But Eaſter was that Year kept a
" Month ſooner. For if we look into the Table to find
" Eaſter for ever, we ſhall find that ſo often as the Golden
" Number is 16, and the Dominical Letter D (both which
" happen'd that Year) Eaſter-Day will be March the 22d ;
" and accordingly by the Table of Moveable Feaſts cal-
" culated for forty Years (I mean that which was then in
" the Common-Prayer Book, but is now out-dated) we
" may ſee that *Eaſter* was kept on that very day. Thus a-
" gain, A. D. 1706, according to the Table of Moveable
" Feaſts, and that for finding Eaſter for ever, Eaſter-Day
" was kept on the 24th of March. But the firſt Full
" Moon after the one and twentieth of March happen'd
" that Year again upon the 15th of April ; which being
" Monday, Eaſter-Day, according to this Rule, ought to
" have been the Sunday following, viz. April the 21ſt ;
" but we have ſhewn that it was again kept a Month be-
" fore. And as Eaſter is ſometimes kept ſooner than
" the Rule directs, ſo is it alſo ſometimes later ; as may
" be ſhewn in the Years 1709, and 1715. For in the firſt
" of theſe Years, viz. 1709, the firſt Full Moon after the
" 21ſt of March was April the 13th, and the next Sunday
" after that Full Moon was April the 17th, which, accord-
" ing to this Rule, ought to have been Eaſter-Day : But by
" the other two Rules, Eaſter-Day was order'd to be kept
" on Sunday the 24th of April, which was a Week later,
" and ſo it was obſerv'd. And thus again, A. D. 1715,
" by the two foreſaid Rules Eaſter-Day was appointed to be
" kept on the 17th of April ; whereas, according to this
" Rule (if interpreted according to exact Aſtronomical Cal-
" culation) it ought to have been celebrated a Week ſooner,
" viz. on April the 10th. From theſe ſeeming Contradic-
" tions between theſe Rules, ſome People would infer,

" that

" that it is very unreaſonable to require an Aſſent to the " Rule, ſince it is ſo often broke even by the Orders of " the Church, at which times they ſay it is impoſſible to " obſerve both this and the other Rules, unleſs we keep " two Eaſters in a Year." This Objection therefore I ſhall endeavour to remove, and ſhew, that notwithſtanding their ſeeming Difference, the Rules do exactly agree among themſelves. But becauſe to do this it will be neceſſary to enquire into the Original of this Rule; I ſhall for that reaſon, in as few words as I can, ſhew upon what occaſion it was fram'd, and whence it ariſes that it ſeems different from the reſt.

Upon what Occaſion the Rule was fram'd.

§. 2. IT is to be obſerv'd then, that in the firſt Ages of Chriſtianity there aroſe a great Difference between the Churches of *Aſia* and other Churches, about the Day whereon *Eaſter* ought to be celebrated. The Churches of *Aſia* kept their Eaſter upon the ſame Day, on which the Jews celebrated their *Paſſover*, viz: upon the 14th Day of their firſt Month *Niſan* (which Month began at the New Moon next to the Vernal (*a*) Equinox) and this they did upon what day of the Week ſoever it fell; and were from thence call'd *Quarto-decimans*, or ſuch as keep Eaſter upon the 14th Day after the [φάσις or] appearance of the Moon: Whereas the other Churches, eſpecially thoſe of the *Weſt*, did not follow this Cuſtom, but kept their Eaſter upon the Sunday following the Jewiſh Paſſover; partly the more to honour the Day, and partly to diſtinguiſh between Jews and Chriſtians. Both Sides pleaded Apoſtolical Tradition: Theſe latter pretending to derive their Practice from St. *Peter* and St. *Paul*; whilſt the others, *viz.* the *Aſiaticks*, ſaid they imitated the Example of St. *John* (*b*).

Eaſter *differently obſerv'd by different Churches.*

Order'd to be every where obſerv'd on the ſame Day, by the Council of Nice.

THIS Difference for a conſiderable time continu'd with a great deal of Chriſtian Charity and Forbearance, but at length became the Occaſion of great Buſtles in the Church: which grew to ſuch a height at laſt, that *Conſtantine* thought it time to uſe his Intereſt and Authority to allay the Heat of the oppoſite Parties, and to bring them to an Uniformity of Practice. To which end he got a Canon to be paſs'd in the great General Council of *Nice*, *That every where the Great Feaſt of* Eaſter *ſhould be obſerv'd upon one and the ſame Day*; and that not on the Day of the Jewiſh Paſſover, but, as had

(*a*) Joſeph. Antiq. Judaic. lib. 3. cap. 10.

(*b*) Euſeb. Hiſt. Eccl. l. 5. c. 23, 24. p. 193, &c.

Chap. I.

been generally obſerv'd, upon the Sunday afterwards. And that this Diſpute might never ariſe again, theſe Paſchal Canons were then eſtabliſh'd, *viz.*

The Paſchal Canons *paſs'd in the Council of* Nice.

1. *THAT the one and twentieth Day of March ſhall be accounted the* Vernal Equinox.

2. *THAT the Full Moon happening upon, or next after the one and twentieth Day of March, ſhall be taken for the Full Moon of* Niſan.

3. *THAT the Lord's Day next following that Full Moon be* Eaſter-Day.

4. *BUT if the Full Moon happen upon a Sunday, Eaſter-Day ſhall be the* Sunday after (*c*).

The Moons to be found out by the Golden Number.

§. 3. AGREEABLE to theſe is the Rule for finding Eaſter, which we are now diſcourſing of. But here we muſt obſerve, that the Fathers of the next Century order'd the New and Full Moons to be found out by the *Cycle of the Moon*, conſiſting of nineteen Years (invented by *Meton* the (*d*) *Athenian*) and from its great Uſefulneſs in aſcertaining the Moon's Age, as it was thought, for ever, was call'd the *Golden Number*; and was for ſome time uſually written in Letters of Gold. By this Cycle, I ſay, the Fathers of the next Century order'd the Moon's Age to be found out: which they thought a certain way; ſince at the end of nineteen Years the Moon returns to have her Changes on the ſame Day of the ſolar Year and Month whereon they happen'd nineteen Years before. For which reaſon the Cycle was ſome time afterwards plac'd in the Calendar, in the firſt Column of every Month, in ſuch manner as that every Number of the Cycle ſhould ſtand againſt thoſe Days in each Month on which the New Moons ſhould happen in that Year of the Cycle. But now it is to be noted, that tho' at the end of every nineteen Years the Moon changes on the very ſame Days of the ſolar Months, on which it chang'd nineteen Years before; yet the Change happens about an hour and a half ſooner every nineteen Years than in the former; which, ſince the time that the Golden Number ſtood in the Calendar, has made an Alteration of five days: So that tho' the Golden Number did at firſt point out the true Aſtronomical Moons; yet the Moon is now about five days old, when by the Golden Number we ſup-

(*c*) Euſeb. in vita Conſtant. lib. 3. c. 8.

(*d*) Blondel's Roman Calendar, Part. 1. lib. 2. c. 5.

poſe

poſe it to be but the New Moon : and conſequently the Full Moon happens five days later according to the Golden Number, than it does in reality.

AND this is the Reaſon why Eaſter is ſo often kept a Week *later* than the Rule ſeems to direct, as may be made plain by giving one Inſtance. In the Year 1715, the firſt Aſtronomical Full Moon after the 21ſt of March was on the ſixth of April, and the Sunday following that, was the tenth; which, if we had gone according to exact Aſtronomical Calculation, ought to have been Eaſter-Day. But as we were guided by the Golden Number, Eaſter could not be kept till a Week afterwards: For the Golden Number for that Year was 6, which ſtood againſt March the 28th, and pointed out that for the firſt Day of the New Moon, from whence we muſt reckon fourteen Days incluſive for the Full Moon; which happening on the tenth of April, and that being Sunday, Eaſter-Day could not be till the Sunday after. The ſame Reaſon is to be given why Eaſter-Day is kept ſometimes *before* the Full Moon after the one and twentieth of March, as may be ſeen by an Example drawn from the Year 1706. In that Year, as I have already ſhew'd, the firſt Sunday after the firſt Full Moon next after the one and twentieth day of March, according to the Computation of the Moon in the Heavens, was the 21ſt of April; but Eaſter-Day was notwithſtanding kept on the 24th of March, which was a Month before. The Reaſon of which is this: The Aſtronomical Moon which that Year began in March, was New the fourth day of that Month; and conſequently the Full Moon was on March the 17th; which being before the one and twentieth, if we had gone according to the Moon in the Heavens, we muſt have waited for the Sunday after the next Full Moon, which, as I ſaid before was the 21ſt of April, before we could have had an Eaſter. But being guided by the Golden Number, we obſerv'd it otherwiſe: For the Golden Number for that Year was 16, which points out the 8th of March for the Day of the New Moon, which being five days later than the real New Moon, the Full Moon, according to this Computation, muſt alſo be five days later than the real Full Moon: So that tho' the real Full Moon happen'd before the one and twentieth of March, and ſo could not be the Paſchal Full Moon; yet the Full Moon, according to this Computation, happen'd after the one and twentieth of March,

And this is the Reaſon why Eaſter is kept ſometimes ſooner *and ſometimes* later *than this Rule ſeems to direct.*

Chap. I.

March, (i. e. after the day began) and so might be, and was the Paschal Full Moon; for Easter-Day was observ'd the Sunday afterwards.

No Contradiction *between this and the other Rules for finding* Easter.

§. 4. THESE Instances are sufficient to shew how it comes to pass that Easter is sometimes sooner and sometimes later than the Rule seems to direct; and that there is no *Contradiction* between this and the other Rules for finding Easter. For when the Rule says, that *Easter-Day is the first Sunday after the first Full Moon next after the one and twentieth day of March*; it does not direct us to enquire when the Astronomical Full Moon happens; but to find out the Full Moon by the Golden Number in the Calendar, which must be done thus. Having found the Golden Number for the Year, we must look into the Calendar for March 8, and search from thence to April 5 (*e*), in the first Column before the Days of the Month, till we find that Number; and that Day against which the Golden Number stands, is the New Moon by which Easter is to be found that Year. Then we must count from that Day, to the 14th Day inclusive, which is the Day of the Full-Moon; and the Sunday after (which we shall find by the Dominical Letter) is Easter-Day: only if the *Full Moon happens upon a Sunday, Easter-Day is the Sunday after.* And if we observe this Method, we shall always find this Rule agree exactly with the others: For the *first Sunday after the first Full Moon next after the one and twentieth of March* (if the Full Moon be thus found out) will always be the same Day with that which the *Table of Moveable Feasts*, and the *Rule to find Easter for ever*, appoint for Easter-Day. And indeed it is impossible it should be otherwise, since the Rule to find Easter for ever is fram'd out of those two Columns in the Calendar, *viz.* of the Golden Numbers and Dominical Letters; and whatever Day is found by that Rule to be Easter-Day, is always set down as Easter-Day in the *Table of Moveable Feasts.* I need not give any Instances, because any one that will observe the Method here laid down (if he has a mind to try it) cannot mistake.

(*e*) *The Reason why we must search between* March 8. *and* April 5. *for the Golden Number is, because from the 8th of March to the 21st, are just fourteen Days inclusive: And therefore if a New Moon happens before the 8th of March, its fourteenth Day or Full Moon must be before the one and twentieth. And if a New Moon happen on any Day after the fifth of April, the fourteenth Day of that Moon cannot be the first but the second Full Moon after the one and twentieth of March. Therefore the 8th of March and 5th of April are call'd the* Paschal *or* Easter-Terms *or* Limits, *because the New Moon by whose fourteenth Day Easter is found, must fall between those Days.*

§. 5.

§. 5. I SHALL only obſerve, that that part of this Rule which mentions the Full Moon's happening *after* the one and twentieth Day of March, muſt be underſtood incluſive of that Day: So that if the Full Moon, i. e. the fourteenth Day of the Moon, happens *upon* the 21ſt of March, it is the ſame thing as if it happens *after*; for it happens after the Day is begun. And if it were not ſo, Eaſter-Day could never fall upon March 22. as, it appears by the Table, it has done, and may do again. And this the Rule it ſelf plainly intimates: For after it has ſaid that Eaſter-Day is *the firſt Sunday after the firſt Full Moon*; *&c.* leſt we ſhould miſtake, and whenever the Full Moon happens on a Sunday, ſhould obſerve Eaſter-Day upon that ſame Day; it adds a Caution, that *if the Full Moon happens upon a Sunday, Eaſter-Day ſhall be the Sunday after.* From whence we may conclude, that if the Full Moon which happens *upon* the one and twentieth Day of March might not be underſtood as happening *after* that Day; ſome ſuch Caution would alſo have been added in relation to That, (eſpecially ſince this, if any thing, makes a Month's Difference, and the other but a Week's:) And therefore ſince there is no ſuch Caution added, we are to underſtand that part of the Rule incluſive; i. e. *That Eaſter-Day is always the firſt Sunday after the firſt Full Moon, which happens* upon, or next after *the one and twentieth Day of March*; as the ſecond of the Nicene Canons above-mention'd expreſly declares.

The Full Moon happening upon the 21ſt of March, to be underſtood as happening after it.

§. 6. HAVING thus ſaid what I think ſufficient to reconcile the Rules for finding Eaſter, and to ſhew that our Church, in appointing the time of that great Feaſt, is exactly conformable to the Letter of the Nicene Canons; I ſhall now add one Paragraph more, to ſhew, that we notwithſtanding frequently obſerve it at a very different time from what the Fathers of that Council intended. For it is very manifeſt that they deſign'd that the firſt Full Moon after the *Vernal Æquinox*, ſhould be the Paſchal Full Moon; (for otherwiſe they knew that the Reſurrection of our Bleſſed Lord could not be commemorated at the time it happen'd:) But then for want of better Skill in Aſtronomy in thoſe times, they confin'd the Æquinox to the *21ſt of March*: which being now eleven or twelve days ſooner, viz. on the 9th or 10th of March; it muſt neceſſarily happen that the firſt Full Moon after the 21ſt of March will be often different from the firſt Full Moon after the Vernal

This Rule, tho' the ſame with the Nicene Canons, does not yet anſwer the Deſign of them.

Æquinox. And therefore whoever obſerves Eaſter according to the Letter of the Nicene Canons, can't always obſerve it according to the Intent of thoſe Fathers. But as ſoon as ever the Canons were paſs'd, the whole Catholick Church was very ſtrict in adhering to them; and ſo tender of the Authority of them, that about 200 Years after the Nicene Council this following Table was drawn up by *Dionyſius Exiguus*, a Roman; wherein are expreſs'd all thoſe days on which the firſt Full Moons after the one and twentieth of March happen in all the nineteen Years of the Lunar Cycle: which was ſo well approv'd of, that by a Council of *Chalcedon* holden a little after, it was agreed that the Sunday next following the Paſchal Limits anſwering the Golden Numbers, as they are expreſs'd in this Table, ſhould be Eaſter-Day; and that whoſoever celebrated Eaſter on any other Day, ſhould be accounted an Heretick.

The *Paſchal Limits* anſwering the *Golden Numbers*.

Golden Numb.	The *Paſchal Limits.*
1	April 5.
2	March 25.
3	April 13.
4	April 2.
5	March 22.
6	April 10.
7	March 30.
8	April 18.
9	April 7.
10	March 27.
11	April 15.
12	April 4.
13	March 24.
14	April 12.
15	April 1.
16	March 21.
17	April 9.
18	March 29.
19	April 17.

ACCORDING to this Table was Eaſter obſerv'd from the Year of Chriſt 534, or thereabouts, till the Year 1582: At which time Pope *Gregory* XIII. reform'd the Calendar, and brought back the Vernal Æquinox to the 21ſt of March, as it was at the time of the Nicene Council. So that the Roman Church, keeping their Eaſter on the firſt Sunday after the firſt Full Moon next after the 21ſt of March, as their Calendar is now reform'd, obſerves it exactly according to the uſe of the Primitive Church. As for inſtance, in the Year 1709, the firſt Full Moon, after the Vernal Æquinox, was on March the 14th in our Account, but on the 25th in the Gregorian; and the Sunday following being our 20th Day, but their 31ſt, was alſo Eaſter-Day in the foreign Account; but our Eaſter was five Weeks later. So again in this preſent Year 1717, the firſt Full Moon after the Vernal Æquinox will be on March the 16th, and

and the next day, being Sunday, ought to be Eaſter-Day, and will be ſo in the foreign Account, but our Eaſter will be again five Weeks later: For the Golden Number for that Year being 8, the Paſchal Limit (as we find in the Table) is April the 18th; which being Thurſday, the next Sunday will be April the 21ſt. From both which Inſtances it is very evident, that if we obſerve the Letter of the firſt Nicene Canon, we muſt very often celebrate the greateſt Feſtival of our Church above a Month later than the Time intended even by thoſe Fathers who made that Canon. And therefore (I ſpeak it with the humbleſt Submiſſion) I think it is very well worth conſidering, whether it would not be proper to reform our vulgar and erroneous Computation, and to correct our Calendar in ſuch manner, that our Months and Days might be made correſpondent to the Sun's true Place and Motion, and Eaſter be exactly kept according to the Intentions of the Fathers of the Primitive Church.

Sect. 2. *Of the* Golden Number.

AFTER the Rule for finding Eaſter, is inſerted an Account *when the reſt of the Moveable Feaſts and Holy-Days begin*; and after that follow certain Tables relating to the *Feaſts* and *Vigils* obſerv'd in the Church of England, and other *Days of Faſting and Abſtinence*, with an Account of *certain Solemn Days for which particular Services are appointed.* But theſe, and every thing relating to them, I ſhall have a more convenient Opportunity to treat of hereafter; and therefore ſhall paſs on now to the *Table of Moveable Feaſts calculated for Forty Years*; where it may be expected I ſhould ſpeak of three things therein-mention'd, viz. the *Golden Number*, the *Epact*, and the *Dominical Letter*; and of theſe the firſt that offers it ſelf is the *Golden Number*: Of this therefore in the firſt place. *The* Golden Number.

§. 2. AND this, as we have already hinted, was invented long before our Saviour's Nativity by *Meton* the *Athenian*, from whence it was ſtiled the *Metonick Cycle*; till afterwards it chang'd its Name, being, either from its great Uſefulneſs in aſcertaining the Moon's Age, or elſe from its being written in Letters of Gold, call'd the *Golden Number*; tho' *By whom invented, and why call'd* Golden Number, *&c.*

tho' ſometimes, for the firſt of theſe Reaſons, it is call'd the *Cycle of the Moon.*

The Occaſion *of it, and how invented.*

§. 3. THE *Occaſion* of this Cycle was this: It having been obſerv'd that at the end of nineteen Years the Moon returned to have her Changes on the ſame Days of the Solar Year and Month, whereon they happen'd nineteen Years before; it was thought that by the uſe of a Cycle, conſiſting of nineteen Numbers, the time of the New Moons every Year might be found out, without the help of Aſtronomical Tables, after this manner; viz. they obſerv'd on what Day of each Calendar Month the New Moon fell in each Year of the Cycle, and to the ſaid Days they ſet reſpectively the Number of the ſaid Year. Thus obſerving that the New Moons in the firſt Year of the Cycle fell on January 23, February 21, March 23, &c. they ſet the Number 1 to the ſaid Days. And in like manner obſerving that in the ſecond Year of the Cycle, the New Moons fell on January 12, February 10, March 12, &c. to the ſaid Days they ſet the Number 2. And after this method they went through all the nineteen Years of the Cycle, as may be ſeen in the Calendar of moſt Common-Prayer Books.

The Uſe of it.

§. 4. THE Golden Numbers being thus plac'd, it was eaſy to find what Day of any Month in the Year given the New Moon would fall upon; it being known to what Year of the Moon's Cycle the Year given anſwer'd. Thus for inſtance if we want to know what Day of March the New Moon fell upon in the Year 354, we muſt enquire what was the Golden Number for that Year: Now the Golden Number for that Year being 13, we muſt look or 13 in the firſt Column of the Month of March, and there we ſhall find it ſet againſt the 11th Day; whereby we know that the New Moon fell that Year on the 11th Day of March.

How to find the New Moon *at preſent by the Golden Number.*

§. 5. AND by this Method the New Moon could be found with accuracy enough at the time of the Nicene Council, foraſmuch as the Golden Number did then ſhew the Day (i. e. the *Nuchthemeron*) upon which the New Noon fell out. And hereupon is founded the Rule of the Nicene Council for finding Eaſter, as has been already ſhew'd. But here it is to be obſerv'd, that the Golden Numbers do not now ſhew the Days whereon the New Moons fall. For the Cycle of the Moon is leſs than 19 Julian Years, by 1 Hour, 27 Minutes, and almoſt 32 Seconds: Whence it comes to paſs, that altho' the New Moons fall

again

again upon the ſame Days, as they did nineteen Years before, yet they fall not on the ſame Hour of the Day, or Nuchthemeron, but one Hour, 27 Minutes, and almoſt 32 Seconds ſooner. And this Difference ariſing in about 312 Years to a whole Day; it muſt follow that the New Moon, after every 312 Years, will fall a whole Day (or Nuchthemeron) ſooner. So that for this Reaſon the New Moons fall about four Days and a half ſooner now than they did at the time of the Nicene Council. Which being obſerv'd, the Day (i. e. the Nuchthemeron, tho' not the Hour of it) may ſtill be found out by the Golden Number. Thus for inſtance, if we would know on what Day of *December* the New Moon will fall this Year, viz. 1717; we muſt look for the Number 8, which is the Golden Number for this Year, in the firſt Column of the Calendar in the Month of December, and That we ſhall find to be plac'd againſt December the 26th; from which if we count four Days upwards, i. e. five Days incluſive, we ſhall fix upon December the 22d for the day of the New Moon; which is the very day on which the New Moon will happen in that Month.

To find the Golden Number of any Year.

§. 6. I SHALL add no more on this Head, than to ſhew how we may find the Golden Number for any Year. And this is done by adding 1 (*a*) to the given Year of Chriſt, and then dividing the Sum by 19. If after the Diviſion nothing remains over, then the Golden Number is 19; but if any Number remains over, then the ſaid Remainder is the Golden Number for that Year. For inſtance, I would know the Golden Number for this Year 1717, and by this method I find it to be 8; for 1717 and 1 (i. e. 1718) being divided by 19, there will remain 8. And thus much for the Cycle of the Moon.

Sect. 3. *Of the* Epacts.

The Lunar Year how computed.

THE *Lunar Year* conſiſts of twelve Lunar Months, i. e. twelve Months, conſiſting of about twenty nine Days and a half each. In which ſpace of time the Moon returns to her Conjunction with the Sun; that is, from one New

(*a*) *The Reaſon of adding* 1 *is, becauſe the* Æra *of Chriſt began in the ſecond Year of the Cycle.*

Moon to the next New Moon are very near twenty nine Days and a half. But to avoid Fractions, the Computiſts allow thirty Days to one Moon, and twenty nine to another: So that in twelve Moons ſix are computed to have thirty Days each, and the other ſix but twenty nine Days each. Thus beginning the Year with March (for that was the antient Cuſtom) they allow'd thirty Days for the Moon in March, and twenty nine for that in April; and thirty again for May, and twenty nine for June, &c. according to the old Verſes:

Impar Luna Pari, Par fiet in Impare Menſe;
In quo completur Menſi Lunatio detur.

For the Firſt, Third, Fifth, Seventh, Ninth, and Eleventh Months, which are call'd *Impares Menſes*, or Unequal Months, have their Moons according to Computation of thirty Days each, which are therefore call'd *Pares Lunæ*, or Equal Moons: But the Second, Fourth, Sixth, Eighth, Tenth, and Twelfth Months, which are call'd *Pares Menſes* or Equal Months, have their Moons but twenty nine Days each, which are call'd *Impares Lunæ*, or Unequal Moons.

The Occaſion of the Epact.

§. 2. NOW theſe twelve Months of thirty and twenty nine Days alternate, making up but three hundred fifty four Days in all; the whole Lunar Year muſt conſequently be eleven Days ſhorter than the Solar Year, which conſiſts of three hundred ſixty five Days: So that ſuppoſing the New Moon to be on the firſt Day of March in any Year, in the next Year the New Moon will happen eleven Days before the firſt of March, viz. February 18. Therefore to know the Age of the Moon on the firſt of March that Year, we add an *Epact*, i. e. an intercalar Number of eleven Days; the Lunar Month being that Year eleven Days before the Solar. Then again at the end of the next Year, the New Moon will fall eleven Days ſooner than it did at the end of the foregoing Year, viz. on February the 7th; for which reaſon we add eleven Days more for the Epact of the next Year, which makes it 22. The Year after this the Moon will again fall ſhort of the time whereon it happen'd in the foregoing Year eleven Days more; which being added to 22, the Epact of the Year paſt, the whole will make 33. that is one whole Moon and three Days over: So that in that Year we compute thirteen Moons,

(viz.

(viz. twelve common Moons of thirty and twenty nine Days alternate, and an intercalar one of thirty Days) and take the odd three Days for the Epact of the next Year, and then proceed in the same manner again, by adding eleven at the end of every Year; always observing, when the Number rises above 30, to add an intercalar Moon to that Year, and to retain the remaining Number for the Epact of the next. Part I.

§. 3. THUS have we nineteen Epacts following one another in Course, by the adding of eleven Days every Year in the following manner; 11. 22. 33. 14. 25. 36. 17. 28. 39. 20. 31. 12. 23. 34. 15. 26. 37. 18. 29. And here it must be observ'd, that the first Year of the Cycle answers to the Golden Number 1, viz. when the Golden Number is 1, the Epact is 11; when the Golden Number is 2, the Epact is 22; and when the Golden Number is 3, the Epact is also 3; and so on. It is also to be noted, that when the Golden Number is 3. 6. 9. 12. 15. or 18; that is, any Number that may be divided by 3, the Golden Number and Epact are the same. In the Cycle of Epacts, as I have noted them in the Numbers 33. 36. 39. 31. 34. 37. the Figures that have a Dot or Tittle under them are not put as belonging to the Epact; but only denote that in those Years there is an Intercalar, or 13th Month of thirty Days added to the Year before; but the Epacts for those Years are 3. 6. 9. 1. 4. 7. and are so numbred in the Column of Epacts in the Table we are discoursing of. After the Epact of 29, the Cycle begins again at 11; this Intercalar or Additional Moon in that last Year having but twenty nine Days: there being but twenty nine Days wanting in that last Year to make up the last Intercalar Moon, and to bring the Sun and Moon to the same Conjunctions on the same Days of the Month as when the Cycle began. So in the Lunar Cycle, or Cycle of Golden Numbers, there are twelve Years, viz. 1. 2. 4. 5. 7. 8. 10. 12. 13. 15. 16. 18. which contain but twelve Moons each; i. e. there are in those Years but twelve Moons between one Easter and the next. In the other seven Years of the Cycle, viz. when the Golden Numbers are 3. 6. 9. 11. 14. 17. 19. there are thirteen Moons between one Easter and the next, which are compos'd out of the Epacts or Intercalary Days, viz. those eleven Days in each Year, by which the Moon falls short of the Solar

How the Epacts answer to the Golden Number.

Chap. I. Courſe; which Epacts or Intercalar Days make in the laſt Year juſt one Moon of twenty nine Days, and ſo compleat the Cycle. So that the Cycle of Epacts and Golden Number are but as one, and ſerve to one and the ſame purpoſe. The Golden Number denoting what Year it is of the Cycle; and the Epact ſhewing the diſtance of the Solar Year from the Lunar in any Year of the ſame Cycle.

How to find the Epact. §. 4. THE readieſt way to *find the Epact* is by the Golden Number: For if the Golden Number be 3, or a Number to be divided by 3, the Epact (as I have already obſerv'd) is the ſame. If it be any other Number, as 4. 5. 7. or 8. conſider how many Numbers it is more than the laſt Number to be divided by 3, and add ſo many times 11 to it, caſting away 30 as often as there is occaſion, and it gives the Epact. Now there can be but two Numbers between the Number to be divided by 3, and the next Number to be ſo divided; and conſequently there can never be occaſion to add more than two elevens to the laſt Number that may be divided by 3. Thus, if the Golden Number be 7 (i. e. one more than 6, the laſt Number before it to be divided by 3) add 11 to 6, and it makes 17, which is the Epact of that Year. Or if the Golden Number be 17, (i. e. two more than 15, the laſt Number before it to be divided by 3) add twice 11 or 22 to 15, and it makes 37; from which, if we caſt away 30, there will remain 7 for the Epact that Year: One Epact always exceeding the foregoing by 11. But we muſt always mind to caſt away 30, whenever the Numbers which are added together exceed it; except in the laſt Year, when the Epact is 29; and then having added 11, we caſt away but 29, to make the Epact for the next Year or firſt Year of the Cycle; becauſe, as has been obſerv'd, that Intercalar Month has but 29 Days.

The Uſe of the Epact to find the Age of the Moon. §. 5. AS by the Golden Number we diſcover the *Eccleſiaſtical Moons*, by which all Moveable Feaſts are to be found; ſo by the Epact we diſcover the true *Aſtronomical Moons* very near, i. e. within a Day over or under, which may be ſufficient for common uſe, and no Cycle can be found nearer. The method of doing which is this: If we would know how old the Moon is on any Day of a Month, we muſt add unto that Day the Epact, and as many Days more as there are Months from March to that Month incluſive (*b*); out

(*b*) *The Reaſon of which is, becauſe the Epact increaſeth every Year eleven Days, which being almoſt one Day for every Month, therefore we add the Number of the Month from March incluſive.*

of

of which having ſubſtracted 30, the Age of the Moon remaineth ; i. e. whatever Number remains after the whole has been divided by 30, ſo many Days old is the Moon : if nothing remains, the Moon changes that Day. Thus for inſtance, if we would know what the Age of the Moon will be the 2d of November this preſent Year 1717, we muſt enquire after this manner : The Golden Number is 8, and conſequently, by the aforeſaid Rule, the Epact is 28 : To 28 therefore we muſt add 2, the Day of the Month, and 9 more, the Number of the Month incluſive from March ; which three Numbers being added together, make up the Number 39 ; from which if we ſubſtract 30 (the Moon having ſo many Days in November, that being an unequal Month) there will remain 9, which will appear to be the Age of the Moon on that Day.

§. 6. THE Reaſon why the Epacts ſhew the Moon's Age truer than the *Golden Number*, is ; becauſe the Golden Number being affix'd to the *Eccleſiaſtical* Calendar, cannot be chang'd or remov'd to other Days than thoſe againſt which they already ſtand, unleſs by publick Authority. But the Epacts, not being ſo affix'd, have been chang'd from time to time by the Computiſts, as they ſaw occaſion to make ſuch Alterations, in order to make the Computations agreeable to the Courſe of the Moon in the Heavens. For tho' in the ſpace of nineteen Years the Moon returns to have her Conjunction with the Sun on the ſame Days ; yet thoſe Conjunctions fall out about an hour and half earlier in the ſucceeding nineteen Years than they did in the foregoing ; which, as has been calculated, makes a whole Day's Difference in a little more than 312 Years. Therefore the Computiſts have once in a little more than that time chang'd the old Courſe of the Epacts, and ſubſtituted another in its room : To which Cauſe it is owing that they ſtill notify the New Moons to us according to the real Conjunction of the Luminaries in the Heavens, and have not fail'd us, as the Golden Numbers have done.

Why the Epacts ſhew the Moon's Age truer than the Golden Number.

Sect. 4. *Of the Cycle of the* Dominical Letters, *commonly call'd the* Cycle of the Sun.

The Cycle of the Sun *improperly so call'd.*

THE *Cycle of the Sun* is very improperly so call'd, since it relates not to the Course of the Sun; but to the Course of the Dominical or Sunday Letter, and ought therefore to be call'd the *Cycle of the Sunday Letter*.

The Use of the Cycle.

§. 2. THE *Use* of the Cycle arises from the Custom of assigning, in the Calendar, to each Day of the Week, one of the first seven Letters of the Alphabet: A, being always affix'd to January the 1st, whatever Day of the Week it be; B to January the 2d, C to January the 3d, and so in order G to January the 7th. After which the same Letters are repeated again; A, being affix'd to January the 8th, and so on. According to this method there being fifty two Weeks in a Year, the said Letters are repeated fifty two times in the Calendar. And were there just fifty two Weeks, the Letter G would belong to the last Day of the Year, as the Letter A does to the first: And consequently That Letter which was at first constituted the Sunday Letter (and the same is to be understood of the other Days of the Week) would always have been so; and there would have been no Change of the Sunday Letter. But one Year consisting of fifty two Weeks and an odd Day over, hence it comes to pass, that the Letter A belongs to the last, as well as to the first Day of every Year. For altho' every *Leap-Year* consists of 366 Days, *i. e.* of two Days over fifty two Weeks, yet it is not usual to add a Letter more, viz. B, at the end of the Year; but instead thereof to repeat the Letter C, which stands against February the 28th, and affix it again to the Intercalated Day, February the 29th (*c*). By which means the said seven Letters of the Alphabet remain affix'd to the same Days of a Leap-Year, as of a Common Year, thro' all the whole Calendar both before and after. The Letter A then thus always belonging to the last Day of the old Year, and first of the new; it thence comes to pass that there is a Change made as to the Sunday Letter in a

(*c*) *In the Common Almanacks the Letter F is repeated at the 26th of February, which was formerly always call'd the Intercalated Day: But our Church at present seems to make the 29th of February the Intercalated Day, as shall be shew'd hereafter, when I treat of the time of keeping St.* Matthias's *Day.*

backward

backward Order; i. e. ſuppoſing G to be the Sunday Letter one Year, F will be ſo the next, and ſo on. Part 1.

§. 3. NOW were there but this ſingle Change, Sunday would be denoted by each of the ſeven Letters every ſeven Years, and ſo the Cycle of the Sunday Letter would conſiſt of no more than ſeven Years. But now there being in every fourth or Leap-Year two Days above fifty two Weeks; hence it comes to paſs that there is every ſuch Year a double Change made as to the Sunday Letter. For as the odd ſingle Day above fifty two Weeks in a Common Year, makes the firſt Sunday in January to ſhift from that which was the Sunday Letter in the foregoing Year, to the next Letter to it in a backward Order; ſo a Day being intercalated every Leap-Year at the end of February, and the Letter C being affix'd to the 29th, as well as to the 28th Day of that Month, does alſo make the firſt Sunday in March to ſhift from that which was the Sunday Letter in February, to the next Letter to it in a retrograde Order. So that if in a Leap-Year F be the Sunday Letter for January and February, E will be the Sunday Letter for all the reſt of the Year, and D for the Year following. By reaſon of which double Change in every fourth or Leap-Year, it comes to paſs that the Cycle of the Sunday Letter conſiſts of four times ſeven Years; i. e. it does not proceed in the ſame Courſe it did before, till after twenty eight Years: But after that Number of Years, its Courſe or Order is the ſame as it was before; as may be ſeen in the Column of the *Dominical Letters*, in the *Table of Moveable Feaſts calculated for Forty Years.*

A ſingle Change of the Sunday Letter in the Common Years, and a double one in Leap-Years.

Why the Cycle conſiſts of 28 Years.

§. 4. TO find out the Sunday Letter for any Year, we muſt do thus: To the Year of our Lord we muſt add 9, (for the Æra of Chriſt began in the tenth Year of the Cycle) and then divide the Sum by 28. If any of the Dividend remains, the ſaid Remainder ſhews the Year of the Cycle ſought; if nothing remains of the Dividend, then it is the laſt or 28th Year of the Cycle. Thus for inſtance, to find out the Dominical Letter for the preſent Year 1717, we muſt add 9 to the Date of the Year, which makes up 1726, which being divided by 28, there will remain 18; which denotes it to be the 18th Year of the Cycle, and conſequently that (beginning from G, F, which is the firſt Year of the Cycle) F is the Sunday Letter.

How to find the Dominical Letter.

Sect.

Sect. 5. *Of the* Table to find Eaſter for ever.

The Biſhops of Alexandria *at firſt appointed to give notice of Eaſter-Day to other Churches.*

WHEN the Nicene Council had ſettled the true time for keeping Eaſter in the Method ſet down in the firſt Section of this Chapter; the Biſhop of *Alexandria* (for the *Egyptians* at that time excell'd in the Knowledge of Aſtronomy) was appointed to give notice of *Eaſter-Day* to the Pope and other Patriarchs, to be notify'd by them to the Metropolitans, and by them again to all other (*d*) Biſhops. But this Injunction could be but temporary: For Proceſs of time muſt needs make ſuch Alteration in the State of Affairs, as muſt render any ſuch Method of notifying the time of Eaſter impracticable. And therefore this was obſerv'd no longer than till a Cycle or Courſe of all the Variations which might happen in regard to Eaſter-Day might be ſettled.

Cycles afterwards drawn up.

§. 2. HEREUPON the Computiſts apply'd themſelves to frame ſuch a *Cycle*: And the *Vernal Æquinox* being fix'd by the Council of Nice, and Eaſter-Day by them alſo appointed to be always the *firſt Sunday after the firſt Full Moon next after the Vernal Æquinox*; they had nothing to do, but to calculate all the Revolutions of the Moon and of the Days of the Week, and enquire whether after a certain Number of Years the New Moons, and conſequently the Full Moons, did not fall out, not only on the ſame Days of the Solar Year (for that they do after every nineteen Years) but alſo on the ſame Days of the Week on which they happen'd before, and in the ſame ordinary Courſe. Becauſe by calculating a Table for ſuch Number of Years, they might find Eaſter for ever; viz. by beginning again at the end of the laſt Year, and going round as it were in a Circle.

The Cycle of 84 Years.

AND firſt a Cycle was fram'd at *Rome* for eighty four Years, and generally receiv'd in the Weſtern Church. It being thought that in That ſpace of Time the Changes of the Moon would return to the ſame Days both of the Week and Year in ſuch manner as they had done before (*e*). During the time that Eaſter was kept according to this Cycle,

(*d*) *See Pope* Leo's *Epiſtle to the Emperor* Marcianus, Ep. 64.

(*e*) *See the Biſhop of* Worceſter's *Hiſtorical Account of Church-Government*, p. 67. *and* Bede Hiſt. l. 5. c. 22. in fin.

Britain

Britain was ſeparated from the Roman Empire, and the Britiſh Churches for ſome time after that Separation continu'd to keep their Eaſter by this Table of eighty four Years. But ſoon after that Separation, the Church of *Rome*, and ſeveral others diſcover'd great Deficiencies in this Account, and therefore left it for another which was more perfect: Not but that alſo had its Defects, tho' it has been continu'd ever ſince both in the Greek Church, and our own, and ſome others (*f*).

THE Cycle, I mean, was drawn up about the Year 457 by *Victorius*, or *Victorinus*, a Native of *Aquitain*, an eminent Mathematician: who, obſerving that the Cycle of the Sunday Letter conſiſted of twenty eight Years, and conſequently that the Days of the Week have a compleat Revolution, and begin and go on again every twenty eight Years, juſt in the ſame Order that they did twenty eight Years before; and that the Cycle of the Moon return'd to have her Changes on the ſame Days of the Solar Year and Month whereon they happen'd nineteen Years before, but not on the ſame Days of the Week: *Victorius*, I ſay, having obſerv'd this, and endeavouring to compoſe a Cycle which ſhould contain all the Changes of the Days of the Week, and of the Moon alſo (which was neceſſary to find Eaſter for ever;) he multiply'd theſe two Cycles of nineteen and twenty eight together, and from thence compos'd his Period of 532 Years, from him ever after call'd the *Victorian Period*. And in this time he ſuppos'd the New Moons would fall out on the ſame Days both of the Month and Week, on which they happen'd before, and in the ſame orderly Courſe. So that this Day, be it what day it will, is the ſame day of the Year, Month, Moon and Week, that it was 532 Years ago, or will be 532 Years hence, if this Calculation has no defect in it, as it was then thought to have none, or ſo little as would make no conſiderable Variation. And when the firſt Full Moon after the Vernal Æquinox, or March 21, happens on the ſame Day both of the Month

The Cycle of 532 Years, or Victorian Period.

(*f*) *This Alteration of the Cycle to find Eaſter, was the Cauſe that the* Britons, *who kept to the old Account, differ'd from the* Romans *in the time of celebrating this Feſtival. For tho' both kept it on a Sunday, according to the Rule of the Council of* Nice; *yet they differ'd as to the particular Sunday. This upon the coming in of* Auguſtin *the Monk, firſt Archbiſhop of* Canterbury, *caus'd ſome Conteſts in this Iſland, of which* Bede *gives a large Account* [*in his* Hiſt. Eccl. l. 3. c. 25. l. 5. c. 22.] *where it may be ſeen that the* Britons *never were* Quarto-decimans, *as ſome have imagin'd them to be.*

and Week, it did any Year before; Easter-Day must also fall on the same Day on which it happen'd that Year: So that Easter, according to this Computation, must go thro' all its Variations in 532 Years; forasmuch as the Moon and the Days of the Week have all their Variations in that space.

This Cycle establish'd by the Church.

§. 3. THIS Calculation was thought to come much nearer to the Truth (as indeed it did) than the former Table of eighty four Years: for which reason it was generally follow'd in a little time. And the fourth Council of *Orleans*, A. D. 541, decreed (*g*) that the *Feast of Easter should be celebrated every Year according to the Table of* Victorius; *and that the Day whereon it is to be celebrated every Year, should be declar'd by the Bishop in the time of Divine Service on the Feast of Epiphany*. However, in a little time it was thought more convenient to adapt these Tables to the Calendar; so that every one who had a Book of the Divine Offices wherein this Calendar was plac'd, might know the Day whereon Easter should be kept without any further Information.

And afterwards adapted to the Calendar in the Service-Book.

The occasion of the Golden Number and Dominical Letter's being placed in the Calendar.

BUT the whole Table being of too great a length to be inserted into one Book of Divine Offices; it was found more adviseable to place the *Golden Number*, or *Cycle of the Moon*, in the first Column of the Calendar, and the *Dominical Letters* in another Column; in such manner as that the Golden Number should point out the New Moons in every Month; by which means it would be easy to find out the fourteenth Day of the Easter-Moon, or the first Full Moon after the one and twentieth Day of March, and then by the Dominical Letter following that Day, to be assur'd of the Day whereon Easter must be kept.

The Table to find Easter for ever, drawn from the two Columns of the Golden Number and Dominical Letter.

§. 4. AND from these two Columns is the *Table to find Easter for ever*, which we are now speaking of, drawn up: That so at any time, only by knowing the Golden Number and Dominical Letter, we may be certify'd at one view, (without any Trouble or Computation) what Day Easter will fall upon in any Year requir'd. The Table it self being no other than a Reduction of those two Columns, viz. of the Golden Number and Dominical Letter between March 8. and April 5, within which times the Easter-Moon always happens, as has been shew'd before in the Note (*e*), pag. 40. Thus for instance, if 10 be the Gol-

(*g*) Can. 1. Concil. Tom. 5. col. 381. E.

den Number, we ſee it ſtands againſt March 14, from which the 14th Day incluſive is March 27, which ſtands againſt the Letter B; and therefore if C be the Sunday Letter that Year, then the 28th of March will be Eaſter-Day; if D be the Sunday Letter, than the 29th will be Eaſter-Day; if E the 30th, and ſo on: as may be ſeen by comparing the two Columns and Table together in this or any other Inſtance.

CHAP.

CHAP. I. PART II.

Of the Calendar.

The Introduction.

Chap. I.

I. HAVING ſaid what I thought requiſite in order to explain the *Tables* and *Rules* before and after the Calendar; I ſhall now proceed to treat in as little compaſs as I can, of the *Calendar* it ſelf. And this conſiſts of nine Columns; concerning the Firſt and Third of which I have already ſaid as much, in the former Part of this Chapter, as was neceſſary to ſhew the Uſe and Deſign of their being plac'd here. I ſhall only obſerve farther in this place, that there are four *Errata* in the Column of *Golden Numbers*, even in the ſealed Common-Prayer Books: For againſt the 1ſt of January, inſtead of 2 there ſhould be 3; and againſt the 3d, inſtead of 10 there ſhould be 11; and againſt the 30th, inſtead of 13 there ſhould be 14; and laſtly, againſt the 1ſt of May, 2 is put for 11.

Errata in the Column of Golden Numbers.

The Column of Calends, *&c.*

II. THE Fourth Column (as printed in ſome Common-Prayer-Books) has the *Calends*, *Nones*, and *Ides*, which was the method of Computation us'd by the old *Romans* and Primitive Chriſtians, inſtead of the Days of the Month, and is ſtill uſeful to thoſe who read either Eccleſiaſtical or Profane Hiſtory. But this way of Computation being now grown into Diſuſe; and the Column being alſo omitted in moſt Editions of the Common-Prayer Book, there is no need that I ſhould enter into the Particulars of it.

The Columns of Leſſons.

III. NEITHER is there occaſion that I ſhould ſay any thing here concerning the four laſt Columns of the Calendar,

Calendar, which contain the *Course of Lessons* for Morning and Evening Prayer for Ordinary Days throughout the Year; since the Course of Lessons both for Ordinary Days and Sundays, &c. will come under Consideration in a more proper Place hereafter. Part 2.

IV. SO that nothing remains to be treated of here, but *the Column of Holy-Days*; and as many of these too as are observ'd by the Church of *England*, I shall speak to in the fifth Chapter. But then as to the *Popish Holy-Days* retain'd in our Calendar, I shall have no fairer Opportunity of treating of them than in this place. And therefore, since some small Account of these has been desir'd by some Persons, I shall here insert it to gratify their Curiosity. *The Column of* Holy-Days.

Of the Romish Saints-Days and Holy-Days in general.

THE Reasons why the Names of these Saints-Days and Holy-Days are kept in the Calendar, are various. Some of them being retain'd upon account of our *Courts of Justice*, who usually make their Returns on these Days, or else upon the Days before or after them, which are call'd in the Writs, *Vigil. Fest.* or *Crast.* as in *Vigil. Martin*, *Fest. Martin. Crast. Martin*, and the like. Others are probably kept in the Calendar for the sake of such Trades-men, Handicrafts-men, and others, as are wont to celebrate the Memory of their Tutelar Saints; as the *Welch-men* do St. *David*, the *Shoemakers* St. *Crispin*, &c. And again, Churches being in several Places dedicated to some or other of these Saints, it has been the usual Custom in such Places to have *Wakes* or *Fairs* kept upon those Days: So that the People would probably be displeas'd, if, either in this or the former Case, their Favourite Saint's Name should be left out of the Calendar. Besides, the Histories, which were writ before the Reformation, do frequently speak of Transactions happening upon such a Holy-Day, or about such a time, without mentioning the Month; relating one thing to be done at *Lammas-Tide*, and another about *Martlemas*, &c: So that were these Names quite left out of the Calendar, we might be at a loss to know when several of these Transactions happen'd. But for this and the foregoing Rea- *The Reasons why the* Popish Holy-Days *are retain'd in our Calendar.*

Chap. I. *But not kept Holy.*

ſons our ſecond Reformers under Queen *Elizabeth* (tho' all theſe Days had been omitted in both Books of King *Edward* VI.) thought convenient to reſtore the Names of them to the Calendar, tho' not with any regard of being kept Holy by the Church. For this they thought prudent to forbid, as well upon the account of the great Inconveniency brought into the Church, in the times of Popery, by the Obſervation of ſuch a number of Holy-Days, to the great prejudice of labouring and trading Men; as by reaſon that many of thoſe Saints they then commemorated were oftentimes Men of none of the beſt Characters. Beſides, the Hiſtory of theſe Saints, and the Account they gave of the other Holy-Days, were frequently found to be feign'd and fabulous. For which reaſon, I ſuppoſe, the Generality of my Readers would excuſe my giving them or my ſelf any further trouble upon this Head: But being ſenſible that there are ſome People who are particularly deſirous of this ſort of Information, I ſhall for their ſakes ſubjoin a ſhort Account of every one of theſe Holy-Days as they lie in their order: But muſt firſt beſpeak my Reader not to think that I endeavour to impoſe all theſe Stories upon him as Truths; but to remember that I have already given him warning that a great part of the Account will be feign'd and fabulous. And therefore I preſume he will excuſe my burdening him with Teſtimonies; ſince tho' I could bring Teſtimonies for every thing I ſhall ſay, yet I cannot promiſe that they will be convincing. But however, I promiſe to invent nothing of my own, nor to ſet down any thing but what the blind Romaniſts ſuperſtitiouſly believe.

Sect. 1. *Of the Romiſh Saints-Days and Holy-Days in* January.

8. Lucian *Confeſſor and Martyr.*

LUCIAN (to whoſe Memory the 8th Day of this Month was dedicated) is ſaid by ſome to have been a Diſciple of St. *Peter*, and to have been ſent by him with St. *Dennys* into *France*, where, for preaching the Goſpel, he ſuffer'd Martyrdom. Tho' others relate, that he was a learned Presbyter of *Antioch*, well vers'd in the Hebrew Tongue, taking a great deal of pains in comparing and amending the Copies of the Bible. Being long exercis'd in the Sacred Diſcipline,

Part 2.

Diſcipline, he was brought to the City of the *Nicomedians*, when the Emperor *Galerius Maximianus* was there; and having recited an Apology for the Chriſtian Religion, which he had compos'd, before the Governour of the City, was caſt into Priſon, and having endur'd incredible Tortures, was put to death (*a*).

13. Hilary, *Biſhop and Confeſſor.*

§. 2. *HILARY*, Biſhop of *Poictiers* in *France* (commemorated on the 13th of this Month) was a great Champion of the Catholick Doctrine againſt the *Arians*; for which he was perſecuted by their Party, and baniſh'd into *Phrygia* about the Year 356, where, after much pains taken in the Controverſy, and many Troubles underwent, he dy'd about the Year 367.

18. Priſca, *Roman Virgin and Martyr.*

§. 3. *PRISCA*, a *Roman* Lady, commemorated on the 18th, was early converted to Chriſtianity: but refuſing to abjure her Religion, and to offer Sacrifice when ſhe was commanded, was horribly tortur'd, and afterwards beheaded under the Emperor *Claudius*, A. D. 47.

20. Fabian, *Biſhop and Martyr.*

§. 4. *FABIAN* was Biſhop of *Rome* about fourteen Years, viz. from A. D. 239 to 253, and ſuffer'd Martyrdom under the Emperor *Decius*.

21. Agnes, *Roman Virgin and Martyr.*

§. 5. *AGNES*, a young *Roman* Lady of a noble Family, ſuffer'd Martyrdom in the tenth General Perſecution under the Emperor *Dioclefian*, A. D. 306. She was by the wicked Cruelty of the Judge condemn'd to be debauch'd in a publick Stews before her Execution: but was miraculouſly preſerv'd by Lightning and Thunder from Heaven. She underwent her Perſecution with wonderful readineſs, and tho' the Executioner hack'd and hew'd her Body moſt unmercifully with the Sword, yet ſhe bore it with incredible Conſtancy, ſinging Hymns all the time, tho' ſhe was then no more than thirteen or fourteen Years old.

ABOUT eight days after her Execution, her Parents going to lament and pray at her Tomb, where they continu'd watching all Night, it is reported that there appear'd unto them a Viſion of Angels, array'd with glittering and glorious Garments; among whom they ſaw their own Daughter apparell'd after the ſame manner, and a Lamb ſtanding by her as white as Snow; (which is the Reaſon why the Painters picture her with a *Lamb* by her ſide.) Ever after which time the Roman Ladies went every Year (as they

Why painted with a Lamb by her ſide.

(*a*) Euſeb. Hiſtor. Eccleſ. l. 9. c. 6. p. 351. C.

ſtill

Chap. I.

ſtill do) to offer and preſent her on this Day the two beſt and pureſt white Lambs they could procure. Theſe they offer at St. *Agnes*'s Altar (as they call it) and from thence the Pope gives Orders to have them put into the choiceſt Paſture about the City till the time of Sheep-ſheering come; at which ſeaſon they are clipt, and the Wool is hallow'd, whereof a fine white Cloth is ſpun and woven, and conſecrated every Year by the Pope himſelf, for the *Palls* which he uſeth to ſend to every Archbiſhop; and which, till they have purchas'd at a moſt extravagant Price, they cannot exerciſe any Eccleſiaſtical Juriſdiction.

The Original of Archbiſhops Palls.

22. Vincent, *a Deacon of* Spain *and Martyr.*

§. 6. *VINCENT*, a Deacon of the Church in *Spain*, was born at *Oſcard*, near *Huezza*, a Town in *Arragon*. He was inſtructed in Divinity by *Valerius* Biſhop of *Saragoſa*; but by reaſon of an impediment in his Speech, never took upon him the Office of Preaching. He ſuffer'd Martyrdom in the *Diocleſian* Perſecution about the Year 303, being laid all along upon burning Coals, and, after his Body was broil'd there, thrown upon Heaps of broken Tiles.

Sect. 2. *Of the Romiſh Saints-Days and Holy-Days in* February.

3. Blaſſius, *Biſhop and Martyr.*

BLASSIUS was Biſhop of *Sebaſte* in *Armenia*, reported to have been a Man of infinite Miracles and Power, put to death in the ſame City by *Agricolaus* the Preſident, under *Diocleſian* the Emperor, in the Year 289. His Name is not put down in ſome Editions of the Common-Prayer Book, but it occurs in the moſt authentick.

5. Agatha, *a* Sicilian *Virgin and Martyr.*

§. 2. *AGATHA*, a Virgin honourably born in *Sicily*, ſuffer'd Martyrdom under *Decius* the Emperor at *Catanea*. Being very beautiful, *Quintianus*, the Prætor or Governor of the Province, was enamour'd with her: But not being able to work his ill Deſign upon her, order'd her to be ſcourg'd, and then impriſon'd, for not worſhipping the Heathen Gods. After which ſhe, ſtill perſiſting conſtant in the Faith, was put upon the Rack, burnt with hot Irons, and had her Breaſt cut off. And then being remanded back to Priſon, ſhe had ſeveral Divine Comforts afforded her: But the Prætor ſending for her again, being half dead, ſhe pray'd to God to receive her Soul; with which Petition ſhe immediately expir'd, it being the 5th of Feb. A. D. 253.

Part 2.

§. 3. *VALENTINE* was an antient Presbyter of the Church; he ſuffer'd Martyrdom under *Claudius* at *Rome*. Being deliver'd into the Cuſtody of one *Aſterius*, he wrought a Miracle upon his Daughter; whom, being blind, he reſtor'd to ſight, by which means he converted the whole Family to Chriſtianity, who all of them afterwards ſuffer'd for their Religion. *Valentine*, after a Year's Impriſonment at *Rome*, was beheaded in the *Flaminian-Way* about the Year 271, and was enroll'd among the Martyrs of the Church; his Day being eſtabliſh'd before the times of *Gregory* the Great. He was a Man of moſt admirable Parts, and ſo famous for his Love and Charity, that the Cuſtom of chuſing *Valentines* upon his Feſtival (which is ſtill practis'd) took its Riſe from thence.

14. Valentine, *Biſhop and Martyr.*

The Original of chuſing Valentines.

Sect. 3. *Of the Romiſh Saints-Days and Holy-Days in* March.

DAVID, to whoſe Memory the 1ſt of this Month was formerly dedicated, was deſcended from the Royal Family of the *Britons*, being Uncle to the great King *Arthur*. He was a Man very learned and eloquent, and of incredible Auſterity in his Life and Converſation. By his Diligence *Pelagianiſm* was quite rooted out, and many earneſt Profeſſors of the ſame converted unto the Truth. He was made Biſhop of *Caerleon* in *Wales*, which See he afterwards remov'd to *Menevia*; from him ever ſince call'd *St. Davids*. He ſat long, viz. ſixty five Years, and (having built twelve Monaſteries in the Country thereabouts) dy'd in the Year 642; being, as *Bale* writes out of the *Britiſh* Hiſtories, 146 Years old. He was bury'd in his own Cathedral Church, and canoniz'd by Pope *Calixtus* II. about 500 Years afterwards. Many things are reported of him incredible; as that his Birth was foretold thirty Years beforehand; and that he was always attended by Angels who kept him Company; that he beſtow'd upon the Waters at *Bath* that extraordinary Heat they have; and that, whilſt he was once preaching to a great multitude of People at *Brony*, the Ground ſwell'd under his Feet into a little Hill; with ſeveral other ſuch Stories not worth rehearſing.

1. David, *Archbiſhop of* Menevia.

§. 2. *CEDDE* was, in the Abſence of *Wilfride* Archbiſhop of *York*, who was gone to *Paris* for Conſecration, and

2. Cedde, *or* Chad, *Biſhop of* Litchfield.

Chap. I.

gave no hopes of a ſpeedy return, enforc'd by *Egfrid* King of *Northumberland* to accept of that See. But *Wilfride* being return'd, *Cedde* was perſuaded by *Theodorus* Archbiſhop of *Canterbury* to reſign the See to him: After which for ſome time he liv'd a Monaſtical Life at *Leſtingeag*; till by the means of the ſame *Theodorus* he was made Biſhop of *Litchfield*, under *Wolfhere* King of *Mercia*, whom he is ſaid to have converted. He dy'd March 2. A. D. 672.

7. Perpetua, Mauritanian *Martyr.*

§. 3. *PERPETUA* was a Lady of Quality, who ſuffer'd Martyrdom in *Mauritania*, under the Emperor *Severus*, about the Year 205. She is often very honourably mention'd by *Tertullian* and St. *Auſtin*; the laſt of whom lets us know that the Day of her Martyrdom was ſettled into a Holy-Day in his time; and remarks of her, that ſhe gave ſuck to a young Child at the time of her Sufferings.

12. Gregory *the Great, Biſhop of* Rome, *and Confeſſor.*

§. 4. *GREGORY the Great*, who ſtands next in the Calendar, was deſcended from noble Parents. He very early addicted himſelf to Study and Piety, giving all his Eſtate to the building and maintaining of Religious Houſes. He was conſecrated Pope about the Year 590, but vigorouſly refus'd the Title of *Univerſal Biſhop* (which the Biſhops of *Conſtantinople* did then, and the Biſhops of *Rome* do now, aſſume) as Blaſphemous, Antichriſtian, and Diabolical. Among other his Glorious and Chriſtian Deeds, his Memory was annually celebrated here in *England*, for his devout Charity to our Nation, in ſending *Auſtin* the Monk, with forty other Miſſionaries, to convert the *Saxons*, (who had teſtify'd their Deſire to embrace Chriſtianity) which in a ſhort time they happily atchiev'd. Having held the Popedom fourteen Years, he dy'd about the Year 604, leaving many learned Books behind him, which are ſtill extant.

18. Edward *King of the* Weſt-Saxons.

§. 5. *EDWARD* was deſcended from the *Weſt-Saxon* Kings, and the Son of King *Edgar*, who firſt reduc'd the Heptarchy into one Kingdom: After whoſe Death in the Year 975, this *Edward* ſucceeded to the Crown at twelve Years of Age, but did not enjoy it above two or three Years. For paying a Viſit to *Elfride* his Mother-in-Law at *Corfe-Caſtle* in *Dorſetſhire*, he was by her Order ſtabb'd in the Back, whilſt he was drinking a Cup of Wine, to make way for her Son *Etheldred*, his Half-Brother. His Favour to the Monks made his barbarous Murder to be eſteem'd a Martyrdom;

Martyrdom; the Day of which was appointed to be kept Festival by Pope *Innocent* IV. A. D. 1245. Part 2.

§. 6. *BENEDICT* was born in *Norcia*, a Town in *Italy*, of an honourable Family. Being much given to Devotion, he set up an Order of *Monks*, which bears his Name, about the Year 529. He was very remarkable for his Mortification; and the Monks of his own Order relate, that he would often roll himself in a Heap of Briars to check any carnal Desires that he found to arise in himself. St. *Gregory* (*b*) tells us of a very famous Miracle wrought upon his account; viz. That the *Goths*, when they invaded *Italy*, came to burn his Cell; but being set on fire, it burnt round him in a Circle, not doing him the least hurt: At which the *Goths*, being enrag'd, threw him into a hot Oven, stopping it up close; but coming the next Day, they found him safe, neither his Flesh scorch'd, nor his Clothes sing'd. He dy'd on the 21st of March, A. D. 542. 21. Benedict, *Abbot.*

Sect. 4. *Of the Romish Saints-Days and Holy-Days in* April.

RICHARD, sirnam'd *de Wiche*, from a Place so call'd in *Worcestershire* where he was born, was brought up at the Universities of *Oxford* and *Paris*. Being come to Man's Estate, he travell'd to *Bononia*; where, having study'd the Canon Law seven Years, he became publick Reader of the same. Being return'd home, he was, in the Vacancy of the See of *Chichester*, chosen Bishop by that Chapter: Which the King opposing, he having nominated another, *Richard* appeal'd to *Rome*, and had his Election confirm'd by the Pope, who consecrated him also at *Lyons* in the Year 1245. He was very much reverenc'd for his great Learning and diligent Preaching, but especially for his Integrity of Life and Conversation. Strange Miracles are told of him: As that by his Blessing, he encreas'd a single Loaf of Bread to satisfy the Hunger of three thousand poor People: And that in his extreme old Age, whilst he was celebrating the Eucharist, he fell down with the Chalice in his hand, but the Wine was miraculously preserv'd from falling to the Ground. About seven or eight Years 3. Richard, *Bishop of* Chichester.

(*b*) Greg. Dial. lib. 3.

after

Chap. I.

after his Death, he was canoniz'd for a Saint by Pope *Urban* IV. A.D. 1261.

4. Ambrose, *Bishop of* Milan.

§. 2. ST. *AMBROSE* was born about the Year 340. His Father was Prætorian Præfect of *Gaul*, in whose Palace St. *Ambrose* was educated. 'Tis reported that in his Infancy a Swarm of Bees settled upon his Cradle; which was a Prognostication, as was suppos'd, of his future Eloquence. After his Father's Death, he went with his Mother to *Rome*, where he study'd the Laws, practis'd as an Advocate, and was made Governor of *Milan* and the Neighbouring Cities. Upon the Death of *Auxentius*, Bishop of *Milan*, there being a great Contest in the Election of a new Bishop; this good Father, in an excellent Speech, exhorted them to Peace and Unanimity; which so mov'd the Affections of the People, that they immediately forgot the Competitors whom they were so zealous for before, and unanimously declar'd that they would have their Governor for their Bishop. Who, after several Endeavours by Flight and other Artifices to avoid that Burthen, was at last compell'd to yield to the Importunities of the People, and to be consecrated Bishop. From which time he gave all his Mony to pious Uses, and settled the Reversion of his Estate upon the Church. He govern'd that See with great Piety and Vigilance for more than twenty Years, and dy'd in the Year 396, being about fifty seven Years old: Having first converted the famous St. *Augustin* to the Faith; at whose Baptism he is said miraculously to have compos'd that Divine Hymn, so well known in the Church by the name of *Te Deum*.

19. Alphege, *Archbishop of* Canterbury.

§. 3. *ALPHEGE* was an *Englishman* of a most holy and austere Life, which was the more admirable in him, because he was born of great Parentage, and began that course of Life in his younger Years. He was first Abbot of *Bath*, then Bishop of *Winchester*, and afterwards Archbishop of *Canterbury*. But in the Year 1012, the *Danes* being disappointed of a certain Tribute which they claim'd as due to them, they fell upon *Canterbury*, and spoil'd and burnt both the City and Church: Most of the People they put to the Sword, and, after seven Years miserable Imprisonment, ston'd the good Archbishop to death at *Greenwich*; who was thereupon canoniz'd for a Saint and Martyr, and had the 19th of April allow'd him as his Festival.

23. *St.* George *Martyr.*

§. 4. ST. *GEORGE*, the famous Patron of the *English* Nation, was born in *Cappadocia*, and suffer'd for the sake of his

his Religion, A. D. 290. under the Emperor *Diocleſian* (in whoſe Army he had before been a Colonel) being ſuppos'd to have been the Perſon that pull'd down the Edict againſt the Chriſtians, which *Diocleſian* had caus'd to be affix'd upon the Church-Doors (*c*). The Legends relate ſeveral ſtrange Stories of him, which are ſo common, they need not here be related: I ſhall only give a ſhort Account how he came to be ſo much eſteem'd of in *England*. Part 2.

How he came to be Patron of the Engliſh.

WHEN *Robert* Duke of *Normandy*, Son to *William* the Conqueror, was proſecuting his Victories againſt the *Turks*, and laying Siege to the famous City of *Antioch*, which was like to be reliev'd by a mighty Army of the *Saracens*; St. *George* appear'd with an innumerable Army coming down from the Hills all in White, with a Red Croſs in his Banner, to reinforce the Chriſtians; which occaſion'd the Infidel Army to fly, and the Chriſtians to poſſeſs themſelves of the Town. This Story made St. *George* extraordinary famous in thoſe times, and to be eſteem'd a Patron, not only of the *Engliſh*, but of Chriſtianity it ſelf. Not but that St. *George* was a conſiderable Saint before this, having a Church dedicated to him by *Juſtinian* the Emperor.

Sect. 5. *Of the Romiſh Saints-Days and Holy-Days in* May.

3. Invention of the Croſs.

THE third of this Month is celebrated as a Feſtival by the Church of *Rome*, in memory of the *Invention of the Croſs*, which is ſaid to be owing to this Occaſion. *Helena*, the Mother of *Conſtantine the Great*, being admoniſh'd in a Dream to ſearch for the Croſs of Chriſt at *Jeruſalem*, took a Journy thither with that intent: And having employ'd Labourers to dig at *Golgotha*, after opening the Ground very deep (for vaſt Heaps of Rubbiſh had purpoſely been thrown there by the ſpiteful Jews or Heathens) ſhe found three Croſſes, which ſhe preſently concluded were the Croſſes of our Saviour and the two Thieves who were crucify'd with him. But being at a loſs to know which was the Croſs of Chriſt, ſhe order'd them all three to be apply'd to a dead Perſon. Two of them, the Story ſays, had no Effect; but the third rais'd the Carcaſs to Life, which was

(*c*) *See* Lactantius de Mortibus Perſecutorum.

Chap. I.

an evident Sign to *Helena*, that That was the Croſs ſhe look'd for. As ſoon as this was known, every one was for getting a piece of the Croſs, inſomuch that in *Paulinus*'s time (who, being Scholar of St. *Ambroſe*, and Biſhop of *Nola*, flouriſh'd about the Year 420) there was much more of the Reliques of the Croſs, than there was of the Original Wood. Whereupon that Father ſays it was miraculouſly encreas'd: *It very kindly affording Wood to Mens importunate Deſires, without any loſs of its Subſtance.*

6. *St.* John *Evang.* ante Port. Lat.

§. 2. THE next Romiſh Holy-Day was inſtituted in memory of St. *John the Evangeliſt's* miraculous Deliverance out of the Cauldron of burning Oil, which he was thrown into at *Rome*, before the Gate call'd *Porta Latina*, by the order of *Domitian* the Emperor, but from whence he came out more ſound and whole than when he was put in. The Hiſtory of which is recorded by *Tertullian* (*d*).

19. Dunſtan, *Archbiſhop of* Canterbury.

§. 3. *DUNSTAN*, of whom we are next to ſpeak, was well extracted, being related to King *Athelſton*. He was very well skill'd in moſt of the liberal Arts, which being Qualifications much above the Genius of the Age he liv'd in, firſt gain'd him the Name of a Conjurer, and then of a Saint. He was certainly a very honeſt Man, and never fear'd to reprove Vice in any of the Kings of the *Weſt-Saxons*, of whom he was Confeſſor to four ſucceſſively. But the Monks, to whom he was a very great Friend, (applying all his Endeavours to enrich them and their Monaſteries) have fill'd his Life with ſeveral nonſenſical Stories: Such as are, his making himſelf a Cell at *Glaſtenburg* all of Iron at his own Forge; his Harp's playing of it ſelf, without a hand; his taking a She-Devil, who tempted him to Leudneſs under the ſhape of a fine Lady, by the Noſe, with a pair of red hot Tongs; and ſeveral other ſuch ridiculous Relations not worth repeating. He was promoted by King *Edgar*, firſt to the Biſhoprick of *Worceſter*, ſoon after to *London*, and two Years after that to *Canterbury*: Where having ſat twenty ſeven Years, he dy'd May 19. A. D. 988.

26. Auguſtin, *firſt Archbiſhop of* Canterbury.

§. 4. *AUGUSTIN* was the Perſon we have already mention'd, as ſent by Pope *Gregory the Great* to convert the *Saxons*, from whence he got the name of *the Apoſtle of the Engliſh*. Whilſt he was over here, he was made Archbiſhop

(*d*) De Præſcr. c. 36. p. 215. A.

of

of *Canterbury*, A. D. 596. He had a Conteſt with the Monks of *Bangor*, about Submiſſion to the See of *Rome*, who refus'd any Subjection but to God, and the Biſhop of *Caerleon*. Soon after this Difference *Ethefride*, a Pagan King of *Northumberland*, invaded *Wales*, and ſlaughter'd 150 of theſe Monks, who came in a quiet manner to mediate a Peace. Which Maſſacre is by ſome Writers (but without juſt Grounds) imputed to the inſtigation of *Auſtin*, in revenge for their Oppoſition to him. After he had ſat ſome time in the See of *Canterbury*, he deceas'd the 26th of May, about the Year 610. Part 2.

§. 5. *BEDE* was born at *Yarrow* in *Northumberland*, A. D. 735, and afterwards well educated in Greek and Latin Studies, in which he made a Proficiency beyond moſt of his Age. He is Author of ſeveral learned Philoſophical and Mathematical Tracts, as alſo of Comments upon the Scripture: But his moſt valuable Piece is his Eccleſiaſtical Hiſtory of the *Saxons*. Being a Monk, he ſtudy'd in his Cell; where ſpending more hours, and to better purpoſe than the Monks were wont to do, a Report was rais'd that he never went out of it. However, he would not leave it for Preferment at *Rome*, which the Pope had often invited him to. 27. *Venerable* Bede.

HIS Learning and Piety gain'd him the Surname of *Venerable*. Tho' the common Story which goes about that Title's being given him, is this: His Scholars having a mind to fix a rhyming Title upon his Tomb-Stone, as was the Cuſtom in thoſe times; the Poet wrote, *How he got the Name of* Venerable.

HAC SUNT IN FOSSA,
BEDÆ OSSA.

Placing the word *OSSA* at the latter end of the Verſe for the Rhyme, but not able to think of any proper Epithet that would ſtand before it. The Monk being tir'd in this Perplexity to no purpoſe, fell aſleep; but when he awak'd, he found his Verſe fill'd up by an Angelick Hand, ſtanding thus in fair Letters upon the Tomb:

HAC SUNT IN FOSSA,
BEDÆ VENERABILIS OSSA.

Sect.

Sect. 6. *Of the Romiſh Saints-Days and Holy-Days in* June.

1. Nicomede, *a Roman Prieſt and Martyr.*

NICOMEDE was Scholar to St. *Peter*, and was diſcover'd to be a Chriſtian, by his honourable burying one *Felicula* a Martyr. He was beat to death with leaden Plummets, for the ſake of his Religion, in the Reign of *Domitian*.

5. Boniface, *Bp of* Ments, *and Martyr.*

§. 2. *BONIFACE* was a *Saxon* Presbyter, born in *England*, and at firſt call'd *Winfride*. He was ſent a Miſſionary by Pope *Gregory* II. into *Germany*, where he converted ſeveral Countries, and from thence got the name of *the Apoſtle of Germany*. He was made Biſhop of *Ments* in the Year 745. He was one of the moſt conſiderable Men of his time (moſt Eccleſiaſtical Matters going thro' his hands, as appears by his Letters) and was alſo a great Friend and Admirer of *Bede*. Carrying on his Converſions in *Friſia*, he was kill'd by the barbarous People near *Utrecht*, A. D. 755.

17. *St.* Alban *Martyr.*

§. 3. ST. *ALBAN* was the firſt Chriſtian Martyr in this Iſland, about the middle of the third Century. He was converted to Chriſtianity by one *Amphialus* a Prieſt of *Caerleon* in *Wales*, who flying from Perſecution into *England*, was hoſpitably entertain'd by St. *Alban* at *Verulam* in *Hertfordſhire*, now call'd from him *St. Albans*. When, by reaſon of a ſtrict ſearch made for *Amphialus*, St. *Alban* could entertain him ſafe no longer, he dreſs'd him in his own Clothes, and by that means gain'd him an Opportunity of eſcaping. But this being ſoon found out, expos'd St. *Alban* to the Fury of the Pagans; who ſummoning him to do Sacrifice to their Gods, and he refuſing, they firſt miſerably tormented him, and then put him to death. The Monks have father'd ſeveral Miracles upon him, which it is not worth while here to relate.

20. *Tranſlation of* Edward *King of the* Weſt-Saxons.

§. 4. *EDWARD* King of the *Weſt-Saxons* being barbarouſly murder'd by his Mother-in-Law, was firſt bury'd at *Warham* without any Solemnity; but after three Years was carry'd by Duke *Alferus* to the Minſter of *Shaftesbury*, and there interr'd with great Pomp. To the memory of which, the 20th of June has been ſince dedicated.

Sect. 7. *Of the Romiſh Saints-Days and Holy-Days in* July.

ABOUT the Year 1338, there was a terrible Schiſm in the Church of *Rome*, between two Anti-Popes, *Urban* VI. and *Clement* VII; the firſt choſen by the *Italian*, the other by the *French*, Faction among the Cardinals. Upon this ſeveral great Diſorders happen'd: To avert which for the future, Pope *Urban* inſtituted a Feaſt to the Memory of that famous Journy which the Mother of our Lord took into the Mountains of *Judea*, to viſit the Mother of St. *John the Baptiſt*; that by this means the Interceſſion of the *Bleſſed Virgin* might be obtain'd for the Removal of thoſe Evils. The ſame Feſtival was confirm'd by the Decree of *Boniface* IX. tho' it was not univerſally obſerv'd until the Council of *Baſil*, by Decree of which Council, in their 43d Seſſion upon July 1. 1441, it was order'd that this Holy-Day, call'd the *Viſitation of the Bleſſed Virgin Mary*, ſhould be celebrated in all Chriſtian Churches; That *ſhe being honour'd with this Solemnity, might reconcile her Son by her Interceſſion, who is now angry for the Sins of Men; and that ſhe might grant Peace and Unity among the Faithful.*

2. *Viſitation of the Bleſſed Virgin* Mary.

§. 2. ST. *MARTIN* was born in *Panonia*, and for ſome time liv'd the Life of a Soldier, but at laſt took Orders, and was made Biſhop of *Tours* in *France*. He was very diligent in breaking down the Heathen Images and Altars, which were ſtanding in his time; he dy'd in the Year 400, after he ſat Biſhop twenty ſix Years. The *French* had formerly ſuch an Eſteem for his Memory, that they carry'd his Helmet with them into the Wars, either as an Enſign to encourage them to Bravery, or elſe as a ſort of a Charm to procure them Victory. His Feaſt Day is celebrated upon the 11th of November. The 4th of this Month is dedicated only to the memory of the tranſlating or removing of his Body from the Place where it was bury'd, to a more noble and magnificent Tomb; which was perform'd by *Perpetuus*, one of his Succeſſors in the See of *Tours*.

4. *Tranſlation of St.* Martin *Biſhop and Confeſſor.*

§. 3. *SWITHUN* was firſt a Monk, and afterwards Prior, of the Convent in *Wincheſter*. Upon the Death of *Helinſtan* Biſhop of that See, by the favour of King *Ethelwolph*, he was promoted to ſucceed him in that Biſhoprick,

15. Swithun, *Biſhop of* Wincheſter *tranſlated.*

Chap. I. A. D. 852. and continu'd in it eleven Years, to his Death. He would not be bury'd within the Church, as the Biſhops then generally were, but in the Cœmetery or Church-yard. Many Miracles being reported to be done at his Grave, there was a Chappel built over it: And a ſolemn Tranſlation made in honour of him, which in the Popiſh Times was celebrated on the 15th of July.

20. Margaret *Virgin and Martyr at* Antioch. §. 4. *MARGARET* was born at *Antioch*, being the Daughter of an Heathen Prieſt. *Olybius*, Preſident of the *Eaſt* under the *Romans*, had an Inclination to marry her; but finding ſhe was a Chriſtian, deferr'd it till he could perſuade her to renounce her Religion. But not being able to accompliſh his Deſign, he firſt put her to unmerciful Torments, and then beheaded her. She has the ſame Office among the Papiſts, as *Lucina* has among the Heathens, viz. to aſſiſt Women in Labour. Her Holy-Day is very antient, not only in the *Roman*, but alſo in the *Greek* Church, who celebrate her Memory under the Name of *Marina*. She ſuffer'd in the Year 278.

22. *St.* Mary Magdalen. §. 5. ST. *MARY MAGDALEN*'s Hiſtory is ſufficiently known from the Goſpels: I ſhall therefore only obſerve here, that the 22d of July was, by the firſt Common-Prayer Book of King *Edward* VI. dedicated to her Memory: In the Service for the Day, *Proverbs* 31. *ver.* 10, to the end, was appointed for the *Epiſtle*; and the *Goſpel* was taken out of St. *Luke* 7. from the 36th *ver.* to the end. But becauſe it appears from St. *John* 11. 2. that the Woman mention'd in that Portion of Scripture that was appointed for the *Goſpel*, was not *Mary Magdalen*, but *Mary* the Siſter of *Lazarus*; the Feſtival was upon that account diſcontinu'd.

26. *St.* Ann, *Mother to the Bleſſed Virgin* Mary. §. 6. ST. *ANN* was the Mother of the Bleſſed Virgin *Mary*, and the Wife of *Joachim* her Father. An antient Piece of the ſacred Genealogy ſet down formerly by *Hippolitus* the Martyr, is preſerv'd in *Nicephorus* (*e*). *There were three Siſters of* Bethlehem, *Daughters of* Matthan *the Prieſt, and* Mary *his Wife, under the Reign of* Cleopatra, *and* Caſopares *King of* Perſia, *before the Reign of* Herod, *the Son of* Antipater: *The eldeſt was* Mary, *the ſecond was* Sobe, *the youngeſt's Name was* Ann: *The eldeſt being marry'd in* Bethlehem, *had for Daughter* Salome *the Midwife*; Sobe *the ſecond likewiſe marry'd*

(*e*) Niceph. lib. 2. cap. 3. Vol. 1. p. 136. A.

in

in Bethlehem, *and was the Mother of* Elizabeth; *laſt of all the third marry'd in* Galilee, *and brought forth* Mary *the Mother of* Chriſt. Part 2.

Sect. 8. *Of the Romiſh Saints-Days and Holy-Days in* Auguſt.

THE firſt Day of this Month is commonly call'd *Lammas-Day*, tho' in the *Roman* Church it is generally known by the name of *the Feaſt of St.* Peter *in the Fetters*, being the Day of the Commemoration of St. *Peter's* Impriſonment. For *Eudoxia*, the Wife of *Theodoſius* the Emperor, having made a Journy to *Jeruſalem*, was there preſented with the Fetters which St. *Peter* was loaded with in Priſon; which ſhe preſented to the Pope, who afterwards laid them up in a Church built by *Theodoſius* in honour of St. *Peter*. *Eudoxia*, in the mean time, having obſerv'd that the firſt of Auguſt was celebrated in memory of *Auguſtus Cæſar* (who had on that Day been ſaluted *Auguſtus*, and had upon that account given occaſion to the changing of the name of the Month from *Sextilis* to *Auguſt*;) ſhe thought it not reaſonable that a Holy-Day ſhould be kept in memory of a Heathen Prince, which would better become that of a Godly Martyr; and therefore obtain'd a Decree of the Emperor, that this Day for the future ſhould be kept holy in remembrance of St. *Peter's* Bonds. 1. Lammas-Day.

THE reaſon of its being call'd *Lammas-Day*, was a fond Conceit the Popiſh People had, that St. *Peter* was Patron of the *Lambs*, from our Saviour's Words to him, *Feed my Lambs*. Upon which account they thought the Maſs of this Day very beneficial to make their Lambs thrive. *Why ſo call'd.*

§. 2. THE Feſtival of our Lord's *Transfiguration* in the Mount, is very antient. In the Church of *Rome* indeed it is but of late ſtanding, being inſtituted by Pope *Calixtus* in the Year 1455; but in the *Greek* Church it was obſerv'd long before. 6. Transfiguration *of our Lord.*

§. 3. THE 7th of Auguſt was formerly dedicated to the Memory of *Afra*, a Courtezan of *Crete*; who being converted to Chriſtianity by *Narciſſus* Biſhop of *Jeruſalem*, ſuffer'd Martyrdom, and was commemorated on this Day: tho' ſince the Reformation it has been dedicated to the Name of *Jeſus*. 7. *Name of* Jeſus.

§. 4.

Chap. I.

10. *St.* Laurence, *Archdeacon of* Rome *and Martyr.*

§. 4. ST. *LAURENCE* was by Birth a *Spaniard*, and Treasurer of the Church of *Rome*, being Deacon to *Sixtus* the Pope about the Year 259. When his Bishop was haled to death by the Soldiers of *Valerian* the Emperor, St. *Laurence* would not leave him, but follow'd him to the Place of his Execution, expostulating with him all the way, *O Father, where do you go without your Son? You never were wont to offer Sacrifice without me.* Soon after which, occasion being taken against him by the greedy Pagans, for not delivering up the Church-Treasury, which they thought was in his Custody, he was laid upon a Gridiron, and broil'd over a Fire: At which time he behav'd himself with so much Courage and Resolution, as to cry out to his Tormentors, that *he was rather comforted than tormented*; bidding them withal *turn him on the other side, for that was broil'd enough.* His Martyrdom was so much esteem'd in After-times, that *Pulcheria* the Empress built a Temple to his Honour, which was either rebuilt or enlarg'd by *Justinian.* Here was the Gridiron, on which he suffer'd, laid up, where (if we may believe St. *Gregory* the Great, who was too credulous in such kind of matters) it became famous for many Miracles.

28. *St.* Augustin *Bishop of* Hippo.

§. 5. ST. *AUGUSTIN* was born at *Togaste*, a Town in *Numidia* in *Africa*, in the Year 354. He apply'd himself at first only to Human Learning, such as Poetry and Plays, Rhetorick and Philosophy; being Professor at *Rome* first, and afterwards at *Milan.* At the last of these Places St. *Ambrose* became acquainted with him, who instructed him in Divinity, and set him right as to some wrong Notions which he had imbib'd. He return'd into *Africa* about the Year 388, and three Years afterwards was chosen Bishop of *Hippo.* He was a great and judicious Divine, and the most voluminous Writer of all the Fathers. He dy'd in the Year 430, at seventy seven Years of Age.

29. *Beheading of St.* John Baptist.

§. 6. THE 29th of this Month, as *Durandus* says, was formerly call'd *Festum Collectionis S. Johan. Baptistæ*, or the Feast of gathering up St. *John the Baptist*'s Reliques; and afterwards by Corruption, *Festum Decollationis*, the Feast of his Beheading. For the occasion of the Honours done to this Saint, are said to be some miraculous Cures perform'd by his Reliques in the fourth Century: For which reason *Julian* the Apostate order'd them to be burnt, but some of them were privately reserv'd. His Head was found after this, in the Emperor *Valens*'s time, and reposited as a precious Relique in a Church at *Constantinople.*

Sect.

Sect. 9. *Of the Romiſh Saints-Days and Holy-Days in* September.

GILES, or *Ægidius*, was one who was born at *Athens*, and came into *France*, A. D. 715. having firſt diſpos'd of his Patrimony to charitable Uſes. He liv'd two Years with *Cæſarius* Biſhop of *Arles*, and afterwards took to an Hermetical Life, till he was made Abbot of an Abby at *Niſmes*, which the King, who had found him in his Cell by chance as he was hunting, and was pleas'd with his Sanctity, built for his ſake. He dy'd in the Year 795. 1. Giles, *Abbot and Confeſſor.*

§. 2. EUNURCHUS, otherwiſe call'd *Evortius*, was Biſhop of *Orleans* in *France*, being preſent at the Council of *Valentia*, A. D. 375. The Circumſtances of his Election to this See were very ſtrange. Being ſent by the Church of *Rome* into *France*, about redeeming ſome Captives, at the time when the People of *Orleans* were in the Heat of an Election of a Biſhop; a Dove lighted upon his Head, which he could not, without great difficulty, drive away. The People obſerving this, took it for a ſign of his great Sanctity, and immediately thought of chuſing him Biſhop: But not being willing to proceed to Election, till they were aſſur'd that the lighting of the Dove was by the immediate Direction of Providence; they pray'd to God, that, if he in his Goodneſs deſign'd him for their Biſhop, the ſame Dove might light upon him again. Which immediately happening after their Prayers, he was choſen Biſhop by the unanimous Suffrages of the whole City. Beſides this, ſeveral other Miracles are attributed to him; as the quenching a Fire in the City by his Prayers; his directing the digging of the Foundation of a Church, in ſuch a place, where the Workmen found a Pot of Gold, almoſt ſufficient to defray the Charges of the Building; his converting 7000 Infidels to Chriſtianity within the Space of three Days; and, laſtly, his foretelling his own Death, and in a ſort of a prophetical manner naming *Arianus* for his Succeſſor. 7. Eunurchus, *Biſhop of* Orleans.

§. 3. THE 8th of this Month is dedicated to the memory of the *Bleſſed Virgin's Nativity*, a Conſort of Angels having been heard in the Air to ſolemnize that Day as her Birth-Day. Upon which account the Day it ſelf was not 8. *Nativity of the Bleſſed Virgin* Mary.

only kept holy in After-Ages; but it was also honour'd by Pope *Innocent* IV. with an *Octave*, A. D. 1244. and by *Gregory* XI. with a *Vigil* in the Year 1370.

14. Holy-Cross Day.

§. 4. THE 14th of this Month is call'd *Holy-Cross Day*, a Festival deriving its beginning about the Year 615, on this Occasion: *Cosroes* having plunder'd *Jerusalem* (after having made great Ravages in other Parts of the Christian World) took away from thence a great Piece of the Cross, which *Helena* had left there; and at the times of his Mirth, made sport with That and the Holy Trinity. *Heraclius* the Emperor giving him Battel, defeated the Enemy, and recover'd the Cross: But bringing it back with Triumph to *Jerusalem*, he found the Gates shut against him, and heard a Voice from Heaven, which told him, that the King of Kings did not enter into that City in so stately a manner, but *meek and lowly, and riding upon an Ass*. With that the Emperor dismounted from his Horse, and went into the City not only a foot, but bare-footed, and carrying the Wood of the Cross himself. Which Honour done to the Cross gave rise to this Festival.

17. Lambert, *Bishop and Martyr.*

§. 5. *LAMBERT* was Bishop of *Utrecht* in the time of King *Pepin* I. But reproving the King's Grandson for his lew'd Amours, he was, by the Contrivance of one of his Concubines, barbarously murder'd. Being canoniz'd, he at first only obtain'd a Commemoration in the Calendar, till *Robert* Bishop of *Leeds* in a General Chapter of the *Cistercian* Order procur'd a solemn Feast to his Honour, A. D. 1240.

26. *St.* Cyprian *Bishop of* Carthage *and Martyr.*

§. 6. ST. *CYPRIAN* was by Birth an *African*, of a good Family and Education. Before his Conversion he taught Rhetorick; but by the Persuasion of one *Cœcilius* a Priest (from whom he had his Surname) he became a Christian. And giving all his Substance to the Poor, he was elected Bishop of *Carthage* in the Year 248. He behav'd himself with great Prudence in the *Decian* Persecution, persuading the People to Constancy and Perseverance; which so enrag'd the Heathen, that they made Proclamation for his Discovery in the open Theater. He suffer'd Martyrdom A. D. 261. under *Valerianus* and *Galerius*, having foretold that Storm long before, and dispos'd his Flock to bear it accordingly.

The Cyprian *in the* Roman *Calendar a different Person.*

BUT the *Cyprian* in the *Roman* Calendar celebrated on this Day, as appears by the *Roman Breviary*, is not the same with St. *Cyprian* of *Carthage*, but another *Cyprian* of *Antioch*,

Antioch, who of a Conjurer was made a Chriſtian, and afterwards a Deacon and a Martyr. He happen'd to be in love with one *Juſtina*, a beautiful young Chriſtian; whom trying, without ſucceſs, to debauch, he conſulted the Devil upon the matter, who frankly declar'd he had no power over good Chriſtians. *Cyprian* not pleas'd with this Anſwer of the Devil, quitted his Service, and turn'd Chriſtian. But as ſoon as it was known, both he and *Juſtina* were accus'd before the Heathen Governor, who condemn'd them to be fry'd in a Frying-Pan with Pitch and Fat, in order to force them to renounce their Religion, which they notwithſtanding with Conſtancy perſiſted in. After their Tortures they were beheaded, and their Bodies thrown away unbury'd, till a kind Mariner took them up and convey'd them to *Rome*, where they were depoſited in the Church of *Conſtantine*. They were martyr'd in the Year 272. Part 2.

§. 7. ST. *JEROM* was the Son of one *Euſebius*, in a Town call'd *Stridon*, in the Confines of *Pannonia* and *Dalmatia*. Being a Lad of pregnant Parts, he was ſent to *Rome* to learn Rhetorick under *Donatus* and *Victorinus*, two famous Latin Criticks. There he got to be Secretary to Pope *Damaſus*, and was afterwards baptiz'd. He ſtudy'd Divinity with the principal Divines of that Age, viz. *Gregory Nazianzen*, *Epiphanius*, and *Didymus*. And to perfect his Qualifications this way, he learned the Hebrew Tongue from one *Barraban* a Jew. He ſpent moſt of his time in a Monaſtery at *Bethlehem*, in great Retirement and hard Study; where he tranſlated the Bible. He dy'd in the Year 422, being fourſcore Years old. 30. *St.* Jerom, *Prieſt, Confeſſor and Doct.*

Sect. 10. *Of the Romiſh Saints-Days and Holy-Days in* October.

REMIGIUS was born at *Landen*, where he kept himſelf ſo cloſe to his Studies, that he was ſuppos'd to have led a Monaſtick Life. After the Death of *Bennadius*, he was choſen Biſhop of *Rhemes*, for his extraordinary Learning and Piety. He converted to Chriſtianity King *Clodoveus*, and good part of his Kingdom; for which reaſon he is by ſome eſteem'd the Apoſtle of *France*. After he had held his Biſhoprick ſeventy four Years, he dy'd at ninety ſix Years of Age, A. D. 535, The Cruiſe which he made 1. Remigius, *Bp of* Rhemes.

Chap. I. made use of, is preserv'd in *France* to this day, their Kings being usually anointed out of it at their Coronation.

6. Faith, *Virgin and Martyr.* §. 2. *FAITH*, a young Woman so call'd, was born at *Pais de Gavre* in *France*. She suffer'd Martyrdom and very cruel Torments under the Presidentship of *Decianus*, about the Year 290.

9. *St.* Denys, Areop. *Bishop and Martyr.* §. ST. *DENYS*, or *Dionysius* the *Areopagite*, was converted to Christianity by St. *Paul*, as is recorded in the 17th of the Acts. He was at first one of the Judges of the famous Court of the *Areopagus*, but was afterwards made Bishop of *Athens*; where he suffer'd Martyrdom for the sake of the Gospel. There are several Books which bear his Name; but they seem all of them to have been the Product of the sixth Century. He is claim'd by the *French* as their Tutelar Saint, by reason that, as they say, he was the first that preach'd the Gospel to them. But it is plain, that Christianity was not preach'd in that Nation till long after St. *Dionysius*'s Death. Among several foolish and incoherent Stories which they relate of him, this is one: That after several grievous Torments undergone, he was beheaded by *Fescennius* the Roman Governor at *Paris*; at which time he took up his Head, after it was sever'd from his Body, and walk'd two Miles with it in his Hands, to a Place call'd the *Martyrs Hill*, and there laid down to Rest.

13. *Translation of K.* Edward *the Confessor.* §. 4. THE 13th of this Month is dedicated to the Memory of King *Edward* the Confessor's *Translation*. He was the youngest Son of King *Ethelred*, but, all his elder Brothers being dead, or fled away, he came to the Crown of *England* in the Year 1042. His principal Excellency was his gathering together a Body of all the most useful Laws, which had been made by the *Saxon* and *Danish* Kings. The Name of *Confessor* is suppos'd to have been given him by the Pope, for settling what was then call'd *Rome-Scot*; but is now better known by the Name of *Peter-Pence*. The Monks have attributed so many Miracles to him, that even his Vestments are by them reputed Holy. And his *Crown*, *Chair*, *Staff*, *Spurs*, &c. are still made use of in the Coronation of our *English* Kings.

17. Etheldred, *Virgin.* §. 5. *ETHELDRED* was Daughter of *Anna* a King of the *East-Angles*, who was first marry'd to one *Tonbert* a great Lord in *Lincolnshire*, &c. and after him to King *Egfrid* about the Year 671. with both which Husbands she still continu'd a Virgin, upon pretence of great Sanctity. And staying

ſtaying at Court twelve Years, and continuing this Moroſeneſs, ſhe got leave to depart to *Coldingham* Abby, where ſhe was a Nun under *Ebba*, the Daughter of King *Ethelfrida*, who was Abbeſs. Afterwards ſhe built an Abby at *Ely*, which ſhe was Abbeſs of her ſelf, and there dy'd and was bury'd, being recorded to Poſterity by the Name of St. *Audry*.

§. 6. *CRISPINUS* and *Criſpianus* were Brethren, and born at *Rome*. From whence they travell'd to *Soiſſons* in *France*, in order to propagate the Chriſtian Religion. But becauſe they would not be chargeable to others for their Maintenance, they exercis'd the Trade of *Shoemakers*. But the Governor of the Town diſcovering them to be Chriſtians, order'd them to be beheaded about the Year 303. From which time the *Shoemakers* made choice of them for their Tutelar Saints. 26. Criſpin, *Martyr.*

Sect. 11. *Of the Romiſh Saints-Days and Holy-Days in* November.

THE 2d of this Month is call'd *All-Souls Day*, being obſerv'd in the Church of *Rome* upon this occaſion. A Monk, having viſited *Jeruſalem*, and paſſing thro' *Sicily* as he return'd home, had a mind to ſee Mount *Ætna*, which is continually belching out Fire and Smoke, and upon that account by ſome thought to be the Mouth of Hell. Being there, he heard the Devils within complain, that many departed Souls were taken out of their Hands by the Prayers of the *Cluniack* Monks. This, when he came home, he related to his Abbot *Odilo*, as a true Story; who thereupon appointed the Second of November to be annually kept in his Monaſtery, and Prayers to be made there for all departed Souls: And in a little time afterwards the Monks got it to be made a general Holy-Day by the Appointment of the Pope; till in Ours and other Reform'd Churches it was deſervedly abrogated. 2. All-Souls *Day.*

§. 2. *LEONARD* was born at *Le Nans*, a Town in *France*, bred up in Divinity under *Remigius* Biſhop of *Rhemes*, and afterwards made Biſhop of *Limoſin*. He obtain'd of King *Clodoveus* a Favour, that all Priſoners whom he went to ſee, ſhould be ſet free. And therefore whenever he heard of any Perſons being Priſoners for the ſake of Reli- 6. Leonard *Confeſſor.*

Chap. I.

gion, or any other good Cauſe, he preſently procur'd their Liberty this way. But the Monks have improv'd this Story, telling us, that if any one in Priſon had call'd upon his Name, his Fetters would immediately drop off, and the Priſon-Doors fly open: Inſomuch that many came from far Countries, brought their Fetters and Chains, which had fallen off by his Interceſſion, and preſented them before him in token of Gratitude. He dy'd in the Year 500, and has always been implor'd by Priſoners as their Saint.

11. *St.* Martin, *Biſhop and Confeſſor.*

§. 3. ST. *MARTIN*'s Account has already been given on July 4.

13. Britius, *Biſhop.*

§. 4. *BRITIUS*, or St. *Brice*, was Succeſſor to St. *Martin* in the Biſhoprick of *Tours*. About the Year 432, a great Trouble befel him: For his Laundreſs proving with Child, the uncharitable People of the Town father'd it upon *Brice*. After the Child was born, the Cenſures of the People increas'd, who were then ready to ſtone their Biſhop: But the Biſhop, having order'd the Infant to be brought to him, adjur'd him by Jeſus the Son of the Living God, to tell him whoſe Child he was. The Child being then but thirty Days old, reply'd, *You are not my Father*. But this was ſo far from mending matters with *Brice*, that it made them much worſe, the People now accuſing him of Sorcery likewiſe. At laſt being driven out of the City, he appeal'd to *Rome*, and, after a ſeven Years Suit, got his Biſhopriek again. This Story is told of him by *Gregory Turonenſis*, his Succeſſor in his See at *Tours*.

15. Machutus, *Biſhop.*

§. 5. *MACHUTUS*, otherwiſe call'd *Maclovius*, was a Biſhop in *Bretagn* in *France*, of that Place which is from him call'd *St. Maloes*. He liv'd about the Year 500, and was famous for many Miracles, if the Acts concerning him may be credited.

17. Hugh, *Biſhop of* Lincoln.

§. 6. *HUGH* was born in a City of *Burgundy*, call'd *Gratianopolis*. He was at firſt a *Regular Canon*, and afterwards a *Carthuſian* Monk. Being very famous for his extraordinary Abſtinence and Auſterity of Life, King *Henry* II. having built a Houſe for *Carthuſian* Monks at *Witteham* in *Somerſetſhire*, ſent over *Reginald* Biſhop of *Bath* to invite this Holy Man to accept the Place of the Prior of this New Foundation. *Hugh*, after a great many Intreaties, aſſented, and came over with the Biſhop, and was by the ſame King made Biſhop of *Lincoln*. Where he gain'd an immortal Name for his well governing that See, and new building the

the Cathedral from the Foundation. In the Year 1200, upon his return from *Carthusia*, the chief and original House of their Order (whither he had made a Voyage) he fell sick of a Quartan Ague at *London*, and there dy'd on November the 17th. His Body was presently convey'd to *Lincoln*, and happening to be brought thither when *John* King of *England* and *William* King of *Scots* had an Interview there; the two Kings out of Respect to his Sanctity, assisted by some of their Lords, took him upon their Shoulders, and carry'd him to the Cathedral. In the Year 1220, he was canoniz'd at *Rome*; and his Body being taken up October 7. 1282. was plac'd in a Silver Shrine. The Monks have ascrib'd several Miracles to him, which I shall omit for Brevity, and only set down one Story which is credibly related of him, viz. That coming to *Godstow*, a House of Nuns near *Oxford*, and seeing a Hearse in the middle of the Quire cover'd with Silk, and Tapers burning about it, he ask'd who was bury'd there; and being inform'd that it was fair *Rosamond*, the Concubine of King *Henry* II. who was afforded that Honour for having obtain'd a great many Favours of the King for that House; he immediately commanded her Body to be digg'd up, and to be bury'd in the Church-yard, saying, it was a Place a great deal too good for a Harlot, and therefore he would have her remov'd as an Example to terrify other Women from such a wicked and filthy kind of Life. Part 2.

§. 7. *EDMUND* was a King of the *East-Angles*, who being assaulted by the *Danes* (after their Irruption into *England*) for the Possession of his Country, and not being able to hold out against them, offer'd his own Person if they would spare his Subjects. But the *Danes*, having got him under their Power, endeavour'd to make him renounce his Religion: which he refusing to do, they first beat him with Bats, then scourg'd him with Whips, and afterwards, binding him to a Stake, shot him to death with their Arrows. His Body was bury'd in a Town where *Sigebert* one of his Predecessors had built a Church, and where afterwards (in honour of his Name) another was built more spacious, and the Name of the Town, upon that occasion, call'd *St. Edmund's Bury*. 20. Edmund *King and Martyr.*

§. 8. *CÆCILIA* was a *Roman* Lady, who, refusing to renounce her Religion when requir'd, was thrown into a Furnace of boiling Water, and scalded to death: Tho' 22. Cæcilia, *Virgin and Martyr.*

others

others say she was stifled by shutting out the Air of a Bath, which was a Death sometimes inflicted in those Days upon Women of Quality who were Criminals. She liv'd in the Year 225.

23. *St.* Clement I. *Bishop of* Rome, *and Martyr.*

§. 9. ST. *CLEMENT* I. was a *Roman* by Birth, and one of the first Bishops of that Place. He liv'd in the Year 92, and was Author of two very excellent Epistles, which were so much esteem'd of by the Primitive Christians, as that for some time they were read in the Churches for Canonical Scripture. He was, for the sake of his Religion, condemn'd by *Trajan* to hew Stones in the Mines; and afterwards, having an Anchor ty'd about his Neck, was drown'd in the Sea.

25. Catherine, *Virgin and Martyr.*

§. 10. ST. *CATHERINE* was born at *Alexandria*, and bred up to Letters. About the Year 305. she was converted to Christianity, which she afterwards profess'd with great Courage and Constancy; openly rebuking the Heathen for offering Sacrifice to their Idols, and upbraiding the Cruelty of *Maxentius* the Emperor, to his Face. She was condemn'd to suffer Death in a very unusual manner, viz. by rolling a Wheel stuck round with Iron Spikes, or the Points of Swords, over her Body.

Sect. 12. *Of the Romish Saints-Days and Holy-Days in* December.

6. Nicholas, *Bishop of* Myra *in* Lycia.

NICHOLAS was born at *Patera*, a City of *Lycia*, and was afterwards, in the time of *Constantine the Great*, made Bishop of *Myra*. He was remarkable for his great Charity; as a Proof of which, this Instance may serve. Understanding that three young Women, Daughters of a Person who had fell to Decay, were tempted to take lewd Courses for a Maintenance; he secretly convey'd a Sum of Mony to their Father's House, sufficient to enable him to provide for them in a virtuous way.

8. *Conception of the Blessed Virgin* Mary.

§. 2. THE Feast of the *Conception* of the Virgin *Mary* was instituted by *Anselm* Archbishop of *Canterbury*, upon occasion of *William* the Conqueror's Fleet being in a Storm, and afterwards coming safe to Shore. But the Council of *Oxford*, held in the Year 1222, left People at liberty whether they would observe it or not. But it had before this given rise to the Question ventilated so warm in the *Roman* Church,

Church, concerning the Virgin *Mary*'s immaculate Conception; which was firſt ſtarted by *Peter Lombard* about the Year 1160. Part 2.

§. 3. *LUCY* was a young Lady of *Syracuſe*, who, being courted by a Gentleman, but preferring a religious ſingle Life before Marriage, gave all her Fortune away to the Poor, in order to ſtop his farther Applications. But the young Man enrag'd at this, accus'd her to *Paſchaſius*, the Heathen Judge, for profeſſing Chriſtianity; who thereupon order'd her to be ſent to the Stews: But ſhe ſtruggling with the Officers who were to carry her, was, after a great deal of barbarous Uſage, kill'd by them. She liv'd in the Year 305. 13. Lucy, *Virgin and Martyr.*

§. 4. THE 16th of December is call'd *O Sapientia*, from the beginning of an Anthem in the Latin Service, which us'd to be ſung in the Church (for the honour of Chriſt's Advent) from this Day till *Chriſtmas-Eve.* 16. O Sapientia.

§. 5. *SILVESTER* ſucceeded *Miltiades* in the Papacy of *Rome*, A. D. 314. He is ſaid to be the Author of ſeveral Rites and Ceremonies of the *Romiſh* Church, as of *Aſylums*, *Unctions*, *Palls*, *Corporals*, *Mitres*, *&c.* He died in the Year 334. 31. Silveſter, *Bp of* Rome.

CHAP. II.

OF THE

FIRST RUBRICK.

The Introduction.

HAVING done with the *Tables*, *Rules*, and *Calendar*, I ſhould now proceed in order to the *Daily Morning and Evening Service*: But the *Firſt Rubrick*, relating to that Service, making mention of ſeveral things which deſerve a particular Conſideration, and which muſt neceſſarily be treated of ſome where or other; I think this the propereſt Place to do it in, and ſhall therefore take the Opportunity of this Rubrick to treat of them in a diſtinct Chapter by themſelves. Chap. II.

THE Rubrick runs thus,

¶ The ORDER for MORNING and EVENING PRAYER, Daily to be ſaid throughout the Year.

THE Morniag and Evening Prayer ſhall be us'd in the accuſtom'd Place of the Church, Chappel, or Chancel: except it ſhall

shall be otherwise determin'd by the Ordinary of the Place: And the Chancels shall remain as they have done in times past.

AND here is to be noted, that such Ornaments of the Church and the Ministers thereof, at all times of their Ministration, shall be retain'd and be in use, as were in this Church of England, *by the Authority of Parliament, in the second Year of the Reign of King* Edward *the Sixth.*

THESE are the Words of the Rubrick, and from thence I shall take occasion to treat of these four things, viz.

I. THE prescrib'd Times of publick Prayer; Morning and Evening.

II. THE Place where it is to be us'd; in the Church, Chappel, or Chancel.

III. THE Minister, or Person officiating.

IV. THE Ornaments us'd in the Church, or by the Minister.

Of all which in their Order.

Sect. 1. *Of the* Prescrib'd Times *of Publick Prayer.*

The Necessity of prescribing Set Times *for the Performance of Divine Worship.*

MAN, consisting of Soul and Body, cannot always be actually engag'd in the immediate Service of God, That being the Privilege of Angels and Souls freed from the Fetters of Mortality. So long as we are here, we must worship God with respect to our present State; and therefore must of necessity have some Definite and Particular Time to do it in. Now that Men might not be left in an uncertainty in a matter of so great importance, People of all Ages and Nations have been guided by the very Dictates of Nature, not only to appoint some certain Seasons to celebrate their more solemn Parts of Religion (of which more hereafter) but also to set apart Daily some Portion of Time for the Performance of Divine Worship. To his peculiar People the *Jews*, God himself appointed their Set Times of publick Devotion, commanding them to *offer up two Lambs daily, one in the Morning, and the other at Even,*

Why the Jewish *Sacrifices were offer'd at the 3d and 9th Hours.*

Sect. 1.

Even, Exod. 29. 39. Numb. 28. 4. which we find from other Places of Scripture, viz. Acts 2. 15. and chap. 3. 1. were at their Third and Ninth Hours, which answer to our Nine and Three; that so those Burnt-Offerings, being Types of the Great Sacrifice which Christ the Lamb of God was to offer up for the Sins of the World, might be sacrific'd at the same Hours wherein his Death was begun and finish'd. For about the Third Hour, or Nine in the Morning, he was deliver'd to *Pilate*, accus'd examin'd and condemn'd to die, Mat. 27. 1—26. About the Sixth Hour, or Noon, this Lamb of God was laid upon the Altar of the Cross, John 19. 14. and at the Ninth Hour, or Three in the Afternoon, *yielded up the Ghost*. Mat. 27. 46, 50. And tho' the Levitical Law expir'd together with our Saviour; yet the publick Worship of God must still have some certain Times set apart for the Performance of it: and accordingly all Christian Churches have been us'd to have their publick Devotions perform'd daily every Morning and Evening. The Apostles and Primitive Christians continu'd to observe the same Hours of Prayer with the Jews, as might easily be shewn from the Records of the antient Church (*a*). And indeed there seems to be as much reason why Christ's Death should be commemorated by our Christian Sacrifice about the time it happen'd, as there was that it should be foreshewn by the Legal Sacrifice about that time. But the Church of *England* cannot be so happy as to appoint any set Hours when either Morning or Evening Prayer shall be said: Because, now People are grown so cold and indifferent in their Devotions, they would be too apt to excuse their absenting from the publick Worship, from the Inconveniency of the Time: And therefore She hath only taken care to enjoin that Publick Prayers be read every *Morning and Evening daily throughout the Year*; that so all her Members may have Opportunity of joining in publick Worship twice at least every Day. But to make the Duty as practicable and easy both to the Minister and People as possible, She hath left the Determination of the particular Hours to the Ministers that officiate; who, considering every one his own and his Peoples Circumstances, may appoint such

The Primitive Christians *observ'd the same Hours of Prayer for the same reason.*

Why not enjoin'd by the Church of England.

(*a*) Constit. Apost. l. 8. c. 34. Tertull. de Jejun. cap. 10. Cypr. de Orat. Domin. Basil in Reg. fus. Disp. Int. 37. Hieron. in Dan. 6. Rup. de Divin. Offic. l. 1. c. 5.

Chap. II.

Hours for Morning and Evening Prayer, as they shall judge to be most proper and convenient.

All Priests and Deacons to say the Morning and Evening Service, daily; either openly *at Church,*

§. 2. BUT if it be in Places where Congregations can be had, *and the Curate of the Parish be at home, and not otherwise reasonably hinder'd*, She expects and enjoins that *he say the same in the Parish-Church or Chappel where he ministreth, and cause a Bell to be tolled a convenient time before he begin, that the People may come to hear God's Word, and to pray with him.* But if for want of a Congregation, or some other Account, he cannot conveniently read them in the Church; he is then bound to say them in the Family where he lives: For by the same Rubrick, *All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by Sickness, or some other urgent Cause* (a). The occasion of which Rubrick was probably a Rule in the *Roman* Church, by which, even before the Reformation and the Council of *Trent*, the Clergy were oblig'd to recite what they call the *Canonical Hours* (i. e. the Offices for the several Hours of Day and Night, in the Breviary) either publickly in a Church or Chappel, or privately by themselves. But our Reformers not approving the Priests performing by themselves what ought to be the united Devotions of many; and yet not being willing wholly to discharge the Clergy from a constant Repetition of their Prayers; thought fit to discontinue these solitary Devotions; but at the same time, order'd, that if a Congregation at Church could not be had, the publick Service, both for Morning and Evening, should be recited in the Family where the Minister resided.

Or privately *in their Families.*

Sect. 2. *Of* Churches; *or Places set apart for the Performance of Divine Worship.*

The Necessity of having Appropriate Places *for the publick Worship of God.*

THE Publick Worship of God, being to be perform'd by the joint Concurrence of several People, does not only require a Place conveniently capacious of all that assemble together to perform that Worship; but there must be also some Determinate and Fix'd Place appointed, that so all who belong to the same Congregation, may know whither they may repair and meet one another. This Rea-

(a) *The Rubrick at the end of the Preface, concerning the Service of the Church.*

son

ſon put even the *Heathens*, who were guided by the Light of Nature upon erecting *Publick Places* for the Honour of their Gods, and for their own Conveniency, in meeting together to pay their Religious Services and Devotions. And the *Patriarchs*, by the ſame Light of Nature, and the Guidance of God's Holy Spirit, had *Altars* (*b*), *Mountains* (*c*), and *Groves* (*d*) for that purpoſe. In the Wilderneſs, where the *Iſraelites* themſelves had no ſettled Habitation, they had by God's Command, a moving *Tabernacle* (*e*). And as ſoon as they ſhould be fixed in the Land of Promiſe, God appointed a Temple to be built at *Jeruſalem* (*f*), which *David* intended (*g*), and *Solomon* perform'd (*h*). And after that was demoliſh'd, another was built in the room of it (*i*), which Chriſt himſelf own'd for *his Houſe of Prayer* (*k*), and which He frequented as well as the Synagogues. And that the *Apoſtles* after him had appropriate Places for the joint Performance of Divine Worſhip, will be beyond all Diſpute, if we take but a ſhort Survey of the firſt Ages of Chriſtianity. In the Sacred Writings we find more than probable Footſteps of ſome Determinate Places for their ſolemn Conventions, and peculiar only to that uſe. Of this nature was that [ὑπερῷον, or] *Upper Room*, into which the Apoſtles and Diſciples (after their return from our Saviour's Aſcenſion) went up, as into a Place commonly known, and ſeparate to Divine Uſe, Acts 1. 13. Such a one, if not the ſame, was that *One Place* wherein they were all aſſembled with one accord upon the Day of *Pentecoſt*, when the Holy Ghoſt viſibly came down upon them, Acts 2. 1. And this the rather, becauſe the Multitude (and they too Strangers of every Nation under Heaven) came ſo readily to the Place upon the firſt Rumour of ſo ſtrange an Accident; which could hardly have been, had it not been commonly known to be the Place where the Chriſtians us'd to meet together. And this very learned Men take to be the meaning of the 46th Verſe of this Chapter, *They continu'd daily with one accord in the Temple, and breaking Bread*, κατ' οἶκον (not as we render it, *from Houſe to Houſe*, but) *at Home*, as 'tis in the Margin, or *in the*

Sect. 2.
The univerſal Practice of the Heathens,
Jews,
Apoſtles,

(*b*) Gen 13. 4.
(*c*) Gen. 22. 2.
(*d*) Gen. 21. 33.
(*e*) Exod. 25. &c.
(*f*) Deut. 12. 10, 11.
(*g*) Pſal. 122.
(*h*) 1 Kings 8.
(*i*) Ezra 3. 8.
(*k*) Mat. 21. 13.

Houſe,

Chap. II.

House, they eat their Meat with Gladness of Heart; i. e. when they had perform'd their daily Devotions at the Temple, at the accustom'd Hours of Prayer, they us'd to return home to this Upper Room, there to celebrate the Holy Eucharist, and then go to their ordinary Meals. And Mr. *Gregory* proves, that the Upper Rooms, so often mention'd in Scripture, were Places in that part of the House which was highest from the Ground, set apart by the Jews as well as Christians for the Performance of the Publick Worship and Devotions (*l*). However, that Interpretation of the Text seems to be clear and unforc'd, and the more probable, because it immediately follows upon their assembling together in that One Place on the Day of Pentecost, which Room is also call'd by the same name of *House*, at the 2d Verse of that Chapter. And it is not at all unlikely, but that, when the first Believers *sold their Houses and Lands, and laid the Money at the Apostles Feet*, to supply the Necessities of the Church; some of them might give their Houses (at least some eminent Room in them) for the Church to meet in, and to perform their Sacred Duties. Which also may be the reason why the Apostle so often salutes such and such a Person, and the *Church in his House* (*m*); which seems clearly to intimate, that in such or such a House (probably in the [ὑπερῶον, or] *Upper Room* of it) there was the constant and solemn Convention of the Christians of that Place for their joint Celebration of Divine Worship. For that this Salutation is not us'd merely because their Families were Christians; appears from other Salutations of the same Apostle, where *Aristobulus* and *Narcissus*, &c. are saluted with their *Houshold* (*n*). And this will be farther clear'd by that famous Passage of St. *Paul*, 1 Cor. 11. 22. where taxing the *Corinthians* for their Irreverence and Abuse of the Lord's Supper, one greedily eating before another, and some of them even to Excess; *What* (says he) *have you not Houses to eat or drink in? or despise ye the Church of God?* Where that *by Church* is not meant the *Assembly* meeting, but the *Place* in which they us'd to assemble, is evident, partly from what went before (for *their coming together in the Church*, ver 18. is explain'd by *their coming together into one Place*, ver. 20. plainly arguing that the Apostle meant not the Persons but

(*l*) *See Mr.* Gregory's *Observations upon Scripture*, chap. 23.
(*m*) Rom. 16. 3, 5. 1 Cor. 16. 19. Col. 4. 15. Philem. ver. 1, 2.
(*n*) Rom. 16. 10, 11, 14. 2 Tim. 4. 19.

the

the Place) partly from the Oppoſition which he makes be- Sect. 2.
tween the Church and their own Private Houſes: If they muſt have ſuch irregular Banquets, they had Houſes of their own, where 'twas much fitter to have their ordinary Repaſts, than in that Place which was ſet apart for the common Exerciſes of Religion, and therefore not to be diſhonour'd by ſuch extravagant and intemperate Feaſtings, which was no leſs than deſpiſing it. For which reaſon he enjoins them in the cloſe of the Chapter, that *if any Man hunger he ſhould eat at home.* And in this Senſe was this Text always underſtood by the antient Fathers (*o*).

THUS ſtood the Caſe during the Times of the Apo- *And* Primitive Chriſtians.
ſtles. As for the Ages after them, we find that the *Primitive Chriſtians* had their fix'd and definite Places of Worſhip, eſpecially in the ſecond Century; as, had we no other Evidence, might be made good from the Teſtimony of the Author of that Dialogue in *Lucian* (if not *Lucian* himſelf, of which there is little reaſon to doubt) who expreſly mentions that Houſe or Room wherein the Chriſtians were wont to aſſemble together (*p*). And *Clement*, in his famous Epiſtle to the *Corinthians* (*q*), aſſures us that *Chriſt did not only appoint the Times when, and the Perſons by whom, but alſo the Places where he would be ſolemnly ſerv'd and worſhipp'd.* And *Juſtin Martyr* expreſly affirms, that *upon Sunday all Chriſtians (whether in Town or Country) us'd to aſſemble together in one Place* (*r*); which could hardly have been done, had not that Place been fix'd and ſettled. The ſame we find afterwards in ſeveral Places of *Tertullian*, who ſpeaks of their coming *into the Church and Houſe of God* (*s*); which he elſewhere (*t*) calls the *Houſe of our Dove*, i. e. of the Holy Spirit; and there deſcribes the very Form and Faſhion of it. And in another Place (*u*), ſpeaking of their going into the Water to be baptiz'd, he tells us, *They were wont firſt to go into the Church to make their ſolemn Renunciations before the Biſhop.* About this time in the Reign of *Alexander Severus* the Emperor (who began his Reign about the Year 222) the Heathen Hiſtorian tells us (*w*), That when there was a Conteſt between the Chriſtians and Vintners about a

(*o*) Auguſt. Quæſt. 57. in Leviticum, Tom. 3. col. 516. F. Baſil. Moral. Reg. 30. c. 1. Tom. 2. p. 437. A. Chryſoſt. in 1 Cor. 11. 22. Hom. 27. Tom. 3. p. 419. lin. 40. Theodoret. in eundem locum, Tom. 3. p. 175. A.

(*p*) Philopatr. vol. 2. p. 776. Amſtelod. 1687.

(*q*) Cap. 40. p. 85.

(*r*) Apol. 1. §. 87. p. 131.

(*s*) De Idol. c. 7. p. 88. D.

(*t*) Adv. Valentin. c. 3. p. 251. B.

(*u*) De Corona Milit. c. 3. p. 102. A.

(*w*) Æl. Lamprid. in vita Alex. Sever. c. 49. apud Hiſtor. Auguſt. Scriptor. p. 575. Lugd. Batav. 1661.

Chap. II.

certain publick Place which the Christians had challeng'd for theirs; the Emperor gave the Cause for the Christians against the Vintners, saying, *'Twas much better that God should be worshipp'd there any ways, than that the Vintners should possess it.* If it be said, that "the Heathens of those Times ge-"nerally accus'd the Christians for having no Temples, "and charg'd it upon them as a Piece of Atheism and Im-"piety; and that the Christian Apologists did not deny "it:" The Answer depends upon the Notion they had of a Temple; by which the Gentiles understood the Places devoted to their Gods, and wherein their Deities were inclos'd and shut up; Places adorn'd with Statues and Images, with fine Altars and Ornaments (*x*). And for such Temples as these, they freely confess'd they neither had, nor ought to have any: for the *TRUE GOD* did not (as the Heathens suppos'd theirs did) *dwell in Temples made with hands*; nor either needed, nor could possibly be honour'd by them: And therefore they purposely abstain'd from the word *Temple*, which is not us'd by any Christian Writer for the Place of the Christian Assemblies, for the best part of the first three hundred Years. But then those very Writers, who deny that Christians had any Temples, do at the same time acknowledg that they had their Meeting-Places for Divine Worship; their *Conventicula*, as *Arnobius* calls them (*y*), when he complains of their being furiously demolish'd by their Enemies.

Their Churches sumptuous and magnificent.

§. 2. IT cannot be thought that in the first Ages, while the Flames of Persecution rag'd, the Christian Churches should be very *stately* and *magnificent*: It was sufficient if they were such as the Condition of those Times would bear: Their Splendor increasing according to the Entertainment Christianity met withal in the World; till, the Empire becoming Christians, their Temples rose up into Grandeur and Statelineſs: as, amongst others, may appear by the particular Description which *Eusebius* gives of the Church of *Tyre* (*z*), and of that which *Constantine* built at *Constantinople* in honour of the Apostles (*a*), both which, that Author tells us, were incomparably sumptuous and magnificent.

(*x*) Minutius Felix. c. 10. p. 61. Arnob. adv. Gentes, ad initium. l. 6. p. 189. &c. Lactan. de Orig. Error. l. 2. c. 2. p. 118.

(*y*) Arnobius adv. Gentes, ad finem, l. 4. p. 152.

(*z*) Eccles. Histor. l. 10. c. 4. p. 377.

(*a*) De vita Const. l. 4. c. 58, 59. p. 555.

§. 3.

§. 3. I SHALL not undertake to describe at large the several Parts and Dimensions of their Churches (which vary'd according to the different Times and Ages) but only briefly reflect upon such as were most common and remarkable, and are still retain'd amongst us. For the *Form* and *Fashion* of their Churches, it was for the most part oblong, to keep the better Correspondence with the Fashion of a Ship; the common Notion and Metaphor by which the Church was wont to be represented, and to remind us that we are toss'd up and down in the World, as upon a stormy and tempestuous Sea, and that out of the Church there is no safe Passage to Heaven, the Country we all hope to arrive at. It was always divided into two principal Parts, viz. the *Nave* or *Body* of the Church, and the *Sacrarium* (since call'd *Chancel*, from its being divided from the Body of the Church by neat Rails, call'd in Latin *Cancelli.*) The *Nave* was common to all the People, and represented the visible World; the *Chancel* was peculiar to the Priests and sacred Persons, and typify'd Heaven: for which reason they always stood at the *East* end of the Church, towards which part of the World they paid a more than ordinary Reverence in their Worship (*a*); wherein *Clemens Alexandrinus* (*b*) tells us, they had respect to Christ: For as the *East* is the Birth and Womb of the Natural Day, from whence the Sun (the Fountain of all sensible Light) does arise and spring; so Christ, the true Sun of Righteousness, who arose upon the World with the Light of Truth, when it sat in the Darkness of Error and Ignorance, is in Scripture (*c*) stil'd the *EAST*: And therefore since we must in our Prayers turn our Faces towards some Quarter, 'tis fittest it should be towards the East; especially since it is probable even from Scripture it self, that the Majesty and Glory of God is in a peculiar manner in that part of the Heavens, and that the Throne of Christ and the Splendor of his Humanity has its Residence there (*d*). In this Chancel always stood the *Altar* or *Communion-Table*; which none were allow'd to approach, but such as were in Holy Orders, unless it were the Greek Emperors at *Constantinople*,

Sect. 2. *The* Form *of them.*

The Chancels, *why so call'd.*

They always stood at the East *end of the Church, and why.*

(*a*) Tertul. Apol. c. 16. & contr. Valentin. c. 3. *See also Mr.* Bingham's *Antiquities*, Vol. 5. Book 13. ch. 8. §. 15.

(*b*) Strom. l. 7. p. 724. C.

(*c*) *In Zechariah* 3. 8. *and chap.* 6. 12. *the Messiah is call'd the* BRANCH: *and in Luke* 1. 78. *the* DAY-SPRING: *in all which Places the Original Words signify the* EAST, *and are so render'd in all other Versions of the Bible.*

(*d*) *See Mr.* Gregory's *Notes and Observations upon Scripture, chap.* 18. *p.* 71, *&c. and p.* 4, 5. *of his Preface, with some other Parts of his Works printed at* London, 1665.

who

Chap. II.

who were allow'd to go up to the Table to make their Offerings, but were immediately to return back again (*e*). And after this manner most of our Churches now do, and the rest ought to stand; as may be gather'd from that part of the Rubrick, which enjoins that *the Chancels shall remain as they have done en times past.*

The Use of Images *forbidden in the Primitive Church.*

§. 4. BUT tho' the Christians of those Times spar'd no convenient Cost in founding and adorning publick Places for the Worship of God; yet they were careful not to run into a too curious and over-nice Superstition. No *Images* were worshipp'd, or so much as us'd in Churches for at least four hundred Years after Christ: And therefore certainly, might things be carry'd by a fair and impartial Trial of Antiquity, the Dispute about this Point would soon be at an end. Nothing can be more clear than that the Christians were frequently challeng'd by the Heathens for having no Images nor Statues in their Churches, and that the Christian Apologists never deny'd it; but industriously defended themselves against the Charge, and rejected the very Thoughts of any such thing with Contempt and Scorn: as might be abundantly shewn from *Tertullian*, *Clemens Alexandrinus*, *Origen*, *Minutius Felix*, *Arnobius*, and *Lactantius*. But I shall only cite one of them, viz. *Origen*, who, amongst other things, plainly tells his Adversary (who had objected this to the Christians) that the Images that were to be dedicated to God, were not to be carv'd by the Hands of Artists, but to be form'd and fashion'd in us by the Word of God; viz. the Virtues of Justice and Temperance, of Wisdom and Piety, &c. that conform us to the Image of his only Son. *These* (says he) *are the only Statues form'd in our Minds; and by which alone we are persuaded 'tis fit to do Honour to him, who is the Image of the invisible God, the Prototype and Archetypal Pattern of all such Images* (*f*). Had Christians then given Adoration to them, or but set them up in their Places of Worship; with what face can we suppose they could have told the World, that they so much abhorr'd them? But more than this, the Council of *Illiberis*, that was held in *Spain* sometime before *Constantine*, expressly provides against them; decreeing (*g*), That *no Pictures ought to be in the Church, nor that any thing that is worshipp'd and ador'd should be painted upon*

(*e*) Concil. Trull. Can. 69. Tom. 6. Col. 1174. B.

(*f*) Contr. Celf. l. 8. Part. 2. p. 521. E.

(*g*) Can. 36. Tom. 1. col. 974.

the

the Walls: Words so clear and positive, as not to be evaded by all the little Shifts and Glosses which the Expositors of that Canon would put upon it. The first use of Statues and Pictures in the Churches was merely Historical, or to add some Beauty and Ornament to the Place, which After-Ages improv'd into Superstition and Idolatry. The first we meet with upon good Authority, is no older than the times of *Epiphanius*, and then too met with no very welcome Entertainment; as may appear from *Epiphanius*'s own Epistle to *John* then Bishop of *Jerusalem* (*h*): where he says, that coming to *Anablatha*, a Village in *Palestine*, and going into a Church to pray, he espy'd a Curtain hanging over the Door, whereupon was painted the Image of Christ, or of some Saint; which when he had look'd upon, and saw the Image of a Man hanging up in the Church, contrary to the Authority of the Holy Scriptures, he presently rent it, and order'd the Church-Wardens to make use of it as a Winding-sheet for some poor Man's Burying. This Instance is so home, that the Patrons of Image-Worship are at a mighty loss what to say to it, and after all are forc'd to cry out against it as supposititious: tho' the famous *Du Pin*, who is himself of the Romish Communion, and Doctor of the *Sorbon*, allows it to be genuine, and owns that one Reason of its being call'd in question, is because it makes so much against that Doctrine (*i*). More might be produc'd to this purpose; but by this, I hope, 'tis clear enough, that the Primitive Christians, as they thought it sufficient to pray to God, without making their Addresses to Saints and Angels; so they accounted their Churches fine enough without Pictures and Images to adorn them. Sect. 2.

§. 5. AND tho' these afterwards crept in again, and became the occasion of Idolatry in the times of Popery; yet our Church at the Reformation, not only forbad the worshipping them, but also quite remov'd them; as thinking them too false a Beauty for the House of God. But tho' she would not let Religion be dress'd in the Habit of a Wanton; yet she did not deny her that of a Matron: She would have her modest in her Garb, but withal comely and clean; and therefore still allow'd her enough, not only to protect her from Shame and Contempt, but to draw some Respect and Reverence too. And no Man surely can *Decency in Churches requisite and necessary.*

(*h*) Epiphan. Tom. 2. p. 317.

(*i*) *Hist. of Eccl. Writers*, Vol. 2. p. 236.

Chap. II.

complain that the Ornaments now made use of in Churches are too many or too expensive. Good Men would rather wish that more care was taken of them, than there generally seems to be. For sure a Decency in this regard is conformable to every Man's Sense, who professes to retain any Reverence for God and Religion. The Magnificence of the first Jewish Temple was very acceptable to God, 1 Kings 9. 3. and the too sparing Contributions of the People towards the second was what he severely reprov'd, Haggai 1. and chap. 2. From whence we may at least infer, that it is by no means agreeable to the Divine Majesty, that we turn pious Clowns and Slovens, by running into the contrary Extreme, and worshipping the Lord, not in the Beauty, but in the Dirt and Deformity, of Holiness. Far from us be all Ornaments misbecoming the Worship of a Spirit, or the Gravity of a Church; but surely it hath a very ill Aspect for Men to be so sordidly frugal, as to think that well enough in God's House, which they could not endure even in the meanest Offices of their own. But to return to my first Design.

Churches to be consecrated by a formal Dedication of them to God.

§. 6. WHEN Churches are built, they ought to have a greater Value and Esteem deriv'd upon them by some peculiar *Consecration*: For it is not enough barely to devote them to the publick Services of Religion, unless they are also set apart with the solemn Rites of a formal *Dedication*. For by these Solemnities the Founders surrender all the Right they have in them to God, and make God himself the sole Owner of them. And formerly whoever gave any Lands or Endowments to the Service of God, gave it in a formal Writing, seal'd and witness'd, (as is now usual between Man and Man) the Tender of the Gift being made upon the Altar, by the Donor on his Knees. The Antiquity of such Dedications is evident from its being an universal Custom amongst *Jews* and *Gentiles*: And it is observable that amongst the former, at the Consecration of both the Tabernacle and Temple, it pleas'd the Almighty to give a manifest Sign that he then took Possession of them (*k*). When it was first taken up by *Christians* is not easy to determine: tho' there are no Footsteps of any such thing to be met with, in any approv'd Writer, till the Reign of *Constantine*: In whose time, Christianity being become more

(*k*) Exod. 40. 34. 1 Kings 8. 10, 11.

prosperous

prosperous and flourishing, Churches were every where erected and repair'd; and no sooner were so, but, as *Eusebius* tells (*l*) us, they were solemnly consecrated, and the Dedications celebrated with great Festivity and Rejoicing. The Rites and Ceremonies us'd upon these Occasions (as we find in the same (*m*) Author) were a great Confluence of Bishops and Strangers from all Parts; the Performance of Divine Offices; singing of Hymns and Psalms; reading and expounding of the Scriptures; Sermons, and Orations; receiving the Holy Sacrament; Prayers and Thanksgivings; liberal Alms bestow'd on the Poor, and great Gifts given to the Church; and, in short, mighty Expressions of mutual Love and Kindness, and universal rejoicing with one another. Sect. 2.

The Original of Country Wakes.

These Dedications were constantly commemorated once a Year, and solemniz'd with great Pomp, and much Confluence of People, the Solemnity usually lasting eight Days together (*n*): Some shadow whereof still remains amongst us at this day, in the *Wakes* observ'd in several Counties, which, in correspondence with the *Encœnia* of the antient Church, are annual Festivals kept in Country-Villages, in memory of the Dedication of their particular Churches.

The Names of Angels or Saints given to Churches.

§. 7. THO' all Churches were dedicated to none but God, as appears by the Grammatical Construction of the word *Church*; which signifies nothing else but the (*o*) *Lord's House*; yet at their Consecration they were generally distinguish'd by the name of some *Angel* or *Saint*: chiefly that the People, by frequently mentioning them, might be excited to imitate the Virtues for which they had been eminent; and also that those Holy Saints themselves might by that means be kept in remembrance.

Great Respect and Reverence shewn in the Churches by the Primitive Christians.

§. 8. THO' I have already been so long upon this Head, yet I cannot conclude it, till I have observ'd what *Respect* and *Reverence* those Primitive Christians us'd to shew in the Church, as the solemn Place of Worship, and where God did more peculiarly manifest his Presence. And this certainly was very great. They came into the Church (saith St. (*p*) *Chrysostom*) as into *the Palace of the Great King*,

(*l*) Hist. Eccl. l. 10. c. 3. p. 370.
(*m*) Ibid. & de vita Const. l. 5. c. 42, 43. p. 546, &c.
(*n*) Niceph. Cal. Hist. Eccl. l. 8. c. 50. Tom. 1. p. 653. B.
(*o*) *From* Κυριακὴ (*which signifies the* Lord's House) *comes* Kyrc, *and by adding Letters of Aspiration*, Chyrch *or* Church.
(*p*) In Ep. ad Hebr. c. 9. Hom. 15. Tom. 4. p. 515. lin. ult.

with

Chap. II.

with Fear and Trembling; upon which account he there presses the highest Modesty and Gravity upon them. Before their going into the Church they us'd to wash, at least their Hands, as *Tertullian* probably intimates (*q*), and *Chrysostom* expressly tells us (*r*), carrying themselves while they were there with the profoundest Silence and Devotion. Nay, so great was the Reverence they bore to the Church, that the Emperors themselves (who otherwise never went without their Guard about them) when they went into the Church, us'd to lay down their Arms, to leave their Guard behind them, and to put off their Crowns; reckoning that the less Ostentation they made of Power and Greatness there, the more firmly the Imperial Majesty would be entail'd upon them (*s*). Examples, one would think, sufficient to excite us to use all such outward Testimonies of Respect as are enjoin'd by the Church, and establish'd by the Custom of the Age we live in as Marks of Honour and Reverence: A Duty recommended by *Solomon*, who charges us *to look to our Feet when we go into the House of God*; Eccles. 5. 1. being an Allusion in particular to the Rite of pulling off the Shoes us'd by the Jews, and other Nations of the *East*, when they came into Sacred Places (*t*): and is as binding upon us to look to our selves by uncovering our Heads, and giving all other external Testimonies of Reverence and Devotion.

Sect. 3. *Of the* Ministers, *or Persons Officiating in Divine Service.*

The Necessity of a Divine Commission, *to qualify a Person for any* Sacred Office, *prov'd.*

ANOTHER thing mention'd in this Rubrick are the Ministers; by whom we are to understand those who, *being taken from among Men, are ordain'd for Men, in things pertaining to God. An Honour, which no Man taketh to himself, but he that is call'd of God, as was* Aaron; Heb. 5. 1, 4. For the Ministerial Office is of so high a nature, that nothing but a Divine Commission can qualify any Person for the execution of it. The Ministers of Religion are the Representatives of God Almighty: They are to publish his Laws, and to pass his Pardons, and to preside in his Worship. God has committed to them the *Keys of his*

(*q*) De Oratione, c. 11. p. 133. C.
(*r*) In Johan. 13. Hom. 72. Tom. 2. p. 861. lin. 33.
(*s*) Codex Theodos. lib. 9. Tit. 45. leg. 4. Tom. 3. p. 363.
(*t*) Exod. 3. 5. Josh. 5. 15.

Kingdom;

Kingdom; and *whoſesoever Sins they* duly *remit, they ſhall be remitted, and whoſesoever Sins they retain, they ſhall be retain'd.* They are the Stewards of the Myſteries of God, and the Diſpenſers of his Holy Word and Sacraments: In a word, they are the Ambaſſadors of Heaven; and on their Miniſtrations the Aſſiſtances of the Holy Spirit, and all the Graces of a good Life depend. All theſe Characters and Powers are aſcrib'd to them in Scripture; and conſequently do ſufficiently demonſtrate the Dignity of their Office, and are a plain Argument that none but God himſelf can give them their Commiſſion. For who dares, without the expreſs Orders of Heaven, undertake an Office, which includes ſo many, and ſuch great Particulars? Should any one take upon him the Character of an Ambaſſador; ſhould he offer Terms of Peace to Enemies; pretend to naturalize Foreigners, and grant Pardons, without a Commiſſion from the Supreme Magiſtrate; as all his Acts would be null and void, ſo he would be highly criminal, and liable to the ſevereſt Puniſhment. The Application is ſo eaſy, that the very *Heathens* would never venture to officiate in Religious Matters without a ſuppos'd Inſpiration from Heaven, or a previous Initiation by thoſe, whom they thought entruſted by the Deity for that purpoſe.

Sect. 3.

1ſt, *From the* Dignity *of the Office it ſelf.*

AMONG the *Jews* none could approach the Preſence of God, but ſuch as were particularly appointed by him. When God inſtituted Offerings and Sacrifices, and the other poſitive Parts of his Worſhip; He at the ſame time ſet apart a peculiar Order of Men to be the Adminiſtrators of them. So that thoſe Perſons who were to miniſter, were equally of Divine Inſtitution with the Miniſtrations themſelves. Thus *Aaron*, and his Sons, and the *Levites*, were conſecrated by the expreſs Command of God to *Moſes* (*u*), and had all of them their diſtinct Commiſſions from Heaven; and no leſs than Death was the Penalty of invading their Office (*w*). Nay, God was more than ordinarily jealous of this Honour, and vindicated it even at the Expence of ſeveral Miracles. Thus, when *Corah*, and his Company, (tho' Levites, and conſequently nearer to the Lord in Holy Matters than the reſt of the Congregation) uſurp'd the Prieſt's Office; God Almighty miraculouſly deſtroy'd both them and their Aſſociates: and their Cenſers were order'd

2dly, *From the conſtant Practice of the* Jews.

(*u*) Lev. 8. Numb. 3, 5, &c.

(*w*) Numb. 3. 10. *and* chap. 18. 7

Chap. II.

to be beaten into broad Plates, and fix'd on the Altar, to be everlasting Monuments of their Sacrilege, and a Caution to all the Children of *Israel*, that none should presume to offer Incense before the Lord, but the Seed of *Aaron*, who alone were commission'd to this Office (*x*). So also *Uzzah* was by the immediate Hand of God struck dead on the Spot, for touching the Ark, tho' he did it out of Zeal to hinder it from falling; to shew that no pretence of doing God Service can justify medling in Holy Things (*y*). *Saul*, for offering Sacrifice (tho he thought himself under a necessity of doing so) lost his (*z*) Kingdom; and King *Uzziah*, attempting to burn Incense before the Lord, was judicially smitten with Leprosy, and so excluded for ever after, not only from all Sacred, but even Civil Society (*a*). A plain Argument, that the Sacerdotal is not included in the Regal Office, nor deriv'd from thence, but is of a distinct Nature and Institution.

AND, as St. *Jerom* rightly observes (*b*), What *Aaron*, and his Sons and the Levites were in the Temple; such are the *Bishops*, *Presbyters*, and *Deacons* in the Christian Church. These are appointed by God, as those were; and therefore it can be no less Sacrilege to usurp their Office. Nay, it must be far greater; because the Honour of the Ministry rises in proportion to the Dignity of their Ministrations: And therefore as it cannot be deny'd, but that Realities are more valuable than Types; and that Heaven is better than the Land of *Canaan*; so the Sacraments of the Gospel are certainly to be preferr'd before all the Offerings and Expiations of the Law.

3dly, *From the Example of our* Saviour.

AND if we would but consider our *Saviour's* Example, we should find that, tho' he wanted no Gift to qualify him for this Office, as having the Divine Nature inseparably united to his Human, and giving sufficient Evidence of his Abilities, when but twelve Years old; and tho' the Necessities of Mankind call'd loudly for such an Instructor, yet he would not enter upon his Office, till he was externally commission'd thereto by the visible Descent of the Holy Ghost upon him, and by an audible Voice from Heaven, proclaiming him to be the Messiah, when he was about thirty Years old. All the former part of his Life he spent in a

(*x*) Numb. 16.
(*y*) 2 Sam. 6. 6, 7.
(*z*) 1 Sam. 13.
(*a*) 2 Chron. 26. 16, &c.
(*b*) Sub fine Epistolæ ad Euagrium.

private

private Capacity; doubtleſs to teach us, that no internal Qualifications, no good End nor Intention, can warrant a Man's exerciſing any holy Function, without a Divine Commiſſion. Sect. 3.

AND we may obſerve that, tho' our Saviour had many Followers; yet none of them preſum'd to preach, or baptize, or perform any other Sacred Office, till they were particularly commiſſion'd by him. He firſt ordain'd *Twelve, that they might be with him; and that he might ſend them forth to preach, and to have power to heal Sickneſſes, and to caſt out Devils*; Mark 3. 14, 15. and afterwards the other *Seventy*, which went out upon a like Errand, were eſpecially appointed by him, Luke 10. 1. So likewiſe, after his Reſurrection, when he advanc'd the *Eleven* to be *Apoſtles*, he did it in a moſt ſolemn manner. Firſt, Breathing on them, and communicating to them the Holy Ghoſt; and then, after he had aſſur'd them of his own Authority, he gave them the Power of the Keys, and Authority to exerciſe all the Holy Offices in the Chriſtian Church, and to convey the ſame Authority to others; promiſing them that he *would be always with* them and their Succeſſors, *even to the end of the World*; and ratify and confirm what was done in his Name, and agreeable to this Commiſſion. From whence 'tis plain, that it was our Saviour's expreſs Will and Intention, that all thoſe, who are Miniſters in his Church, ſhould either mediately or immediately derive their Authority from him. And accordingly we may obſerve, that in the beginning of Chriſtianity, all thoſe who officiated in Divine Matters, receiv'd their Commiſſion either from Chriſt himſelf or from Apoſtolical Hands, and very commonly from both. The ſeven *Deacons* were conſtituted by the Apoſtles, Acts 6. 6. And St. *Paul* and *Barnabas* ordain'd Elders in every Church, which they planted, Acts 14. 23. The other Apoſtles us'd the ſame Method, as did alſo their Succeſſors after them, as is ſufficiently evident from Scripture and Antiquity; which abundantly proves the Neceſſity of a Divine Commiſſion, in order to the being a Miniſter in the Chriſtian Church. 4thly, *From the Practice of the* Apoſtles.

§. 2. IF it be ask'd, Who may be truly ſaid to have this Divine Commiſſion? We need not doubt to affirm, That none, but thoſe who are ordain'd by ſuch as we now commonly call Biſhops, can have any Authority to miniſter in the Chriſtian Church. For that the Power of Ordination *The Neceſſity of* Epiſcopal *Ordination.*

Chap. II.

nation is solely lodg'd in that Order, shall be prov'd from the Institution of our Saviour, and the constant Practice of the Apostles. That the Power of Ordination, lodg'd in the Apostles, was of Divine Institution, I suppose no one will question, who reads these Words of our Saviour to them, after his Resurrection: *As my Father sent me, so send I you*; John 20. 21. And, *Lo, I am with you always even to the end of the World*; Mat. 28. 20. From whence it is evident, 1st, That it was by a Divine Commission, that our Saviour ordain'd or sent his Apostles. 2dly, That by virtue of the same Commission, the Apostles were at that time impower'd to ordain or send others. And, 3dly, That this Commission to ordain, was always to continue in the Christian Church, and to remain in such Hands as the Apostles should convey it to. From whence it naturally follows, that whoever has a Power to ordain, must derive it from the Commission which our Saviour receiv'd from God, and gave to his Apostles, and was by them convey'd to their Successors. The only way then to know in whose Hands this Commission is now lodg'd, is, to enquire what Persons were appointed by the Apostles, to succeed them in this Office. Now 'tis plain to any one, who will read the Scripture without prejudice, that there were three distinct Orders of Ministers in the Christian Church, in the Apostles Days, which were design'd to continue to the end of the World. For besides those two, which our Adversaries allow, viz. *Deacons*, and *Presbyters* or *Elders* (which latter are also sometimes call'd *Bishops*) we read of another Order, which were superior to, and had Authority over both these. Such as were the *Apostles*, and *Timothy*, and *Titus*, and others. For 'tis plain from the Epistles St. *Paul* wrote to the two last mention'd, that they presided over the Presbyters. They had power to enforce them to their Duty, to receive Accusations against them, and judicially to pass Sentence upon them: which abundantly proves their Superiority. And several others were constituted by the Apostles to the same Office: Such were St. *James*, surnam'd the *Just*, and *Epaphroditus*, who are term'd *Apostles* or *Bishops* by all Antiquity. Such doubtless were those, whom St. *Paul* calls *Apostles of the Churches*, and joins with *Titus*; 2 Cor. 8. 23. And such also were those *Angels of the Churches*, mention'd in the Book of the Revelation.

Three *distinct* Orders *set apart to the Ministry by the Apostles.*

SOME

SOME indeed have been pleas'd to tell us, that "These were *Extraordinary Officers*, and so of *Temporary* In- "stitution only." But this is said without any Ground or plausible Pretence. That they were sometimes sent upon extraordinary Messages, and had a power, upon an occasion, to do extraordinary Things, such as Miracles, &c. is very true: But then the same is to be said of the other Orders as well as that. *Philip* was only a Deacon, and yet God employ'd him in several extraordinary Matters. And working of Miracles was so common in the beginning of Christianity, that ordinary Christians were frequently endu'd with this Power (*c*). So that if this were an Argument for the temporary Institution of one Order, it must be so too for all the rest; which they, who make the Objection, dare not say, and therefore acknowledge there is no force in it. Sect. 3.

BUT they farther urge, that "*Timothy* was an *Evange-* "*list*; because St. *Paul* bids him *do the Work of an Evange-* "*list*; 2 Tim. 4. 5." But to this we answer, That an Evangelist was no distinct Officer at any time in the Christian Church. For the proper Notion of an Evangelist in the Acts, and St. *Paul*'s Epistles, is, one who was eminently qualify'd to preach the Gospel, and had taken great pains therein. Thus *Philip* was call'd an Evangelist, Acts 21. 8. who was no more than a Deacon; and could only preach and baptize, and had not the Power of Laying on of Hands which *Timothy* had: And therefore the Office of *Philip* was far inferior to that of *Timothy*. Whence 'tis evident, that allowing *Timothy* to be an Evangelist, yet his Power over Presbyters did not accrue to him upon that account. Nor does *Timothy*'s being an Evangelist, prove the Office of ruling and ordaining Presbyters to be peculiar to an Evangelist, any more than *Philip*'s being call'd an Evangelist proves the Office of preaching and baptizing to be so.

FROM what has been said therefore it plainly appears, that there were three distinct Orders set apart to the Ministry by the Apostles. Our next Enquiry then is, to how many, or to which, of these *the Power of Ordination* was committed. Now that the lowest Order (viz. that of Deacons) had not this Power, is by all confess'd. And that the highest Order (of which *Timothy* and *Titus* were) had it, we are assur'd by the express Testimony of St. *Paul*. The

Presbyters *were never invested with the* Power of Ordination.

(*c*) Mark 16. 17, 18. Acts 10. 46. *and* 19. 6. 1 Cor. 12. 10, 28.

only Queſtion then is, Whether the ſecond Order (viz. that of Presbyters) was ever inveſted with this Power. The Affirmative of which Queſtion can never be prov'd from Scripture or Antiquity. For,

FIRST, 'Tis frivolous to argue from the Community of Names, to the Sameneſs of Office. For any reaſonable Man will grant that the words *Biſhop* and *Presbyter* being promiſcuouſly us'd, and mere Presbyters being frequently call'd Biſhops in Scripture; does not prove, that therefore all the Powers, which belong to thoſe we now call Biſhops, were ever lodg'd in thoſe Presbyters. The only Method then to prove that the Power of Ordination belongs to Presbyters, is, to ſhew, that whoever were in Scripture call'd by the Name of Presbyters or Biſhops, were inveſted with that Power. Which can never be done: For if Presbyters or Elders had the Power of Ordination lodg'd in them; for what reaſons can we ſuppoſe that St. *Paul* ſhould leave *Titus* in *Crete* on purpoſe *to ordain Elders in every City*, (as he tells him he did, Tit. 1. 5.) when we know that That Iſland had been converted to Chriſtianity long before *Titus* came thither; and therefore doubtleſs had many Presbyters among them, to preach and adminiſter the Sacraments to the Inhabitants? Nor,

SECONDLY, Can this be prov'd from that often-quoted Paſſage, 1 Tim. 4. 14. where St. *Paul* exhorts *Timothy not to neglect the Gift that was in him, which was given him by Prophecy, with the Laying on of the Hands of the Presbytery.* For, allowing that *Timothy*'s Ordination is here ſpoken of, (which yet many learned Men have queſtion'd;) it is manifeſt, that the Apoſtles themſelves were often call'd by the Name of Presbyters. And ſo the Presbyters here mention'd may very probably be the Apoſtles. We are ſure that St. *Paul* was one of them, and that he aſcribes the whole of *Timothy's* Ordination to his own Laying on of Hands, 2 Tim. 1. 6. And therefore the utmoſt that can be deduc'd from this Text is this, viz. That one or more of ſuch as were mere Presbyters, might lay on their Hands in concurrence with him, to teſtify their Conſent and Approbation: As is the Cuſtom at this day in the Ordination of a Presbyter, and has been ſometimes done at the Conſecration of a Biſhop (*d*). Nor,

(*d*) Vid. Bevereg. in Can. Apoſt. 1. pag. 11. ad finem, Col. 2.

THIRDLY,

Sect. 3.

THIRDLY, Can it be inferr'd from any of the Charges or Directions given by St. *Paul* in his Epiſtles to either Biſhops or Presbyters, that they had ever any thing like the Power of Ordination. Which makes it more than probable, that wherever the word *Biſhop* is found in Scripture, as apply'd to an Eccleſiaſtical Officer after our Saviour, the middle Order is always meant (*e*). For tho' the Apoſtles are ſometimes call'd Presbyters and Deacons, yet they are never call'd Biſhops. Their Office is once indeed call'd Ἐπισκοπή, i. e. a *Biſhoprick*; Acts 1. 20. But wherever we meet with Ἐπίσκοποι, i. e. *Biſhops*, either in the Acts of the Apoſtles, or the Epiſtles, we may very well underſtand the middle Order, which we now call Presbyters. And as for thoſe whom we now call Biſhops, they were, in the firſt Age of the Church, ſtil'd Apoſtles. For ſo St. *Paul* ſpeaking to the *Philippians* concerning *Epaphroditus* (*f*), calls him *his Brother and Companion in Labour*, ὑμῶν δὲ ἀπόστολον, *but your Apoſtle*; (for ſo the word ought to be render'd, and not *Meſſenger*, as in our Tranſlation) an Office which 'tis probable St. *Paul* ordain'd him to, when he ſent him with this Epiſtle: for which reaſon, at the 29th Verſe of that Chapter, he charges them *to receive him in the Lord with all Gladneſs, and to hold ſuch in Reputation.* And *Epaphroditus* is accordingly, by all Antiquity, reckon'd the firſt Biſhop of *Philippi*. So that the Apoſtolical Office was not temporary, but deſign'd to continue in the Church of Chriſt. And therefore the Apoſtles took care to ordain ſome to ſucceed them, who were at firſt call'd by the ſame Name, tho' they afterwards in Modeſty declin'd ſo high a Title, as is expreſly affirm'd by *Theodoret*, who tells us (*g*), *That formerly the ſame Perſons were call'd both Presbyters and Biſhops; and thoſe now call'd Biſhops, were then call'd Apoſtles: But in Proceſs of Time, the Name of Apoſtle was left to thoſe Apoſtles ſtrictly ſo call'd, and the Name of Biſhops aſcrib'd to all the reſt.* And *Pacianus*, a Writer in the fourth Century, affirms the ſame thing (*h*). So that, granting mere Presbyters to be Scripture Biſhops, which ſome have ſo earneſtly contended for;

(*e*) *And therefore in the Syriac Verſion of the New Teſtament, the word* Ἐπίσκοπος *is uſually render'd by* Presbyter, *and* Ἐπισκοπὴ *by* Presbyteratus. Vide Bevereg. in Can. Apoſt. 2. p. 13. col. 1.

(*f*) *Chap.* 2. 25 *See alſo* 2 Cor. 8. 23. Gal. 1. 19. *in both which Places, by the Original Word* Ἀπόστολοι, *are to be underſtood thoſe we now call* Biſhops.

(*g*) In 1 Tim. 3. 1. Tom. 3. p. 473. D.

(*h*) Pacian. Epiſc. Barcelonenſ. ad Sympronianum de Catholico Nomine, Ep. 1. apud Bibliothec. S. S. Patrum. Tom. 3. col. 431. Pariſ. 1589.

yet

Chap. II.

yet nothing can from thence be inferr'd, to prove them to have equal Power with thoſe we now call Biſhops, who are Succeſſors of a higher Order.

AND to what has been ſaid, we might, for farther Proof, add the joint Teſtimony of all Chriſtians for near fifteen hundred Years together; and challenge our Adverſaries to produce one Inſtance of a valid Ordination by Preſbyters in all that time. It ſeems therefore very ſtrange, that, if Presbyters ever had the Power of Ordination, they ſhould ſo tamely give up their Right, without any Complaint, or ſo much as leaving any thing upon Record, to witneſs their Original Authority to After-Ages. In ſhort, we have as much reaſon to believe that the Power of Ordination is appropriated to thoſe we now call Biſhops, as we have to believe the neceſſary Continuance of any one poſitive Ordinance in the Goſpel.

AND now (to ſum up all that has been ſaid in few Words) a Commiſſion to ordain was given to none but the Apoſtles, and their Succeſſors. And to extend it to any inferiour Order, is without Warrant in Nature or Antiquity. For every Commiſſion is naturally excluſive of all Perſons, except thoſe to whom it is given. So that, ſince it does not appear, that the Commiſſion to ordain, which the Apoſtles receiv'd from our Saviour, was ever granted to any but ſuch as muſt be acknowledg'd to be of a ſuperiour Order to that of Presbyters, which Order is the ſame with that of thoſe we now call Biſhops; therefore it follows, that no others have any Pretence thereunto: And conſequently none but ſuch as are ordain'd by Biſhops can have any Title to miniſter in the Chriſtian Church.

Sect. 4. *Of the* Miniſterial Ornaments.

What Ornaments *are meant in the Rubrick.*

THE Second Part of this Rubrick is concerning *the Ornaments of the Church, and the Miniſters thereof, at all times of their Miniſtrations*: And to know what they are, we muſt have recourſe to the *Act of Parliament* here mention'd, viz. *in the ſecond Year of the Reign of King* Edward *the Sixth*; which enacts, That **all and ſingular Miniſters, in any Cathedral or Parish-Church**, &c. **ſhall, after the Feaſt of** Pentecoſt **next coming, be bounden to ſay the Mattens, Evening-Song**, &c. **and the Admi-**

Sect. 4.

Administration of the Sacraments, and all the Common and Open Prayer, in such Order and Form, as is mention'd in the said Book [viz. First Book of *Edward* VI.] and not other or otherwise. So that by this Act we are again referr'd to the first Common-Prayer Book of King *Edward* VI. for the Habits in which Ministers are to officiate; where there are two Rubricks relating to them, one prescribing what Habits shall be worn in all publick Ministrations whatsoever, the other relating only to the Habits that are to be us'd at the Communion. The first is in the last Leaf of the Book, and runs thus:

In the saying or singing of Mattens, or Evensonge, Baptizing and Burying, the Minister in Parish-Churches and Chappels annexed to the same shall use a Surples. And in all Cathedral Churches and Colleges, tharch-deacons, Deans, Provostes, Maisters, Prebendaryes, and Fellows being graduates, may use in the Quire besides their Surplesses such Hoods as pertaineth to their several Degrees which they have holden in any Universitty within this Realme, but in all other places every Minister shall be at liberty to use any Surples or no. It is also seemly that Graduates, when they do preach should use such Hoods as pertaineth to their several degrees.

And whensoever the Bishop shall celebrate the holye Communion in the Church, or execute any other publique minystracyon, he shall have upon him besyde his rochette, a surples, or albe, and a cope, or vestmente, and also hys Pastoral Staffe in hys hande, or els borne or holden by hys Chapeleyne.

THE other Rubrick that relates to the Habits that are to be worn by the Minister at the Communion, is at the beginning of that Office, and runs thus:

Upon the daie, and at the tyme appointed for the ministracion of the holy Communion, the Priest that shall execute the holy Ministery, shal put upon hym the vesture appointed for that ministracion, that is to saye, a Whyte Albe playn, with a vestement or Cope. And where there be many Priests or Decons, there so many shal be ready

to help the priest in the ministration, as shall be requisite. And shall have upon them likewise, the vestures appointed for their ministery, that is to say: Albes with tunicles.

THESE are the Ministerial Ornaments enjoin'd by our present Rubrick. But because the *Surplice* is of the most general use, and what is most frequently objected against; I shall therefore speak more largely of That, and only give a short Account of the rest.

Of the Surplice.

The Antiquity, Lawfulness, *and* Decency *of it.*

I. AND surely if it be thought necessary for Princes and Magistrates to wear distinct Habits, in the execution of their publick Offices, to preserve an awful Respect to their Royalty and Justice; there is the same reason for a different Habit when God's Ambassadors publickly officiate. And accordingly we find that under the Law, the *Jewish* Priests were, by God's own Appointment, to wear decent sacred Vestments at all times (*i*); but at the time of publick Service, they were to have, besides those ordinary Garments, *a white Linen Ephod* (*k*). From the *Jews* 'tis probable the *Egyptians* learn'd this Custom to wear no other Garments but only of white Linen, looking on that to be the fittest, as being the purest, Covering for those that attended on Divine Service (*l*). And *Philostratus* tells us, that the *Brachmans* or *Indian* Priests wore the same sort of Garments for the same reasons (*m*). From so Divine an Original and spreading a Practice, the antient Christians brought them into Use for the greater Decency and Solemnity of Divine Service. St. *Jerom* at one and the same time proves its antient Use, and reproves the needless Scruples of such as oppose it. *What Offence* (saith he) *can it be to God for a Bishop or Priest, &c. to proceed to the Communion in a white Garment* (*n*)? The Antiquity of it in the Eastern Church appears from *Gregory Nazianzen*, who adviseth the Priests to Purity, because *a little Spot is soon seen in a white Garment* (*o*). And it is very probable that it was us'd in the Western Church in the time of St. *Cyprian*: For *Pontius Diaconus*, in his Account of that Father's Martyrdom, says,

(*i*) Exod. 28. *and* chap. 29.
(*k*) Exod. 28. 4. 1 Sam. 2. 18.
(*l*) Apul. in Apol. Part. 1. p. 64. Paris. 1635. Vid. Hieron. in Ezek. 44. 17. Tom. 4. p. 476. D.
(*m*) Philostr. vit. Apol. Tyan. l. 3. c. 15. p. 106. Lipsiæ. 1709.
(*n*) Adv. Pelag. l. 1. c. 9. Tom. 2. p. 565. F. G.
(*o*) Orat. 31. Tom. 1. p. 504. A.

that

that *there was a Bench by chance cover'd with a white Linen Cloth, so that at his Passion he seem'd to have some of the Ensigns of the Episcopal Honour* (*p*). From whence we may gather, that a white Garment was us'd by the Clergy in those times. Sect. 4.

§. 2. THE *Colour* of it is very suitable, for it aptly represents the Innocence and Righteousness wherewith God's Ministers ought to be cloth'd; Psal. 132. 9. And 'tis observable, that the *Antient of Days* in Dan. 7. 9. is represented as having Garments *white as Snow*; and that when our Saviour was transfigur'd, his Raiment was *white as the Light*, Mat. 17. 2. and that whenever Angels have appear'd to Men, they have always been cloth'd in white Apparel (*q*). *The Colour of it, why White.*

§. 3. THE Substance of it is *Linen*, for Woollen would be thought ridiculous, and Silk would scarce be afforded: And we may observe, that under the Jewish Dispensation God himself order'd that the Priests *should not gird themselves with any thing that caus'd Sweat* (*r*); to signify the Purity of Heart that ought to be in those that were set apart to the performance of Divine Service; for which reason the Jewish Ephods were Linen, 1 Sam. 2. 18. as were also most of the other Garments which the Priests wore during their Ministrations, Lev. 16. 4. Ezek. 44. 17, 18. The Levites also that were Singers were array'd in *white Linen*, 2 Chron. 5. 12. and the Armies that follow'd the Lamb were cloth'd in *fine Linen*; Rev. 19. 14. And *ver.* 8. to the Lamb's Wife was granted, that she should be array'd *in fine Linen white and clean*; *for the fine Linen is* (i. e. represents) *the Righteousness of Saints*. *Why made of* Linen.

§. 4. AS for the *Shape* of it, it is a thing so perfectly indifferent, that it admits of no Dispute. The present Mode is certainly grave and convenient, and, in the Opinion of *Durand*, significant, who observes, that as the Garments us'd by the Jewish Priesthood were girt tight about them, to signify the Bondage of the Law; so the Looseness of the Surplices, us'd by the Christian Priests, signifies the Freedom of the Gospel (*s*). *The* Shape *of it.*

§. 5. BUT neither its Significancy nor Decency will protect it from Objections: For 1st, Some tell us, "It is "a Rag of Popery:" An Objection that proves nothing *Objections answer'd.*

(*p*) Pont. Diac. in Vita S. Cyprian. p. 9. præfix. Operibus Cyprian.
(*q*) Mat. 28. 3. Mark 16. 5. Acts 1. 10. Rev. 6. 11. —7. 9. —15. 6. —19. 8, 14.
(*r*) Ezek. 44. 18.
(*s*) Rational. Divin. Offic. l. 3. c. 3. num. 3. fol. 67.

but

Chap. II.

but the Ignorance of those that make it: For white Garments (let them be call'd what they will) were of use among the most Primitive Christians. Nor need our Adversaries do the Church of *Rome* a greater Kindness, or wound the Protestant Religion more deeply, than by granting that white Garments and Popery are of the same Antiquity.

THEY tell us, 2dly, "That it has been abus'd by "the Papists to *Superstitious* and *Idolatrous* Uses." But to this we answer, That 'tis not the Priest's using a Surplice, that either makes their Worship idolatrous or superstitious, or encreases the Idolatry or Superstition of it. For the Worship of the Roman Church is idolatrous and superstitious, whether the Priest be cloth'd in White or Black, or any other Colour. All therefore that our Adversaries can mean is this, viz. that the Surplice has been worn by the Papists, when they have practis'd Idolatry and Superstition: And this we grant; but then it does not follow, that a Surplice of itself is either unlawful or inexpedient. For white Garments had, in this sense, been abus'd to superstitious and idolatrous Uses, before *Daniel* represented God himself as wearing such Garments; and before our Saviour wore them; and before the Angels and Saints were represented as cloth'd with them; and before they became the Ministerial Ornaments of the Primitive Times. But surely if such an Abuse made them unlawful or inexpedient, it cannot be conceiv'd that the Primitive Church and the Inspir'd Writers, nay God himself, would so plainly countenance them.

Of the Hood.

II. NEXT to the Surplice, That which is of most frequent Use in the Celebration of Divine Service is the *Hood*, or the Habit denoting the Degree which the Person officiating has taken in the University. This in Latin is call'd *Caputium*, or *Cucullus*; tho' of the two Names the latter seems to be the more proper and antient. For the *Cucullus* was a Habit among the antient *Romans*, being a coarse Covering for the Head, broad at one end for the Head to go in, and then lessening gradually till it ended in a Point (*t*).

By whom first us'd.

Why us'd by the Monks, *&c.*

§. 2. FROM the *Romans* the use of it was taken up by the old *Monks* and *Asceticks*; who, as soon as they began in the Church, made choice of this Habit as suitable to that

(*t*) Martial. lib. 5. Epigr. 14. lin. 6. Juvenal. Sat. 8. v. 145.

strict

ſtrict Reſervedneſs which they profeſs'd. For when this was drawn over their Faces, it at once prevented them from gazing at others, or being ſtar'd at themſelves. And as the ſeveral Orders of Monks grew up, there was hardly any one of them but had the Hood or Coul, only a little vary'd in the Cut or Faſhion of it. But generally it was contriv'd ſo, that in cold or wet Weather it might be a Covering to the Head; or at other times, when they pleas'd, they might let it fall back behind them, hanging upon their Neck by the lower end, after the ſame manner as it is now generally us'd with us. Sect. 4.

§. 3. AFTER this it came to be us'd by the ſeveral Members of *Cathedral* Churches and *Colleges*, tho' they were not allow'd to have the ſame ſort of Hoods as the Monks. And from theſe the *Univerſities* took the uſe of it, to denote the Difference of Degrees among their Members; varying the Materials, Colour, and Faſhion of it, according to the Degree of the Perſon that wears it. And that theſe Academical Honours (which always entitle thoſe they are conferr'd upon to the greater Reſpect and Eſteem of the People) might be known abroad as well as in the Univerſities; the Church enjoins that every Miniſter, who is a Graduate, ſhall wear his proper Hood during the time of Divine Service. *Why us'd in* Cathedrals *and* Univerſities.

III. THE next Miniſterial Ornament the Rubrick above-cited enjoins is the *Rochet* (which I take to be the ſame with what we now call the *Lawn-Sleeves*) a Habit peculiar to the Biſhop. The Author of the Acts of St. *Cyprian*'s Martyrdom ſays, that That Father went to his Execution in this Pontifical Habit (*u*); but whether this ſeems probable, I ſhall leave the Reader to judge. However it is certain the Uſe of it is antient, it being deſcrib'd by *Bede* in the ſeventh Century (*w*). In the following Ages the Biſhops were oblig'd, by the Canon Law, to wear their Rochets whenever they appear'd in publick (*x*): Which Practice was conſtantly kept up in *England* till the Reformation: But ſince that time the Biſhops have not us'd to wear them at any place out of the Church, except in the Parliament-Houſe. *Of the* Rochet, *or* Lawn-Sleeves.

(*u*) Vid. Baronius's *Annals*, Ann. 261. §. 40, 41.
(*w*) Bede de Tabernac. citat. ab Almario, in Biblioth. Patr. L. 10. p. 389.
(*x*) Decretal. l. 3. Tit. 1. cap. 15.

Chap. II.

Of the Chimere.

§. 2. BEFORE and after the Reformation till Queen *Elizabeth*'s time, the Biſhops wore a Scarlet *Chimere* or Garment over the *Rochet*: But Biſhop *Hooper* ſcrupling at this as too light a Robe for the Epiſcopal Gravity, it was in her Reign chang'd into a Chimere of Black Satin (*y*).

Of the Alb.

IV. THE other things preſcrib'd and enjoin'd by the forementioned Rubricks (tho' now grown obſolete and out of uſe) are the *Alb*, the *Cope*, the *Tunicle*, and the *Paſtoral Staff*. The *Alb* was a very antient Habit worn by Miniſters in the Adminiſtration of the Communion, and appears by the Deſcription given of it by *Durand* (*z*), to have been a kind of Linen Garment, made fit and cloſe to the Body like a Caſſock, ty'd round in the middle with a Girdle, or Saſh, with the Sleeves either plain like the Sleeves of a Caſſock, or elſe gather'd cloſe at the Hands like a Shirt-Sleeve; being made in that Faſhion, I ſuppoſe, for the Conveniency of the Miniſter, and to prevent his being hinder'd in the Conſecration and Delivery of the Elements, by its being too large and open. They were formerly embroider'd with various Colours, and adorn'd with Fringes (*a*): But theſe our Church does not admit of, tho' it ſtill enjoins a *white Alb plain*.

Of the Veſtment *or* Cope.

V. OVER this Alb, the Prieſt that ſhall *execute the Holy Miniſtry*, (i. e. conſecrate the Elements) is to wear a *Veſtment* or *Cope*; which the Biſhop alſo is to have upon him when he executes any publick Miniſtration. It anſwers to the *Colobium* us'd by the Latin, and the Σάκκος us'd by the Greek Church. It was at firſt a common Habit, being a Coat without Sleeves, but afterwards us'd as a Church-Veſtment, only made very rich by Embroidery and the like. The *Greeks* ſay, it was taken up in memory of that Mock-Robe which was put upon our Saviour: How true this may be I ſhall not enquire, but only obſerve, that it ſeems preſcrib'd to none but the Biſhop, and the Prieſt that conſecrates the Elements at the Sacrament. For,

Of the Tunicle.

VI. THE Prieſts and Deacons that aſſiſt the Miniſter in the Diſtribution of the Elements, inſtead of Copes, are to

(*y*) *See* Hody's *Hiſtory of Convocat.* p. 143.

(*z*) Durand. Rational. lib. 3. cap, 3. fol. 67. *See alſo Dr.* Watts, *in his Gloſſary at the end of his Edition of* Matthew Paris.

(*a*) Durand. *as in the Note* (*z*).

wear

wear *Tunicles*, which *Durand* (*c*) describes to have been a Silk Sky-colour'd Coat made in the shape of a Cope. Sect. 4.

VII. THE *Pastoral Staff* (tho' now grown out of use) is yet another thing expressly enjoin'd by the above-cited Rubrick. It is peculiar indeed to the Bishop alone, but expressly order'd to be us'd by him, as an Ensign of his Office, at all publick Administrations. It was made in the shape of a *Shepherd's Crook*, and was for many Ages constantly given to the Bishop at his Consecration, to denote that he was then constituted a Shepherd over the Flock of Christ (*d*). *Of the* Pastoral Staff.

THESE are the Ministerial Ornaments and Habits enjoin'd by our present Rubrick, in conformity to the first Practice of our Church immediately after the Reformation: Tho' at that time they were so very offensive to *Calvin* and *Bucer*, that the one in his Letters to the Protector, and the other in his Censure of the English Liturgy, which he sent to Archbishop *Cranmer*, urg'd very vehemently to have them abolish'd; not thinking it tolerable to have any thing common with the Papists, but esteeming every thing idolatrous that was deriv'd from them. *These Habits, &c. offensive to* Calvin *and* Bucer.

HOWEVER they made shift to accomplish the end they aim'd at, in procuring a further Reform of our Liturgy: For in the Review that was made of it in the 5th of *Edward* the Sixth, amongst other Ceremonies and Usages, these Rubricks were left out, and the following one put in their place, viz. *And discontinu'd in the 2d Book of* Edw. VI.

AND here it is to be noted, that the Presbyter or Minister, at the time of the Communion, and at all other times of his Administration, shall use neither Alb, Vestment, nor Cope; but being Archbishop or Bishop, he shall have and wear a Rochet; and being a Priest or Deacon, he shall have and wear a Surplice only (*e*).

BUT in the next Review under Queen *Elizabeth*, the old Rubricks were again brought into Authority, and so have continu'd ever since: being establish'd by the *Act of Uniformity* that pass'd soon after the Restauration. *But restor'd again by Q.* Elizabeth.

(*c*) Rational. l. 3. c. 10. fol. 73.
(*d*) Idem, lib. 3. cap. 15. fol. 77, &c.
(*e*) *Rubrick before the beginning of Morning-Prayer, in the second Common-Prayer Book of King* Edward VI.

Of the Lights *upon the Altar.*

VIII. I MUST obſerve ſtill further, that among other Ornaments of the Church then in uſe, there were two *Lights* enjoin'd by the Injunctions of King *Edward* VI. (which Injunctions were alſo ratify'd by the Act of Parliament here mention'd) to be ſet upon the Altar, as a ſignificant Ceremony to repreſent the Light which Chriſt's Goſpel brought into the World. And this too was order'd by the very ſame Injunction, which prohibited all other Lights and Tapers, that us'd to be ſuperſtitiouſly ſet before Images or Shrines, &c. And theſe Lights, us'd time out of mind in the Church, are ſtill continu'd in moſt, if not all, Cathedral and Collegiate Churches and Chappels, ſo often as Divine Service is perform'd by Candle-Light; and ought alſo, by this Rubrick, to be us'd in all Pariſh-Churches and Chappels at the ſame times.

Church-Ornaments *enjoin'd.*

IX. TO this Section we might alſo refer the *Pulpit-Cloth, Cuſhions, Coverings for the Altar*, &c. and all other Ornaments us'd in the Church, and preſcrib'd by the firſt Book of King *Edward* the Sixth.

Sect. 5. *Of the Place appointed for the Reading of Morning and Evening-Prayer.*

Of the Place *where Morning and Evening-Prayer is to be ſaid.*

THE Reader may obſerve, that in the ſecond Section of this Chapter, I have only treated of Churches in general, and the Neceſſity of having appropriate Places for the Performance of Divine Worſhip, and have not taken any notice of the particular Place in the Church, *where Morning and Evening-Prayer is to be us'd.* The Appointment of which was the chief Deſign of the firſt part of our preſent Rubrick. For in the firſt Book of King *Edward* VI. all the Rubrick relating to this matter, was only one at the beginning of Morning-Prayer, which order'd *the Prieſt, being in the Choir, to begin the Lord's Prayer, call'd the Pater-noſter,* (with which the Morning and Evening-Service then began) *with a loud Voice.* So that then it was the Cuſtom for the Miniſter to perform Divine Service (i. e. Morning and Evening-Prayer, as well as the Communion-Office) at the upper end of the Choir near the Altar; towards which, whether ſtanding or kneeling, he always turn'd his Face in the Prayers; tho'

All Divine Service perform'd at firſt in the Choir.

Sect. 5.

tho' whilſt he was reading the Leſſons, he turn'd to the People. Againſt this *Bucer*, by the Direction of *Calvin*, moſt grievouſly declaim'd; urging, that "it was a moſt Anti-"chriſtian Practice for the Prieſt to ſay Prayers only in the "Choir, as a Place peculiar to the Clergy, and not in the "Body of the Church among the People, who had as "much right to Divine Worſhip as the Clergy themſelves." He therefore ſtrenuouſly inſiſted, that "the reading Divine "Service in the Chancel was an inſufferable Abuſe, and "ought immediately to be amended, if the whole Nation "would not be guilty of High Treaſon againſt God (*f*)." This terrible Outcry, however ſenſleſs and trifling, prevail'd ſo far, that when the Common-Prayer Book was alter'd in the 5th Year of King *Edward*, this following Rubrick was plac'd in the room of the old one: viz. *The Morning and Evening Prayer ſhall be us'd in ſuch Places of the Church, Chappel, or Chancel, and the Miniſter ſhall ſo turn him, as the People may beſt hear. And if there be any Controverſy therein, the Matter ſhall be referr'd to the Ordinary, and he or his Deputy ſhall appoint the Place* (*g*).

This Practice clamour'd againſt by Bucer,

And alter'd upon his Complaint.

THIS Alteration caus'd great Contentions, ſome kneeling one way, ſome another, tho' ſtill keeping in the Chancel; whilſt others left the accuſtom'd Place, and perform'd all the Services in the Body of the Church amongſt the People. For the appeaſing of this Strife and Diverſity, it was thought fit, when the Engliſh Service was again brought into the Church, at the Acceſſion of Queen *Elizabeth* to the Throne, that the Rubrick ſhould be corrected and put into the ſame Form in which we now have it; viz. That the *Morning and Evening Prayer ſhall be us'd in the accuſtom'd Place of the Church, Chappel, or Chancel*; by which, for the generality, muſt be meant the *Choir* or *Chancel*, which was the accuſtom'd Place before the ſecond Common-Prayer Book of King *Edward*. For it can't be ſuppos'd that this ſecond Book, which laſted only one Year and a half, could eſtabliſh a Cuſtom. However, a diſpenſing Power was left to the *Ordinary*, who might determine it otherwiſe if he ſaw juſt Cauſe.

Which caus'd great Contentions;

Till the old Cuſtom was again reſtor'd in the Reign of Q. Elizabeth.

PURSUANT to this Rubrick, the Morning and Evening-Service was again, as formerly, read in the Chancel

The Original of Reading-Pews, *or* Desks.

(*f*) Vide Bucer. Cenſur. cap. 1. p. 457.
(*g*) *Rubrick before the beginning of Morning-Prayer, in the ſecond Book of King* Edward.

Chap. II. or Choir. But because in some Churches the too great Distance of the Chancel from the Body of the Church, occasion'd sometimes by the Interposition of a Belfry, hinder'd the Minister from being heard distinctly by the People; therefore the Bishops, at the Sollicitations of their inferiour Clergy, allow'd them in several Places to supersede their former Practice, and to have *Desks* or *Reading-Pews* in the Body of the Church, where they might, with more Ease to themselves; and greater Convenience to the People, perform the daily Morning and Evening-Service. Which Dispensation, begun at first by some few Ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be an universal Practice: Insomuch that the Convocation, in the beginning of King *James* the First's Reign, order'd, that in every Church there should be *a convenient Seat made for the Minister to read Service in* (*i*). And this being almost threescore Years before the Restoration of King *Charles* the Second (at which time the last Review of the Common-Prayer was made) it is very probable, that when they continu'd this Rubrick, they intended the *Desk* or *Reading-Pew* should be understood by the *accustom'd Place* for reading Prayers. And what makes this the more likely, is a Rubrick at the beginning of the *Commination*, which expresly mentions a *Reading-Pew*, and seems to suppose one in every Church. 'Tis true indeed, another Rubrick at the beginning of the *Communion-Office*, (which orders *the Table, at the Communion-time, to stand in the Body of the Church or Chancel, where Morning and Evening-Prayer are appointed to be said*) seems to have an eye to the old Practice of reading Prayers in the Choir. But this Rubrick being the same that we meet with in the old Common-Prayer Book, may perhaps have slipt into the present Book thro' the Inadvertency of the Reviewers, who might not probably just then consider, that Custom had shifted the Place for the performance of the daily Service into another part of the Church. Tho' were it certain that this Rubrick was continu'd in the last Review, to authorize the old way of reading the Prayers in the *Choir*, in such Places as had still retain'd that Custom; yet since the Ordinaries have a dispensing Power, and they have approv'd of the Alteration that has been made in the introducing of *Desks*; it seems as

(*i*) *See* Canon 82.

regular

regular now to perform Divine Service in Them, as it was formerly to do it in the Chancel or Choir. Sect. 5.

§. 2. THE occasion of the latter part of this Rubrick relating to *Chancels*, was also another of *Bucer*'s Cavils; who, in his Censure of our Liturgy, in the same place that he complains of the reading of Prayers in the Choir, inveighs as vehemently against the Separation of the Choir from the Body of the Church. This too he calls "an Antichristian "Practice, tending only to gain too great Reverence to the "Clergy, who would hereby seem nearer related to God "than the Laity. That in antient times Churches were "built in a round Form, and not in a long one like ours, "and that the Place for the Clergy was always in the mid-"dle; and that therefore our Division of the Chancels "from the Churches, was another Article of Treason a-"gainst God." This Objection discovering an equal share of Ignorance and Ill-nature, seems to have obtain'd no greater regard than the Raillery deserv'd. For in the Review of the Liturgy, in the 5th Year of King *Edward*, instead of an Order to pull down the Chancels, as undoubtedly this mighty Reformer expected; a Clause was added at the end of the first Rubrick to prevent any Alteration, expresly enjoining, that *the Chancels should remain as they had done in times past.* There was afterwards indeed a greater occasion for the Continuance of this Rubrick, when a tumultuous Rabble, encourag'd by the Complaints that they had found had been made by this same *Bucer*, and his Director (*k*) *Calvin*; proceeded to demolish both Chancels and Altars, pulling down the Rails and Frames that divided them from the rest of the Church, and defacing them of all the Ornaments that but seem'd to intimate them to be more than ordinary sacred. But this will fall more directly under my Consideration hereafter, when I come to treat of the Situation of the Altar, to which the Rubrick in the beginning of the Communion-Office will lead me.

Chancels to remain *as they have done in times past.*

(*k*) *Mr.* Calvin *(who was before thought by some to have offer'd his Assistance too officiously for carrying on the Reformation in* England, *and who with relation to our Church had us'd some very hard Expressions, not so well becoming the Mouth of a Divine)* warns Martin Bucer, *in a Letter he sent to him just before his Coming into* England, *against being the* Author or Approver of Middle Counsels: *By which Words he plainly strikes at the Moderation observ'd in the* English *Reformation.* Dr. *Nichols*'s Introduction to his Defence of the Doctrine and Discipline of the Church of *England.*

CHAP.

CHAP. III.

OF THE

ORDER

FOR

MORNING and EVENING PRAYER

Daily throughout the Year.

The Introduction.

Introduct. *Whether there was any* Daily *Service in the Primitive Church.*

THAT the Primitive Christians, besides their solemn Service on Sundays, had publick Prayers, every *Morning* and *Evening*, *Daily*, has already been hinted upon a former Occasion (*a*): But a learned Gentleman is of the Opinion, that this must be restrain'd to Times of Peace, and that during the Time of publick Persecution they were forc'd to confine their religious Meetings to the Lord's Day only (*b*). And indeed *Pliny* (*c*), and *Justin Martyr* (*d*), who both describe the Manner of the Chris-

(*a*) Chap. 2. Sect. 1. p. 85.
(*b*) *Mr.* Bingham's *Antiquities*, Book 13. Ch. 9. Sect. 1. Vol. 5. p. 281, *&c.*
(*c*) L. 10. Ep. 97.
(*d*) Apol. 1. c. 87. p. 131. & c. 89. p. 132.

Chap. III.

tian Worſhip, do neither of them make mention of any Aſſembly for publick Worſhip on any other day: So that their Silence is a Negative Argument that in their time there was no ſuch Aſſembly, unleſs perhaps ſome Diſtinction may be made between the general Aſſembly of both City and Country on the Lord's Day, and the particular Aſſemblies of the City Chriſtians (who had better Opportunities to meet) on other Days: Which Diſtinction we often meet with in the following Ages, when Chriſtianity was come to its Maturity and Perfection. However, it was not long after *Juſtin Martyr*'s Time, before we are ſure that the Church obſerv'd the Cuſtom of meeting ſolemnly on *Wedneſdays* and *Fridays* to celebrate the Communion, and to perform the ſame Service as on the Lord's Day itſelf, unleſs perhaps the *Sermon* was wanting (*e*). The ſame alſo might be ſhew'd from as early Authorities in relation to the Feſtivals of their Martyrs, and the whole fifty Days between *Eaſter* and *Whitſontide* (*f*). Nor need we look down many Years lower, before we meet with expreſs Teſtimony of their meeting every Day for the publick Worſhip of God. For St. *Cyprian* tells us, that in his Time it was cuſtomary to receive the Holy Euchariſt every Day: A plain Demonſtration that they had every Day publick Aſſemblies, ſince we know the Euchariſt was never conſecrated but in ſuch open and publick Aſſemblies of the Church (*g*).

The Order of their Morning *and* Evening *Service.*

§. 2. THAT theſe Daily Devotions conſiſted of an *Evening*, as well as a *Morning* Service, even from St. *Cyprian*'s time, the learned Author I juſt now refer'd to (*h*), endeavours to prove. However, in a Century or two afterwards, the Caſe is plain; for the Author of the *Conſtitutions* not only ſpeaks of it, but gives us the Order of both the Services (*i*). The *Morning* Service, as there deſcrib'd, began with the 63d, which was therefore call'd the *Morning Pſalm*. Immediately after which follow'd the Prayers for the *Catechumens*, for thoſe that were *Poſſeſs'd*, for the *Candidates for Baptiſm*, and the *Penitents*, which made the general Service on the Lord's Day, and which were partly perform'd by the Deacon's προσφώνησις, or *Bidding of Prayer*, ſomething like our preſent *Litany*, but only directed to the People, and inſtructing them for what and for whom they were to offer their Petitions; and partly by

(*e*) Tertul. de Orat. c. 14.
(*f*) Tertul. de Idololat. c. 14. de Coron. Mil. c. 3.
(*g*) Cypr. de Orat. Domin. p. 147.
(*h*) Bingham ut ſupra, §. 7. p. 302.
(*i*) Conſt. Apoſt. l. 8. c. 37.

the

Introduct.

the Biſhop's Invocation over them, pronounc'd as they bow'd down to receive his Bleſſing before their Diſmiſſion. After theſe were diſmiſs'd, follow'd Prayers for the *Peace of the whole World*, and *for all Orders of Men in the Church*, with which the Communion-Service was begun on the Lord's Day, and at which none but thoſe who had a Right to communicate were allow'd to be preſent. After this follow'd another ſhort Bidding-Prayer for *Peace* and *Proſperity*, the enſuing Day; which was immediately ſucceeded by the Biſhop's *Commendatory Prayer*, or *Morning Thankſgiving* (*a*); which being ended, the Deacon bid them bow their Heads, and receive the Biſhop's ſolemn Benediction; which after they had done, he diſmiſs'd the Congregation with the uſual Form, *Depart in Peace*; the word for diſmiſſing every Church-Aſſembly.

THIS is the Order of the Morning-Service, as deſcrib'd by the *Conſtitutions*; to which the *Evening-Service*, as there alſo ſet down, is in moſt things conformable. The Prayers for the *Catechumens*, the *Poſſeſs'd*, the *Candidates for Baptiſm*, and the *Penitents*, were all the ſame; ſo alſo were thoſe *for the Peace of the World*, and the *whole State of the Catholick Church*. So that all the Difference between them was this, viz. that they us'd the 141ſt Pſalm at *Evening* inſtead of the 63d, which they us'd in the *Morning*; and inſtead of the Bidding-Prayer for *Peace* and *Proſperity*, and the Biſhop's *Commendatory Prayer* in the Morning-Service, two others were us'd in the Afternoon more proper to the Evening, and which for that reaſon were call'd the *Evening Bidding-Prayer*, and the *Evening Thankſgiving*. The Biſhop's Benediction too, at the Concluſion of the whole, was different from that which was us'd in the Forenoon: But excepting in theſe two or three Particulars, both Services were one and the ſame; and in the Evening, as well as the Morning, the Congregation was diſmiſs'd with the conſtant Form pronounc'd by the Deacon, *Depart in Peace*. The Reader, that is curious to ſee more of theſe Forms, may conſult the learned Mr. *Bingham*, who tranſcribes moſt of them at large, and compares the ſeveral Parts of them with the Memorials and Accounts that are left us by other antient Writers of the Church: In which place he alſo takes occaſion to ſhew, that tho' in the Form in the Conſtitutions there is but one *Pſalm* appointed either at *Morning* or

(*a*) Εὐχαριστία ὀφθεῖσα, Conſt. l. 6. c. 38.

Evening

Chap. III.

Evening; yet from other Rituals, it is plain, that it was cuſtomary in moſt Places to recite ſeveral of the *Pſalms*, and to mix *Leſſons* along with them, both out of the Old Teſtament and the New, for the Edification of the People (*a*). But this is what I have not room to do here, and indeed there is the leſs Occaſion, as it will come in my way to ſpeak of theſe Points more largely hereafter, as the Order of the Service I am now entring upon will lead me.

Sect. 1. *Of the* Sentences.

Why plac'd at the Beginning *of the Service.*

PRAYER requires ſo much Attention and Serenity of Mind, that it can never be well perform'd without ſome preceeding Preparation: For which reaſon when the *Jews* enter into their Synagogues to pray, they remain ſilent for ſome time, and meditate before whom they ſtand (*b*): And the Chriſtian Prieſts, in the Primitive Ages, prepar'd the Peoples Hearts to Prayer by a devout Preface (*c*). The firſt Book of King *Edward* indeed begins with the *Lord's Prayer*: But when they came to review it afterwards, and to make Alterations, they thought That too abrupt a beginning, and therefore prefix'd theſe *Sentences*, with the following *Exhortation*, *Confeſſion*, and *Abſolution*, as a proper Introduction, to bring the Souls of the Congregation to a ſpiritual Frame, and to prepare them for the great Duty they are juſt entring upon. The *Sentences* are gather'd out of Scripture, that ſo we may not dare to diſobey them; ſince they come from the Mouth of that God Whom we addreſs our ſelves to in our Prayers, and Who may juſtly reject our Petitions, if we hearken not to His Word.

The Choice *of them.*

§. 2. AS to the *Choice* of them, the Reverend Compilers of our Liturgy have ſelected ſuch as are the moſt plain and the moſt likely to bring all ſorts of Sinners to Repentance. There are variety of Diſpoſitions, and the ſame Man is not always in the ſame Temper. For which reaſon they have collected ſeveral, and left it to the Diſcretion of him

(*a*) *See Mr.* Bingham's *Antiquities*, Vol. 5. Book 13. chap. 11, 12.
(*b*) Buxtorf. Synag. Judaic. cap. 10. p. 194. Baſil. 1661.
(*c*) Cypr. 6. de Orat. Dom. p. 152.

that

that miniſtreth, to uſe ſuch one or more of them every day, as he ſhall judge agreeable to his own, or his Peoples Circumſtances. Sect. 2, 3.

Sect. 2. *Of the* Exhortation.

THE Deſign of the *Exhortation* is to apply and ſet home the preceeding Sentences, and to direct us how to perform the following Confeſſion. It collects the neceſſity of it from the Word of God; and when it hath convinc'd us of that, it inſtructeth us in the right manner, and then invites us to that neceſſary Duty, for which it hath ſo well prepar'd us. And for our greater Encouragement, the Miniſter (who is God's Ambaſſador) offers to *accompany us to the Throne of Grace*, knowing his Maſter will be glad to ſee him return with ſo many Penitents in his Retinue. And he promiſeth that he will put Words in our Mouths, and ſpeak with us and for us; only we muſt expreſs the Humility of our Minds by the Lowlineſs of our Bodies, and declare our Aſſent to every Sentence by repeating it reverently *after him.*

The Deſign of the Exhortation.

Sect. 3. *Of the* Confeſſion.

THE Holy Scriptures aſſure us, that Sin unrepented of hinders the Succeſs of our Prayers (*c*); and therefore ſuch as would pray effectually have always begun with *Confeſſion* (*d*): To the end that their Guilt being remov'd by Penitential Acknowledgments, there might no Bar be left to God's Grace and Mercy. For which reaſon the Church hath plac'd this Confeſſion at the *Beginning* of the Service, for the *whole Congregation* to repeat after the Miniſter, that ſo we may firſt be Witneſſes of each other's Confeſſion, before we unite in the following Service. And this, as we learn from St. *Baſil*, is conſonant to the Practice of the Primitive Chriſtians, *who*, he tells us, *in all Churches, immediately upon their entring into the Houſe of Prayer, made Confeſſion of their Sins to God, with much Sorrow, Concern, and*

The Confeſſion, *why plac'd at the* Beginning *of the Prayers.*

(*c*) Iſa. 1. 15. John 9. 31.

(*d*) Ezra 9. 5, 6. Dan. 9. 4, 5.

Chap. III.

Tears, every Man pronouncing his own Confeſſion with his own Mouth (e).

An Objection anſwer'd.

§. 2. AS to the Form it ſelf, it is blam'd by our Sectaries for being *too general*: And yet it is ſo particular, as to contain all that can be expreſs'd. It begins with an Acknowledgment of our original Corruption in the wicked *Devices and Deſires of our Hearts*, and then deſcends to actual Guilt, which it divides into Sins of *Omiſſion* and *Commiſſion*, under which two Heads all Sins whatſoever muſt neceſſarily be reduc'd. So that every ſingle Perſon, who makes this general Confeſſion with his Lips, may at the ſame time mentally unfold the *Plague of his own Heart*, his particular Sins, whatever they be, as effectually to God, who ſearches the *Heart*, as if he enumerated them in the moſt ample Form. And indeed had this Form been more particular or expreſs, it would not ſo well have anſwer'd the End for which it was deſign'd: For a common Confeſſion ought to be ſo contriv'd, that every Perſon preſent may truly ſpeak it as his own Caſe; whereas a Confeſſion drawn up according to the mind of the Objectors, would be but little leſs than an *Inquiſition*, forcing thoſe that join in it to accuſe and condemn themſelves of thoſe Sins daily, which perhaps they never committed in their Lives.

Sect. 4. *Of the* Abſolution.

How ſeaſonably us'd here.

THE Congregation being now humbled by the preceeding Confeſſion, may juſtly be ſuppos'd to ſtand in need of Conſolation. And therefore ſince God has committed to his Ambaſſadors the *Miniſtry of* (f) *Reconciliation*, they can never more ſeaſonably exerciſe it than now. For this reaſon the *Prieſt* immediately riſes from his Knees, and *ſtanding up*, as with Authority, declares and pronounces for their Comfort and Support, that *God, who deſires not the Death of a Sinner, but rather that he may turn from his Wickedneſs and live, pardoneth and abſolveth all them that truly repent and unfeignedly believe his Holy Goſpel.*

Of what Benefit or Effect.

§. 2. NOW whether this be only a *Declaration* of the Condition or Terms, wherein God is willing to pardon

(e) Baſil. ad Clerum Neocæſarienſ. Epiſt. 63. Tom. 2. pag. 843. D.

(f) 2 Cor. 5. 18, 19.

Sinners;

Sect. 4.

Sinners; or whether it be an actual Conveyance of Pardon, at the very Inſtant of pronouncing it, to all that come within the Terms propos'd, is a Queſtion that is often the Subject of Diſpute. With the utmoſt deference therefore to the Judgment of thoſe who are of a different Opinion, I beg leave to declare for the laſt of theſe Senſes: Not that I aſcribe any *judicial* Power or Authority to the Prieſt to determine the Caſe of a *private* Man, ſo as to apply God's Pardon or Forgiveneſs directly to the Conſcience of any *certain* or *definite Sinner*; (My Notion as to this will be ſeen (*g*) hereafter:) Nor do I ſuppoſe that the Prieſt, when he pronounces this Form, can apply the Benefit of it to whom he pleaſes; or that he ſo much as knows upon whom, or upon how many it ſhall take effect: But all that I contend for is only this, viz. that ſince the Prieſt has the *Miniſtry of Reconciliation* (*b*) committed to him by God, and hath both *Power and Commandment* (as it is expreſs'd by this Form) *to declare and pronounce to his People, being penitent, the Abſolution and Remiſſion of their Sins*; therefore when he does, by virtue of this Power and Commandment, declare and pronounce ſuch Abſolution and Remiſſion regularly in the Congregation; thoſe in the Congregation that *truly repent and unfeignedly believe God's Holy Goſpel*, tho' the Prieſt does not know who or how many they are that do ſo, have yet their Pardon convey'd and ſeal'd to them at that very Inſtant thro' his Miniſtration; it being the ordinary Method of God with his Church, to communicate his Bleſſings thro' the Miniſtry of the Prieſt.

I AM ſenſible that this is carrying the Point higher than many that have delivered their Judgments before me. Even the learned Tranſlator of St. *Cyprian*'s Works, who contends that this is an *Authoritative* Form, yet explains himſelf to mean nothing more by *Authoritative*, than that it is *an Act of Office warranted by God, and purſuant to the Commiſſion which the Prieſt hath received for publiſhing authoritatively the Terms of Pardon at large and in general, and then for pronouncing by the ſame Authority, that when thoſe Terms are fulfilled, the Pardon is granted* (*a*). But this Explanation ſeems only to make it an *Authoritative Declaration*, and

---

(*g*) *See* Chap. 11. *concerning the Order for the Viſitation of the Sick.* Sect. 5.

(*b*) 2 Cor. 5. 18, 19.

(*a*) *See Dr.* Marſhall's *Preface to his Tranſlation of St.* Cyprian.

not

not to ſuppoſe (as with Submiſſion to this Gentleman, I take both the Rubrick and Form to imply) that it is an *effective* Form, conveying as well as declaring a Pardon to thoſe that are duly qualified to receive it. My Reaſons for this I ſhall have another occaſion to give immediately: For tho' what this learned Gentleman aſſerts does not come up to my Notion of the Form; yet it is a great deal more than another learned Author is willing to allow; who does not ſeem to think the Form to be authoritative in any Senſe at all, or that there is any need of a Commiſſion to pronounce it. For "it may be ask'd (ſaith the Reverend Dr. "*Bennet* upon this Place) whether a mere *Deacon* may pro-"nounce this Form of Abſolution: And to this (ſaith he) "I anſwer, that in my Judgment he may. The Reaſon "that he gives for it is, that he can't but think it manifeſt, "that this Form of Abſolution is only *Declaratory*: That it "is only ſaying, That all penitent Sinners are pardon'd by "God upon their Repentance: And conſequently that a "mere *Deacon* has as much Authority to ſpeak every Part "of this Form, as he has to ſay, *When the wicked Man turneth "away from his Wickedneſs*, &c. which is the firſt of the Sen-"tences appointed to be read before Morning Prayer: Nay, "that a mere *Deacon* has as much Authority to pronounce "this Form, as he has to preach a Sermon about Repentance. "And that therefore it ſeems to be a vulgar Miſtake, which "makes the Deacons deviate from their Rule, and omit either "whole, or elſe a part of this Form, or perhaps exchange it for "a Collect taken out of ſome other part of the Liturgy (*b*)."

Deſign'd by the Church to be more than Declarative.

BUT now, with Submiſſion to the learned Doctor, I beg leave to obſerve, that this Form is expreſsly called by the Rubrick, *The Abſolution, or Remiſſion of Sins.* It is not called a *Declaration* of Abſolution, as one would think it ſhould have been, if it had been deſigned for no more; but it is poſitively and emphatically called, *THE Abſolution*, to denote that it is really an Abſolution of Sins to thoſe that are entituled to it by Repentance and Faith.

Again, the Term uſed to expreſs the Prieſt's delivering or declaring it, is a very ſolemn one: It is to be *pronounced* (ſaith the Rubrick) by the Prieſt alone. A Word which ſignifies much more than merely to make known, or declare a thing: For the Latin *Pronunciare*, from whence it is taken, ſignifies alſo

(*b*) *Dr.* Bennet *on the Common-Prayer*, p. 27.

to

to judge or give Sentence: and therefore the Word *pronounc'd*, here us'd, muſt ſignify, that this is a Sentence of Abſolution or Remiſſion of Sins, to be authoritatively utter'd by one who has received Commiſſion from God. Sect. 4.

BUT further, if the repeating this Abſolution be no more than ſaying, *That all Penitent Sinners are pardon'd by God upon their Repentance*, as the learned Doctor affirms; I cannot conceive to what end it ſhould be plac'd juſt *after* the Confeſſion: For as much as this, the Doctor himſelf tells us, is ſaid *before* it, viz. in the firſt of the Sentences appointed to be read before Morning or Evening-Prayer, *When the wicked Man turneth away from his Wickedneſs, &c.* And there I think indeed more properly: For ſuch a Declaration may be a great Encouragement to draw Men to Confeſſion, and Repentance; but after they have confeſs'd and repented, the Uſe of it, I think, is not ſo great. It is indeed a Comfort to us to know that God will pardon us upon our Repentance; but then it muſt be ſuppos'd that the Hope of this Pardon is one chief Ground of our Repentance: And therefore it cannot be imagin'd that the Church ſhould tell us That *after* the Confeſſion, which it is neceſſary we ſhould know *before* it, as being the principal Motive we have to confeſs.

ALL that I know can be ſaid againſt this (tho the Doctor indeed does not urge ſo much) is, that "after the Mi-"niſter has declar'd the Abſolution and Remiſſion of the "Peoples Sins, he goes on to exhort them *to pray and be-"ſeech God to grant them true Repentance, &c.* which Repentance "is neceſſary, it may be ſaid, *beforehand*, in order to their "Pardon; becauſe God pardoneth and abſolveth none but "thoſe who truly repent. And therefore ſince the Miniſ-"ter here exhorts the People to pray for Repentance *after* he "has pronounc'd the Abſolution and Remiſſion of their Sins; "it may be thought that the Abſolution does not convey a "Pardon, but only promiſe them one upon their Repen-"tance." But in anſwer to this, we may grant in the 1ſt Place, That one part of Repentance, viz. the *acknowledging and confeſſing of our Sins*, muſt be performed *before* we are pardon'd; ſince unleſs we acknowledge that we have tranſgreſs'd God's Laws, we do not own that we ſtand in need of his Pardon. And for this reaſon the Church orders the People to make their Confeſſion, before ſhe directs the

4

Chap. III.

Prieſt to pronounce the Abſolution. But then there are two other parts of Repentance, which are as neceſſary *after* our Sins are forgiven us, as they are *before*, and they are *Contrition* and *Amendment of Life*: For 1ſt, *Contrition* (by which I mean the lamenting or looking back with Sorrow upon our Sins) is certainly neceſſary even *after* they are forgiven us: Since to be pleas'd with the remembrance of them, would be (as far as it is in our Power) to act thoſe Sins over again; and conſequently, though God himſelf ſhould at any time have declar'd them pardon'd with his own Mouth, yet ſuch Repetition of them would render even That Abſolution ineffectual. And, 2dly, As to Endeavours after *Amendment of Life*, if there be any Difference, they are certainly more neceſſary *after* our former Sins are forgiven than *before*. Becauſe God's Mercy in pardoning us is a new Obligation upon us to live well, and is what will enhance our Guilt if we offend afterwards. And therefore our being pardon'd, ought to make us pray the more vehemently for Repentance, and God's Holy Spirit; leſt, if we ſhould return to our Sins again, a worſe thing ſhould happen unto us. From all which it appears, that tho' Repentance be a neceſſary *Diſpoſition to* Pardon, ſo as that neither God will, nor Man can, abſolve thoſe that are impenitent; yet, in ſome parts of it, it is a neceſſary *Conſequent of* Pardon, inſomuch as that he who is pardon'd ought ſtill to repent, as well as he who ſeeks a Pardon: And if ſo, then the praying for Repentance *after* the Miniſter has declar'd a Pardon, is no Argument that ſuch Declaration does not convey a Pardon.

BUT, 2dly, That the Deſign of the Church in this Place is, not only to exhort the Congregation to Repentance, by *declaring* to them that God will forgive and pardon their Sins when they ſhall repent; but alſo to *convey* an inſtant Pardon from God, by the Mouth of the Prieſt, to as many as do, at that time, *truly repent and unfeignedly believe his Holy Goſpel*; ſeems evident from the former part of the Abſolution, where the Prieſt reads his *Commiſſion* before he executes his Authority. For this part would be wholly needleſs, if no more was intended by the Abſolution than what Dr. *Bennet* tells us, viz. "a bare Declaration that all "Penitent Sinners are pardon'd by God upon their Repen-"tance:" For ſince, as he himſelf confeſſes, there is no more

more contain'd in ſuch a Declaration than what is imply'd in the firſt of the Sentences before Morning-Prayer; it will be very difficult to account why the Church ſhould uſher it in with ſo ſolemn a Proclamation of what Power and Commandment God has given to his Miniſters. But ſince the Church has directed the Prieſt to make known to the People, that God *has given Power and Commandment to his Miniſters to declare and pronounce to his People, being penitent, the Abſolution and Remiſſion of their Sins*; it is very reaſonable to ſuppoſe that, when in the next words the Prieſt declares that God *pardoneth and abſolveth all thoſe who truly repent, and unfeignedly believe his Holy Goſpel*; he does, in the intent of the Church, exerciſe that Power, and obey that Commandment which God has given him. Sect. 4.

BUT Laſtly, The *Perſons* to whom this Abſolution muſt be pronounc'd, is another convincing Proof that it is more than merely Declarative. For if it imply'd no more than that all Sinners are pardon'd by God upon their Repentance; it might as well be pronounc'd to ſuch as continue in their Sins, as to thoſe that have repented of them: Nay, it would be more proper and advantageous to be pronounc'd to the Former than to the Latter: Becauſe, as I have obſerv'd, ſuch a Declaration might be a great Inducement to forward their Converſion. But yet we ſee that this Form is not to be pronounc'd to ſuch as the Church deſires *ſhould* repent, but to thoſe who *have* repented. The Abſolution and Remiſſion of Sins, which the Prieſt here declares and pronounces from God, is declar'd and pronounc'd *to his People being Penitent*, i. e. to thoſe who are penitent at the very time of pronouncing the Abſolution. For as to thoſe who are impenitent, the Prieſt is not here ſaid to have any Power or Commandment relating to them; they are quite left out, as Perſons not fit or proper to have this Commiſſion executed in their behalf. From all which it is plain, that this Abſolution is more than *Declarative*, that it is truly Effective; inſuring and conveying to the proper Subjects thereof, the very Abſolution or Remiſſion it ſelf. It is as much a bringing of God's Pardon to the Penitent Member of Chriſt's Church, and as effectual to his preſent Benefit; as an authoriz'd Meſſenger bringing a Pardon from his Sovereign to a condemn'd Penitent Criminal, is effectual to his preſent

Chap. III.

ſent Pardon and Releaſe from the before-appointed Puniſhment.

IT is indeed drawn up in a *Declarative* Form, and, conſidering it is to be pronounc'd to a mix'd Congregation, it could not have been drawn up in any other. For the Miniſter, not knowing who are ſincere, and who are feign'd Penitents, is not allow'd to proſtitute ſo ſacred an Ordinance amongſt the good and bad promiſcuouſly; but is directed to aſſure thoſe only of a Pardon *who truly repent, and unfeignedly believe God's Holy Goſpel.* But then to theſe, as may be gather'd from what has been ſaid, I take it to be as full and effective an Abſolution as any that can be given.

Not to be pronounc'd by a Deacon.

§. 3. AND if ſo, then the Queſtion the learned Doctor here introduces, muſt receive a different Anſwer from what he has given it: For *Deacons* were never commiſſion'd by the Church to give Abſolution, in any of its Forms: And therefore when a *Deacon* omits the whole, or part of this Form, he does not *deviate from his Rule*, as the Doctor aſſerts, but prudently declines to uſe an Authority which he never receiv'd. I therefore could wiſh that the Doctor would take ſome convenient Opportunity to withdraw that Countenance, which I know the *Deacons* are apt to take from his Opinion, and which has much contributed to the ſpreading of a Practice, which was ſeldom or never known before. And methinks the Doctor ſhould be the leſs backward to this, ſince he himſelf muſt allow, that if there be nothing in the Form but what he aſſerts, the Deacons may omit it, without rendring the Service leſs perfect or compleat.

To be pronounc'd *by the Prieſt alone.*

I KNOW ſome are of Opinion, that *Deacons* are excluded the Uſe of this Form, by its being enjoin'd to be pronounc'd by the *Prieſt alone.* And what makes their Conjecture not improbable, is the Inſertion of the word *Prieſt* at the laſt Review. For in King *Edward*'s ſecond Book, (which was the firſt that had the Abſolution in it) it is order'd to be pronounc'd by the *Miniſter alone.* And the ſame Rubrick was continu'd both by Queen *Elizabeth* and King *James* I. &c. quite down to the Reſtoration. And therefore the changing it then for the word *Prieſt*, looks as if it was deſign'd on purpoſe to prohibit *Deacons* from having any thing to do with it. Tho' indeed it is very plain, from the promiſcuous uſe of *Miniſter* and *Prieſt* in the old Common-

Common-Prayer Books, that whenever the word *Miniſter* occurs in any of the Offices, a Prieſt is always to be underſtood. So that ſtrictly ſpeaking, putting *Prieſt* for *Miniſter* was only changing one word for another of the ſame, tho' of a more certain, Signification. And conſequently I look upon it that Deacons were as much prohibited the uſe of this Form, when it was order'd to be pronounc'd by *the Miniſter alone*, as they are now it is to be pronounc'd by the *Prieſt alone*. Tho' I am of Opinion, that the Deſign of thoſe words (whether it be *Prieſt alone*, or *Miniſter alone*) was chiefly to ſerve as a Direction to the People, who are not to repeat the Words after the Miniſter, as they had been directed to do in the preceeding Confeſſion; but ſilently to attend till he has pronounc'd it, and then by a hearty *Amen* to teſtify their Faith and Confidence in the Benefits convey'd by it. See further in the Poſtſcript *.

Sect. 5.

§. 4. THE Prieſt is requir'd to pronounce the Abſolution *Standing*, becauſe it is an Act of his Authority in de-

The Prieſt to Stand, *and the People to* Kneel.

* *P. S.* Since this Paragraph was ſent to the Preſs, and the foregoing Page was work'd off, I have diſcover'd, that in the Review of the Common-Prayer, after the Reſtoration of King *Charles* II. the *Presbyterian Divines* (that were appointed by the King to treat with the *Biſhops* about the Alterations that were to be made in it) had deſir'd that, as the word *Miniſter* was us'd in the *Abſolution*, and in divers other Places; it might alſo be us'd throughout the whole Book, inſtead of the word *Prieſt* (*a*). But this the Biſhops were ſo far from aſſenting to, that they did not only refuſe to change *Prieſt* for *Miniſter*; but alſo (as I have obſerv'd above) threw out the word *Miniſter*, and put *Prieſt* in the room of it, even in this Rubrick before the Abſolution; giving at the ſame time this following Reaſon for the Alteration, viz. *It is not reaſonable that the word* Miniſter *ſhould be only us'd in the Liturgy: For ſince ſome Parts of the Liturgy may be perform'd by a* Deacon, *others by none under the Order of a* Prieſt, *viz.* Abſolution, Conſecration; *it is fit that ſome ſuch word as* Prieſt *ſhould be us'd for thoſe Offices, and not* Miniſter, *which ſignifies at large every one that miniſters in the Holy Office, of what Order ſoever he be* (*b*). So that it is undeniably plain, that by this Rubrick *Deacons* are expreſly forbid to pronounce this Form; ſince the word *Prieſt* in this Place (if interpreted according to the Intent of thoſe that inſerted it) is expreſly limited to one in *Prieſt's* Orders, and does not comprehend *any Miniſter that officiates, whether Prieſt or Deacon*, as Dr. *Bennet* aſſerts. And this Rubrick being eſtabliſh'd by Act of Parliament, the Ordinaries themſelves (whom the Doctor adviſes the *Deacons* to conſult about it) have no power to authorize them to uſe this Form, any otherwiſe than by giving them Prieſt's Orders: ſince Their Authority reaches no further than to doubtful Caſes (*c*), and this, I think, appears now to be a clear one.

The Words Prieſt alone *to be underſtood excluſive of* Deacons.

(*a*) *See the Exceptions againſt the Book of Common-Prayer, p. 6. in a Quarto Treatiſe, entitled,* An Accompt of all the Proceedings of the Commiſſioners of both Perſuaſions, appointed by his Sacred Majeſty according to Letters Patents, for the Review of the Book of Common-Prayer, &c. *London, printed in the Year* 1661.

(*b*) *See the Papers that paſs'd between the Commiſſioners appointed by his Majeſty for the Alteration of the Common-Prayer* (*annex'd to the aforeſaid Accompt*) *p.* 57, 58.

(*c*) *See the Preface concerning the Service of the Church.*

claring the Will of God, whoſe Ambaſſador he is. But the People are to continue *Kneeling*, in token of that Humility and Reverence, with which they ought to receive the joyful News of a Pardon from God.

Sect. 5. *Of the* Rubrick *after the Abſolution.*

IMMEDIATELY after the Abſolution in the Morning Service, follows this general Rubrick :

¶ *THE People ſhall anſwer here, and at the end of all other Prayers*, Amen.

Amen, what it ſignifies.

THE Word, here enjoin'd to be us'd, is originally Hebrew, and ſignifies the ſame in Engliſh, as *So be it.* But the Word it ſelf has been retain'd in all Languages, to expreſs the Aſſent of the Perſon that pronounces it, to that to which he returns it as an Anſwer. As it is us'd in the Common-Prayer Book, it bears different Significations, according to the different Forms to which it is annex'd. At the end of *Prayers* and *Collects*, it is addreſs'd to God, and ſignifies, *So be it, O Lord, as in our Prayers we have expreſs'd.* But at the end of *Exhortations*, *Abſolutions*, and *Creeds*, it is addreſs'd to the Prieſt; and then the meaning of it is either *So be it, this is our Senſe and Meaning*; or, *So be it, we entirely aſſent to and approve of what has been ſaid.*

How regarded by the Primitive Chriſtians.

§. 2. WHEN this Aſſent was given by the Primitive Chriſtians at their publick Offices, they pronounc'd it ſo heartily, that St. *Jerom* compares it to Thunder: *They eccho out the Amen* (ſaith he) *like a Thunder-Clap* (*k*): And *Clemens Alexandrinus* tells us, that *at the laſt Acclamations of their Prayers, they rais'd themſelves upon their Tip-Toes* (for at ſome certain times they pray'd ſtanding) *as if they deſir'd that That Word ſhould carry up their Bodies as well as their Souls to Heaven* (*l*).

Why printed ſometimes in Roman, *and ſometimes in* Italick.

§. 3. IN our preſent Common-Prayer Book it is obſervable, that the *Amen* is ſometimes printed in one Character, and ſometimes in another. The Reaſon of which I take to be this: At the end of all the *Collects* and *Prayers*, which the Prieſt is to repeat or ſay alone, it is printed in *Italick*, a different Character from the Prayers themſelves;

(*k*) Hieron. in 2 Procem. Com. in Galat.

(*l*) Stromat. l. 7.

Sect. 6.

to denote, I ſuppoſe, that the Miniſter is to ſtop at the end of the Prayer, and to leave the *Amen* for the People to reſpond: But at the end of the *Lord's Prayer*, *Confeſſions*, *Creeds*, &c. and whereſoever the People are to join aloud with the Miniſter, as if taught and inſtructed by him what to ſay, there it is printed in *Roman*, i. e. in the ſame Character with the *Confeſſions* and *Creeds*, &c. themſelves, as a Hint to the Miniſter that he is ſtill to go on, and by pronouncing the *Amen* himſelf, to direct the People to do the ſame, aud ſo to ſet their Seal at laſt to what they had been before pronouncing.

The People not to repeat the Prayers aloud.

§. 4. BY the Peoples being directed by this Rubrick to *anſwer Amen at the end of the Prayers*, they might eaſily perceive that they are expected to be ſilent in the Prayers themſelves, and only to go along with the Miniſter in their Minds, without diſturbing thoſe that are near them, by muttering over the Collects in a confus'd manner, as is practis'd by too many in moſt Congregations, contrary to common Senſe, as well as Decency and good Manners.

Sect. 6. *Of the* Lord's Prayer.

Lord's Prayer, *how proper at the* Beginning.

WHAT hath hitherto been done is, for the moſt part, rather a Preparation to Prayer, than Prayer it ſelf: But now we begin with the *Lord's Prayer*, which ought to have ſtood in the firſt place, but that it would have been preſumption in us to have call'd God, *Our Father*, before we had repented of our Diſobedience againſt him. The Neceſſity of uſing it I have already prov'd (Introduct. p. 4, &c.) and ſhall now only obſerve, that its being drawn up by our Glorious Advocate, who knew both his Father's Sufficiency and our Wants, may aſſure us that it contains every thing fit for us to ask, or his Father to grant. For which cauſe it is, and ought to be, added to all our Forms and Offices to make up their Defects, and to recommend them to our Heavenly Father; who, if he cannot deny us when we ask in his Son's *Name*, can much leſs do ſo when we ſpeak in his *Words* alſo (*m*).

The Doxology, *why ſometimes us'd, and ſometimes omitted.*

§. 2. THE *Doxology* is us'd here, partly becauſe moſt Copies of St. *Matthew* have it, and the Greek Fathers ex-

(*m*) *St.* Cyprian. de Orat. p. 139, 140.

pound

Chap. III.

pound it; and partly becauſe the Office here is a matter of Praiſe, it being us'd immediately after the Abſolution. But ſince St. *Luke* leaves it out, and ſome Copies of St. *Matthew*, and moſt of the Latin Fathers; therefore we alſo omit it in ſome Places, where the Offices are not direct Acts of Thankſgiving. It is very probable that our Saviour, delivering this Prayer twice, did add this Doxology at firſt, and leave it out the ſecond time; and that the Latin Copies (which are known to be full of Errors) becauſe it was not in St. *Luke*, left it out in St. *Matthew*, that the Evangeliſts might not ſeem to differ in ſo conſiderable a matter.

The People to repeat the Lord's Prayer Aloud *with the Miniſter.*

§. 3. HERE, and where-ever elſe this Prayer is us'd, the whole Congregation is to join with the Miniſter in an *Audible Voice*; partly that People ignorantly educated may the ſooner learn it; and partly to ſignify how boldly we may approach the Father, when we addreſs him with the Son's Words.

Sect. 7. *Of the* Reſponſes.

The Deſign of the Reſponſes.

IT was a very antient Practice of the *Jews* to recite their publick Hymns and Prayers by courſe: And many of the Fathers aſſure us, that the Primitive Chriſtians imitated them therein: So that there is no old Liturgy wherein there are not ſuch ſhort and devout Sentences as theſe, which, from the Peoples anſwering the Prieſts, are call'd *Reſponſes*. The Deſign of them is, by a grateful variety, to quicken the Peoples Devotions, and engage their Attention: For ſince they have their ſhare of Duty, they muſt expect till their Turn come, and prepare for the next Reſponſe; whereas, when the Miniſter does all, the People naturally grow ſleepy and heedleſs, as if they were wholly unconcern'd.

V. O Lord, open thou, *&c.*
R. And our Mouth ſhall, *&c.*

§. 2. THE Reſponſes here enjoin'd conſiſt of Prayers and Praiſes: The firſt [*O Lord, open thou our Lips, And our Mouth ſhall ſhew forth thy Praiſe*] are very frequent in antient Liturgies; particularly in thoſe of St. *James* and St. *Chryſoſtom*, and are fitly plac'd here with reſpect to thoſe Sins we lately confeſs'd. For they are part of *David*'s Penitential Pſalm (*n*), who look'd on his Guilt ſo long, till the

(*n*) Pſal. 51. 15.

Grief

Sect. 7.

Grief, Shame, and Fear which follow'd thereupon, had almoſt ſeal'd up his Lips, and made him ſpeechleſs; ſo that he could not praiſe God as he deſir'd, unleſs it pleas'd him, by ſpeaking Peace to his Soul, to remove thoſe Terrors, and then his Lips would be open'd, and his Mouth ready to praiſe God. And if we be as ſenſible of our Guilt as we ought to be, it will be needful for us to beg ſuch Evidences of our Pardon, as may free us from the Terrors which ſeal up our Lips, and then we ſhall be fit to praiſe God heartily in the following Pſalms.

§. 3. THE Words that follow, viz. [*O God, make ſpeed to ſave us; O Lord, make haſte to help us*] are of antient uſe in the Weſtern Church. When with *David* we look back to the innumerable Evils which have taken hold of us, we cry to God to *ſave us ſpeedily* from them by his Mercy; and when we look forward to the Duties we are about to do, we pray as earneſtly, in the words of the ſame (*o*) Pſalmiſt, that he *will make haſte to help us* by his Grace; without which we can do no acceptable Service.

V. O God, make ſpeed, *&c.*
R. O Lord, make haſte, *&c.*

§. 4. AND now having good Confidence that our Pardon is granted; like *David* (*p*) we turn our Petitions into Praiſes: *Standing up* to denote the Elevation of our Hearts, and giving Glory to the whole Trinity, *Father, Son, and Holy Ghoſt*, for the Hopes we entertain.

V. Glory be to the Father, *&c.*
R. As it was in the beginning, *&c.*

IT was the Cuſtom from the beginning of Chriſtianity (as the Fathers (*q*) ſhew) to give *Glory to the only Father, with the Son and the Holy Ghoſt*; which Orthodox Form the *Arians* attempted to change into *Glory be to the Father, by the Son, in the Holy Ghoſt*: whereupon the Church enlarg'd the old Form, and annex'd it to their Liturgies (*r*) in this Form, *Glory be to the Father, and to the Son, and to the Holy Ghoſt, now and ever, world without end*: And ſo the Greek Church now uſes it. But the Weſtern Church, in a Council, added theſe words, *As it was in the beginning*, not only to oppoſe the Poiſon of the *Arians*, who ſaid, there was a Beginning of Time before Chriſt had any Beginning, but alſo to declare that this was the Primitive Form, and the old Orthodox way of praiſing God (*s*.)

The Gloria Patri *corrupted by the* Arians, *and for that reaſon enlarg'd by the Church.*

(*o*) Pſal. 70. 1.
(*p*) Pſal. 6. 9. —130. 7.
(*q*) Clem. Alex. Pædag. l. 3. c. 12. p. 266.
(*r*) Liturg. Chryſ. & Baſil.
(*s*) Concil. Vaſenſ. c. 3. Tom. 2. col. 727. E.

Chap. III.

§. 5. HAVING now concluded our Penitential Office, we begin the Office of Praiſes; as an Introduction to which the Prieſt exhorts us to *Praiſe the Lord*: The People, to ſhew their readineſs to join with him, immediately reply, Let *the Lord's Name be praiſed*; tho' this Anſwer of the People was not added till the laſt Review.

V. Praiſe ye the Lord.

R. The Lord's Name be praiſed.

Of the Hallelujah.

THE firſt of theſe Verſicles, viz. *Praiſe ye the Lord*, is no other than the Engliſh of *Hallelujah*; a word ſo ſacred, that St. *John* retains it (*t*), and St. *Auſtin* ſaith the Church ſcrupled to tranſlate it (*u*); a word appointed to be us'd in all the Liturgies I ever met with: In ſome of them upon all Days of the Year, except thoſe of Faſting and Humiliation; but in others only upon Sundays and the fifty Days between Eaſter and Whitſuntide, in token of the Joy we expreſs for Chriſt's Reſurrection (*w*). In our own Church, notwithſtanding we repeat the Senſe of it every day in *Engliſh*; yet the word it ſelf was retain'd in the firſt Book of King *Edward* VI. where it was appointed to be us'd immediately after the Verſicles here mention'd, *from Eaſter to Trinity-Sunday*. How it came to be left out afterwards, I cannot tell: except it was becauſe Thoſe who had the Care of altering our Liturgy, thought the repetition of the word it ſelf was needleſs, ſince the Senſe of it was implied in the foregoing Verſicles: Tho' the Church always took it for ſomething more than a bare repetition of *Praiſe ye the Lord*. For in thoſe words the Miniſter calls only upon the Congregation to praiſe God; whereas in this he was thought to invite the Holy Angels alſo to join with the Congregation, and to ſecond our Praiſes below with their Divine *Hallelujahs* above.

Objection *anſwer'd.*

§. 6. SOME have objected againſt the dividing of our Prayers into ſuch ſmall Parts and Verſicles: But to this we anſwer, That tho' there be an Alteration and Diviſion in the Utterance, yet the Prayer is but one continu'd Form. For tho' the Church requires that the Miniſter ſpeak one Portion, and the People the other; yet both the Miniſter and the People ought mentally to offer up and ſpeak to God, what is vocally offer'd up and ſpoken by each of them reſpectively.

(*t*) Rev. 19. 1, 3, 4, 6, &c.

(*u*) De Doctrina Chriſtiana, lib. 2. cap. 11. Tom. 3. col. 25. B.

(*w*) Auguſt. Ep. 119. ad Jan. cap. 15, & 17. Iſidor. de Eccl. Offic. lib. 1. c. 13.

Sect.

Sect. 8. *Of the* XCVth *Pſalm.*

THE Matter of this Pſalm ſhews it was deſign'd at firſt for the publick Service; on the Feaſt of *Tabernacles*, as ſome (*x*), or on the *Sabbath-Day*, as others think (*y*): But St. *Paul* judges it fit for every Day, *while it is call'd to-day*, Heb. 3. 7, 15. and ſo it has been us'd in all the Chriſtian World; as the Liturgies of St. *Chryſoſtom* and St. *Baſil* witneſs for the Greek Church, the Teſtimony of St. *Auguſtin* for the African (*z*), and all its antient Offices and Capitulars for the Weſtern. St. *Ambroſe* ſaith, that it was the uſe of the Church in his time to begin their Service with it (*a*); for which reaſon in the Latin Services it is call'd the *Invitatory Pſalm*: It being always ſung with a ſtrong and loud Voice, to haſten thoſe People into Church who were in the Cœmetery or Church-yard, or any other adjacent Parts, waiting for the beginning of Prayers (*b*). *The* Venite Exultemus.

§. 2. OUR Reformers very fitly plac'd it here as a proper Preparatory to the following *Pſalms*, *Leſſons*, and *Collects*. For it exhorts us, 1ſt, to *praiſe* God, ſhewing us in what manner and for what reaſons we ought to do it, ver. 1—5. 2dly, It exhorts us to *pray* to him, ſhewing us alſo the manner and reaſons, ver. 6, 7. Laſtly, It exhorts us to *hear* God's Word ſpeedily and willingly, ver. 8. giving us a Caution to beware of hardning our Hearts, by an inſtance of the ſad Event which happen'd to the *Jews* on that account, ver. 8---11. whoſe Sin and Puniſhment are ſet before us, that we may not deſtroy our Souls, by deſpiſing and diſtruſting God's Word as they did, ver. 10, 11. For which warning we bleſs the Holy Trinity, ſaying, *Glory be to the Father, &c.* *Why us'd in this Place.*

(*x*) Grotius in Pſalm. 95.
(*y*) Calvin in Pſalm. 95.
(*z*) Serm. 176. de verb. Apoſt. c. 1. Tom. 5. col. 839. E.
(*a*) Serm. de Deip.
(*b*) Durand. de Divin. Offic. Rational. l. 5. c. 3. num. 11. fol. 227.

Sect. 9. *Of the* Pſalms.

The Pſalms: *why they follow next.*

AND now, if we have perform'd the foregoing Parts of the Liturgy as we ought, we ſhall be fitly diſpos'd to ſing the Pſalms of *David* with his own Spirit. For all that hath been done hitherto was to tune our Hearts, that we may ſay, *O God our Hearts are ready, we will ſing and give Praiſe*, Pſal. 108. 1. For having confeſs'd humbly, begg'd Forgiveneſs earneſtly, and receiv'd the News of our Abſolution thankfully; we ſhall be naturally fill'd with Contrition and Lowlineſs, and with Deſires of breathing up our Souls to Heaven. And this, St. *Baſil* tells us (*c*), was a Rite that in his time had obtain'd among all the Churches of *God*: *After the Confeſſion* (ſaith he) *the People riſe from Prayer, and proceed to Pſalmody, dividing themſelves into two Parts, and ſinging by Turns.* For the performance of which we can have no greater or properer Aſſiſtance than the *Book of Pſalms*, which is a Collection of Prayers and Praiſes endited by the Holy Spirit, compos'd by devout Men on various Occaſions, and ſo ſuited to publick Worſhip, that they are us'd by *Jews* as well as *Chriſtians*. And tho' the ſeveral Parties of Chriſtians differ in many other things; yet in this they all agree. They contain variety of Devotions, agreeable to all Degrees and Conditions of Men; inſomuch that without much difficulty, every Man may, either directly or by way of Accommodation, apply moſt of them to his own Caſe.

Us'd oftner than any other part of Scripture.

§. 2. FOR which cauſe the Church uſeth theſe *oftner* than any other part of Scripture. Nor can it herein be accus'd of Novelty: Since it is certain the Temple-Service conſiſted chiefly of Forms taken out of the Pſalms (*d*); and the Prayers of the modern Jews alſo are moſtly gather'd from thence (*e*). The Chriſtians undoubtedly us'd them in their publick Service in the times of the Apoſtles (*f*); and in the following Ages they were repeated ſo often at the Church, that the meaneſt Chriſtians could rehearſe them by heart at their ordinary Work (*g*).

(*c*) Baſil. Ep. 63. Tom. 2. p. 843.
(*d*) 1 Chron. 16. 1—37. ch. 25. 1, 2.
(*e*) Buxtorf. Synag. Judaic. cap. 10.
(*f*) 1 Cor. 14. 26. Col. 3. 16. James 5. 13.
(*g*) Vid. Chryſ. Hom. 6. de Pœniten. Tom. 5. col. 741. D. *in a Latin Edition, printed at* Paris, 1588.

§. 3.

§. 3. BUT now it is objected, that " it cannot reaſo- Sect. 9.
" nably be ſuppos'd that all the Members of mixt Con- *Whether all the Members in a mix'd Congregation may properly uſe ſome Expreſſions in the Pſalms.*
" gregations can be fit to uſe ſome Expreſſions in the Pſalms,
" ſo as to make them their own Words; becauſe very few
" have attain'd to ſuch a Degree of Piety and Goodneſs, as
" *David* and the other Pſalmiſts make profeſſion of: and
" that therefore the Book of Pſalms is not now a proper
" part of Divine Service."

TO which it is anſwer'd: That ſo long as Men continue in a wicked Courſe of Life, they are not only unfit for the uſe of the Pſalms, but of any other Devotions. They are not only uncapable of applying ſuch Paſſages in the Pſalms to their own Perſons; but they cannot ſo much as repeat a Penitential Pſalm, or even the Confeſſion of Sins in the Liturgy, in a proper and agreeable manner: Since he that does this as he ought, muſt do it with Reſolutions of Amendment. But then as to thoſe who have ſincerely repented, and in earneſt begun a virtuous Courſe of Life; no Reaſon can be given why they may not unite their Hearts and Voices with the Church, in rehearſing theſe Pſalms. For we may very aptly take a great part of the Pſalter as the Addreſs of the whole Church to Almighty God; and then no doubt but every ſincere Member of this Body may perform his part in this pious Conſort. Every true Chriſtian may, and muſt, ſay, that the Church, whereof he profeſſes himſelf a Member, *is all glorious within*, (i. e. adorn'd with all manner of inward Graces and Excellencies;) tho' no Chriſtian that is humble will preſume to ſay ſo of himſelf. Perhaps the very beſt Men do not think ſuch elevated Expreſſions fit to be apply'd to their ſingle Lives, or perſonal Performances; but yet any ſincere Chriſtian may very well join in the publick uſe of theſe Parts of the Pſalter, when he conſiders that what he ſays, or ſings, is the Voice of the Church Univerſal; and that, as he has but a ſmall ſhare of thoſe Virtues and Perfections, which are the Ornament of the Church, the Body of Chriſt; ſo his Tongue is but one, among thoſe innumerable Choirs of Chriſtians throughout the World. And there is no reaſon to doubt but that *David* did in ſome Pſalms ſpeak as the Repreſentative of the *Church*, as in others he expreſſes himſelf in the Perſon of *Chriſt*: And therefore a devout Man may alſo as well uſe theſe Pſalms in his Cloſet, as in the Church; if ſo be he conſider himſelf, notwithſtanding his

Retirement, as one of that large and vaſt Body, who ſerve and worſhip God, according to theſe Forms, Night and Day. But to return;

Why ſung by Courſe.

§. 4. THE Cuſtom of ſinging or repeating the Pſalms *alternately*, or *Verſe by Verſe*, is certainly as old as Chriſtianity it ſelf. Nor is there any Queſtion to be made but that the Chriſtians receiv'd it from the Jews; for it is plain that ſeveral of the Pſalms, which were compoſed for the publick uſe of the Temple, were written in *Amœbæick*, or *Alternate* Verſe (*h*). To which way of ſinging us'd in the Temple, it is probable the Viſion of *Iſaiah* alluded, which he ſaw of the *Seraphim crying one to another, Holy, Holy, Holy, &c.* Iſa. 8. 3. That it was the conſtant Practice of the Church in the time of St. *Baſil the Great*, we have his own Teſtimony: For he writes (*i*), that the People, in his time, *riſing before it was light, went to the Houſe of Prayer, and there, in great Agony of Soul, and inceſſant Showers of Tears, made Confeſſion of their Sins to God; and then riſing from their Prayers, proceeded to ſinging of Pſalms, dividing themſelves into two Parts, and ſinging by Turns*: Ever ſince which time it has been thought ſo reaſonable and decent, as to be univerſally practis'd. What *Theodoret* writes, that *Flavianus* and *Diodorus* were the firſt that order'd the Pſalms of *David* to be ſung alternately at *Antioch*, ſeems not to be meant of the firſt Inſtitution of this Cuſtom, but only of the reſtoring of it, or elſe of the appointing ſome more convenient way of doing it. *Iſidore* ſays (*k*), that St. *Ambroſe* was the firſt that introduc'd this Cuſtom among the *Latins*: But this too muſt be underſtood only in relation to ſome Alterations that were then made; for Pope *Cæleſtine*, as we read in his Life, appointed the Pſalms to be ſung alternately at the Celebration of the Euchariſt. This Practice, ſo Primitive and Devout, our Church (tho' there is no particular Rubrick to enjoin it) ſtill continues in her Service, either by *ſinging*, as in our *Cathedral* Worſhip; or by *ſaying*, as in the *Parochial*. For in the former, when one ſide of the Choir ſing to the other, they both provoke and relieve each other's Devotion: They provoke it (as *Tertullian* (*l*) remarks) by a

(*h*) *As 24th and 118th, &c.*
(*i*) Ep. ad Clerum Neocæſarienſ. Ep. 63. Tom. 2. p. 843. D.
(*k*) Iſidor. de Offic. l. 1. c. 7.
(*l*) Sonant inter duos Pſalmi & Hymni, & mutuo provocant quis melius Deo ſuo cantet: Talia Chriſtus videns & audiens gaudet. Tert. ad Uxor. ad finem, l. 2. p. 172. B.

Holy

Holy Contention, and relieve it by a mutual Supply and Change: For which Reaſons, in the *Parochial* Service, the Reading of the Pſalms is alſo divided between the Miniſter and People. And indeed did not the Congregation bear their part, to what end does the Miniſter exhort them to *praiſe the Lord?* or what becomes of their Promiſe, that *their Mouths ſhall ſhew forth his Praiſe?* To what end again is the Invitatory (*O come, let us ſing unto the Lord*, &c.) plac'd before the Pſalms, if the People are to have no ſhare in praiſing him in the Pſalms that follow? Sect. 9.

§. 5. NOR does the uſe of *Muſical Inſtruments* in the ſinging of Pſalms appear to be leſs antient than the Cuſtom itſelf of ſinging them. The firſt Pſalm we read of, was ſung to a *Tymbrel*, viz. that which *Moſes* and *Miriam* ſung after the Deliverance of the Children of Iſrael from Egypt. Exod. 15. 20. And afterwards at *Jeruſalem* when the Temple was built, Muſical Inſtruments were conſtantly us'd at their publick Services (*m*). Moſt of *David*'s Pſalms, we ſee by the Titles of them, were committed to *Maſters of Muſick* to be ſet to various Tunes: And in the 150th Pſalm eſpecially, the Prophet calls upon the People to prepare their different kinds of Inſtruments wherewith to praiſe the Lord. And this has been the conſtant Practice of the Church, in all Ages, as well ſince, as before, the Coming of Chriſt (*n*). Muſical Inſtruments *us'd in ſinging of Pſalms.*

WHEN *Organs* were firſt brought into uſe, is not clearly known: But we find it recorded that about the Year 660, *Conſtantius Copronymus*, Emperor of *Conſtantinople*, ſent a Preſent of an Organ to King *Pepin* of *France* (*o*): And it is certain that the uſe of them has been very common now for ſeveral hundred of Years; *Durand* mentioning them ſeveral times in his Book, but giving no intimation of their Novelty in Divine Service. Organs *us'd in Churches.*

§. 6. WHEN we repeat the Pſalms and Hymns we *Stand*; that by the Erection of our Bodies, we may expreſs the Elevation or lifting up of our Souls to God. Tho' another reaſon of our Standing is, becauſe ſome Parts of them are directed to God, and others are not: As therefore it would be very improper to Kneel at thoſe Parts *The Pſalms to be repeated* Standing.

(*m*) 2 Sam. 6. 5. 1 Chron. 15. 16. 2 Chron. 5. 12. and chap. 29. 25.

(*n*) Baſil. in Pſalm. 1. Tom. 1. p. 126. B. Euſeb. Hiſtor. Eccleſ. lib. 2. c. 17. p. 57. C. Dionyſ. Areop. de Eccleſ. Hier. c. 3. p. 89. D. Iſid. Peleuſ. l. 1. Ep. 90. p. 29. A.

(*o*) Advent. de An. Boi. Platina in vit. Pont.

which

which are not directed to him; ſo it would be very indecent to Sit, when we repeat thoſe that are. And therefore becauſe both theſe Parts, viz. thoſe which are, and thoſe which are not directed to God, are ſo frequently alter'd, and mingled one with another, that the moſt ſuitable Poſture for each of them cannot always be us'd; *Standing* is preſcrib'd as a Poſture which beſt ſuits both together; which is alſo conſonant to the Practice of the Jewiſh Church recorded in the Scripture. For in 2 Chron. 7. 6. we read, that while the Prieſts and Levites were offering up Praiſes to God, *all Iſrael ſtood.* And we learn from the Ritualiſts of the Chriſtian Church (*p*), that when they came to the Pſalms, they always ſhew'd the Affection of their Souls by this Poſture of their Bodies.

The Gloria Patri *repeated at the end of all the Pſalms and Hymns.*

§. 7. AT the end of every *Pſalm*, and all the *Hymns* (except the *Te Deum*; which, becauſe it is nothing elſe almoſt but the *Gloria Patri* enlarg'd, hath not this Doxology annex'd) we repeat *Glory be to the Father, &c.* a Cuſtom firſt inſtituted by Pope *Damaſus*, at the requeſt of St. *Jerom* (*q*), and ſtill continued to ſignify that we believe, that the ſame God was worſhipp'd by them as by us; the ſame God that is glorify'd in the Pſalms, having been from the beginning Father, Son and Holy Ghoſt, as well as now. So that the *Gloria Patri*, is not any real Addition to the Pſalms, but is only us'd as a neceſſary Expedient to turn the Jewiſh Pſalms into Chriſtian Hymns, and fit them for the uſe of the Church now, as they were before for the uſe of the Synagogue.

The Courſe *obſerv'd in reading the Pſalms.*

§. 8. THE preſent *Diviſion* of the Book of Pſalms into ſeveral Portions (whereby two ſeparate Portions are affix'd to each Day, and the Circle of the whole to the Circuit of the Month) ſeems to be more commodious and proper than any Method that had been us'd before. For the Diviſion of them into ſeven Portions call'd *Nocturns*, which took up the whole once a Week (as practis'd in the *Latin* Church) ſeem'd too long and tedious. And the Diviſion of them into twenty Portions, to be read over in ſo many Days (as in the *Greek* Church) tho' leſs tedious, is too uncertain, every Portion perpetually ſhifting its Day: Whereas in our Church, each Portion being conſtantly fix'd

(*p*) Vide Amal. Fort. lib. 3. cap. 3. Durand. Rational. lib. 5. cap. 2.

(*q*) Durand. Rational. l. 5. c. 2. n. 17. fol. 214.

to

to the ſame Day of the Month, the whole Courſe is render'd certain and immoveable; and being divided into threeſcore different Portions (i. e. one for every Morning, and one for every Evening-Service) none of them can be thought too tedious or burdenſom. Sect. 10.

§. 9. NOTE, The Pſalms we uſe in our daily Service, are not taken out of either of the two laſt Tranſlations of the Bible, but out of the *Great Bible*, tranſlated by *William Tyndal* and *Miles Coverdale*, and revis'd by Archbiſhop *Cranmer*: For when the Common-Prayer was compil'd in 1548, neither of theſe two laſt Tranſlations were extant. *The Pſalms to be us'd according to the Tranſlation in the* Great Bible.

'TIS true indeed, that at the laſt Review the *Epiſtles* and *Goſpels* were taken out of the New Tranſlation: And the Leſſons too, ſince that time, have been read out of King *James* the Firſt's Bible. But in relation to the Pſalms, the old Order was ſtill continu'd, *That the Pſalter ſhould follow the Diviſion of the* Hebrews, *and the Tranſlation of the Great* Engliſh *Bible ſet forth and us'd in the time of King* Henry *the Eighth, and King* Edward *the Sixth* (r). The Reaſon of the Continuance of which Order is the Plainneſs and Smoothneſs of this Tranſlation: For the Hebraiſms being not ſo much retain'd in this as in the late Tranſlations, the Verſes run much more muſical and fitter for Devotion.

Sect. 10. *Of the* Leſſons.

OUR Hearts being now rais'd up to God in praiſing and admiring him in the Pſalms; we are in a fit Temper and Diſpoſition to hear what he ſhall ſpeak to us by his Word. And thus too a Reſpite or Intermiſſion is given to the Bent of our Minds: For whereas they were requir'd to be active in the Pſalms, it is ſufficient if in the Leſſons they hold themſelves attentive. And therefore now follow two Chapters of the Bible, one out of the *Old Teſtament*, the other out of the *New*, to ſhew the Harmony between the Law and the Goſpel: For the Law is the Goſpel foreſhew'd, the Goſpel the Law fulfill'd: That which lies in the Old Teſtament, as under a Shadow, is in the New brought out into the open Sun: Things there *The* Leſſons; *why they follow the Pſalms.*

(r) *See the Order how the Pſalter is appointed to be read.*

prefigur'd are here perform'd. And for this reaſon the *Firſt Leſſon* is taken out of the *Old Teſtament*, the *Second* out of the *New*, that ſo the Minds of the Hearers may be gradually led from darker Revelations to clearer Views, and prepar'd by the Veils of the Law to bear the Light breaking forth in the Goſpel.

The Antiquity of Leſſons.

§. 2. AND here it may not be amiſs to obſerve the great Antiquity of joining the Reading of Scriptures to the publick Devotions of the Church. *Juſtin Martyr* ſays, *It was a Cuſtom in his time to read Leſſons out of the Prophets and Apoſtles in the Aſſembly of the Faithful* (*s*). And the Council of *Laodicea*, held in the beginning of the fourth Century, order'd *Leſſons to be mingled with the Pſalms* (*t*). And *Caſſian* tells us, that *it was the conſtant Cuſtom of all the Chriſtians thro'out Egypt to have two Leſſons, one out of the Old Teſtament, and another out of the New, read immediately after the Pſalms*; *a Practice*, he ſays, *ſo antient, that it cannot be known whether it was founded upon any Human Inſtitution* (*u*). Nor has this Practice been peculiar to the Chriſtians only, but conſtantly us'd alſo by the Jews; who divided the Books of *Moſes* into as many Portions as there are Weeks in the Year: that ſo, one of thoſe Portions being read over every Sabbath-Day, the whole might be read thro' every Year (*w*). And to this anſwers that Expreſſion of St. *James* in Acts 15. 21. that *Moſes was read in the Synagogues every Sabbath-Day*. And that to this Portion of the *Law*, they added a Leſſon out of the *Prophets*, we may gather from Acts 13. 15. where we find it mention'd that the *Law* and the *Prophets* were both read in a Synagogue where St. *Paul* was preſent.

The Order of the Firſt Leſſons for Ordinary Days.

§. 3. FOR the *Choice* of theſe Leſſons and their *Order*, the Church obſerves a different Courſe. For the *Firſt Leſſons on Ordinary Days*, ſhe obſerves only this; to begin at the beginning of the Year with *Geneſis*, and ſo to continue on till all the Books of the Old Teſtament are read over; only omitting the *Chronicles* (which are for the moſt part the ſame with the Books of *Samuel* and *Kings*, which have been read before;) and other particular Chapters in other Books, which are left out, either for the ſame reaſon, or elſe becauſe they contain Genealogies, Names of Perſons or Pla-

(*s*) Apol. 1. cap. 87. p. 131.
(*t*) Can. 17. Concil. Tom. 1. col. 1500. B.
(*u*) Caſſian. de Inſt. Mon. lib. 2. c. 4.
(*w*) *See* Ainſworth *on* Gen. 6. 9.

ces,

ces, or ſome other matter leſs profitable for ordinary Hearers. Sect. 10.

THE *Song* of *Solomon*, or the Book of *Canticles*, is wholly omitted; becauſe if not ſpiritually underſtood (which very few People are capable of doing, eſpecially ſo as to put a tolerably clear ſenſe upon it) it is not proper for a mix'd Congregation. The Jews order'd that none ſhould read it till they were thirty Years old, for an obvious reaſon which too plainly holds amongſt us.

VERY many Chapters in *Ezekiel* are omitted, upon account of the myſtical Viſions in which they are wrapt up. Why ſome others are omitted, does not ſo plainly appear, tho' doubtleſs the Compilers of our Liturgy thought there was ſufficient reaſon for it.

AFTER all the *Canonical* Books of the Old Teſtament are read thro' (except *Iſaiah*, which being the moſt Evangelical Prophet, and containing the cleareſt Prophecies of Chriſt, is not read in the Order it ſtands in the Bible, but reſerv'd to be read a little before, and in, *Advent*, to prepare in us a true Faith in the Myſtery of Chriſt's Incarnation and Birth, the Commemoration of which at that time draws nigh:) After all the reſt, I ſay, to ſupply the remaining part of the Year, ſeveral Books of the *Apocrypha* are appointed to be read, which, tho' not Canonical, have yet been allow'd, by the Judgment of the Church for many Ages paſt, to be Eccleſiaſtical and Good, neareſt to Divine of any Writings in the World. For which reaſon the Books of *Wiſdom*, *Eccleſiaſticus*, *Tobit*, *Judith*, and the *Maccabees*, were recommended by the Council of *Carthage* (*x*) to be publickly read in the Church. And *Ruffinus* teſtifies (*y*), that they were all in uſe in his time, tho' not with an Authority equal to that of the Canonical Books. And that the ſame Reſpect was paid to them in latter Ages, *Iſidore Hiſpalenſis* (*z*), and *Rabanus Maurus* (*a*) both affirm.

Iſaiah, *why reſerv'd to the laſt.*

Apocryphal *Books, upon what accounts read for Leſſons.*

IN conformity to ſo general a Practice, the Church of *England* ſtill continues the uſe of theſe Books in her publick Service: tho' not with any Deſign to leſſen the Authority of Canonical Scripture, which ſhe expreſly affirms to be the only Rule of Faith; declaring (*b*), that *the Church doth read the other Books for Example of Life and Inſtruction of Manners*,

(*x*) Cap. 27.
(*y*) Ruffin. in Symb.
(*z*) De Eccleſ. Offic. lib. 1. c. 11.
(*a*) De Inſtit. Eccleſ. l. 2. c. 53.
(*b*) *In her ſixth Article.*

ners, but yet doth not apply them to eſtabliſh any Doctrine. Nor is there any one Sunday in the whole Year that has any of its Leſſons taken out of the Apocrypha: For as the greateſt Aſſemblies of Chriſtians are upon thoſe Days, it is wiſely order'd that they ſhould then be inſtructed out of the undiſputed Word of God. The Leſſons out of the Apocrypha (except ſuch of them as are aſſign'd to the Feſtivals of the Saints) being all reſerv'd to the Week-Days in Autumn, when, by reaſon of the Harveſt in the Country, and the Abſence of thoſe, who have moſt leiſure, in the Town, the Congregations are generally the thinneſt: And even then too the Second Leſſons are conſtantly taken out of Canonical Scripture, which one would think ſhould be enough to ſilence our Adverſaries: Since it is as clear as the Sun, that there is more Canonical Scripture read in our Churches in any two Months (even tho' we ſhould except the Pſalms, Epiſtles, and Goſpels) than is in a whole Year in the largeſt of their Meetings. But to return:

The Firſt Leſſons *for* Sundays.

§. 4. THE Courſe of the Firſt Leſſons appointed for Sundays, is different from that which is order'd for the Week-Days. For from *Advent* Sunday to *Septuageſima* Sunday, ſome particular Chapters out of *Iſaiah* are appointed for the aforeſaid reaſon. But upon *Septuageſima* Sunday *Geneſis* is begun, becauſe then begins the time of Penance and Mortification, to which *Geneſis* ſuits beſt, as treating of the Original of our Miſery by the Fall of *Adam*, and of God's ſevere Judgment upon the World for Sin. Then are read forward the Books as they lie in order; not all the Books, but (becauſe more People can attend the publick Worſhip of God upon Sundays than upon other Days) ſuch particular Chapters are ſelected, as are judg'd moſt edifying to all that are preſent. And if any Sunday be (as ſome call it) a *Priviledg'd* Day, i. e. if it hath the Hiſtory of it expreſs'd in Scripture, ſuch as *Eaſter-Day*, *Whit-Sunday*, *&c.* then are peculiar and proper Leſſons appointed.

The Firſt Leſſons *for* Saints-Days.

§. 5. UPON *Saints-Days* another Order is obſerv'd: For upon them the Church appoints Leſſons out of the Moral Books, ſuch as *Proverbs*, *Eccleſiaſtes*, *Eccleſiaſticus*, and *Wiſdom*, which containing excellent Inſtructions of Life and Converſation, are fit to be read upon the Days of Saints, whoſe exemplary Lives and Deaths are the Cauſes of the Church's ſolemn Commemoration of them, and Commendation of them to us.

§. 6.

§. 6. OTHER Holy-Days, ſuch as *Chriſtmas-Day, Circumciſion, Epiphany, &c.* have proper and peculiar Leſſons appointed ſuitable to the Occaſions, as ſhall be ſhewn hereafter when I ſpeak of thoſe ſeveral Days. I ſhall only obſerve here, that there have been *Proper Leſſons* appointed on all Holy-Days, as well Saints-Days as others, ever ſince St. *Auſtin*'s time (*c*): Tho' perhaps they were not reduc'd into an exact Order till the time of *Muſæus*, a famous Prieſt of *Maſſilia*, who liv'd about the Year 480. Of whom *Gennadius* writes that he particularly apply'd himſelf, at the Requeſt of St. *Venerius* a Biſhop, to chooſe out Proper Leſſons for all the Feſtivals (*d*) in the Year. Sect. 10. *For other* Holy-Days.

§. 7. AS for the *Second Leſſons*, the Church obſerves the ſame Courſe upon *Sundays* as ſhe doth upon *Week-Days*; reading the *Goſpels* and *Acts of the Apoſtles* in the Morning, and the *Epiſtles* at Evening, in the ſame order they ſtand in the New Teſtament, except upon *Saints-Days* and *Holy-Days*, when ſuch Leſſons are appointed, as either explain the Myſtery, relate the Hiſtory, or apply the Example to us. *The Order of the* Second Leſſon.

§. 8. THE *Revelation* is wholly omitted, except the firſt and laſt Chapters (which are read upon the Day of St. *John* the Evangeliſt, who was the Author;) and part of the 19th Chapter (which containing the Praiſes and Adoration paid to God by the Angels and Saints in Heaven, is very properly appointed to be read on the Feſtival of All-Saints.) But except upon theſe Occaſions, none of this Book is read openly in the Church for Leſſons, by reaſon of its Obſcurity, which renders it unintelligible to meaner Capacities. Revelation, *why not read.*

§. 9. AND thus we ſee, by the Prudence of the Church, the Old Teſtament is read over once, and the New thrice (i. e. excepting ſome leſs uſeful Parts of both) in the ſpace of a Year, conformable to the Practice of the antient Fathers: Who (as our Reformers (*e*) tell us) *ſo order'd the Matter, that all the whole Bible, or the greateſt part thereof, ſhould be read over once every Year; intending thereby that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading and meditating in God's Word) be ſtirr'd up to Godlineſs themſelves, and be more able to exhort* *The Antiquity and Uſefulneſs of this Method.*

(*c*) Auguſt. in Proæm. ad 1 Ep. ad Johan. Vide & Aug. Serm. 139, 140, &c. de Temp. & Chryſ. Hom. 63. Tom. 5. p. 949, 951. Edit. Pariſ. 1609.

(*d*) Gennadius de Viris Illuſtribus, cap. 79.

(*e*) *In the Preface concerning the Service of the Church.*

Chap. III.

others by wholesome Doctrine, and to confute them that were Adversaries to the Truth; and further, that the People (by daily hearing the Holy Scriptures read in the Church) might continually profit more and more in the Knowledge of God, and be more inflam'd with the Love of his true Religion. Whereas in the Church of Rome *this godly and decent Order was so alter'd, broken, and neglected, by planting in uncertain* * *Stories and Legends, with Multitude of Responds* †, *Verses* ‖, *vain Repetitions, Commemorations* **, *and Synodals* ††; *that, commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of* Isaiah *was begun in* Advent, *and the Book of* Genesis *in* Septuagesima; *but they were only begun, and never read thro': After like sort were other Books of Holy Scripture us'd.—Moreover, the Number and Hardness of the Rules call'd the* Pie ‖‖, *and the manifold Changings of the Ser-*

Legends, *what they were.*

* *Uncertain Stories and Legends.*] By these are to be understood those *Legendary Stories*, which the Roman Breviaries appoint to be read on their Saints-Days: Which being almost as numerous as the Days in the Year, there is hardly a Day free from having idle Tales mix'd in its Service. Nor is this remarkable only in their Lessons upon their modern Saints; but even the Stories of the Apostles are so scandalously blended with Monkish Fictions, that all wise and conscientious Christians must nauseate and abominate their Service.

Responds, *what they were.*

† *Responds.*] A *Respond* is a short Anthem, interrupting the middle of a Chapter, which is not to proceed till the Anthem is done. The long Responses are us'd at the close of the Lessons.

Verses, *what.*

‖ *Verses.*] By the *Verses* here mention'd, are to be understood either the *Versicle* that follows the Respond in the Breviary, or else those *Hymns* which are proper to every Sunday and Holy-Day: which (except some few) are a parcel of despicable Monkish Latin Verses, compos'd in the most illiterate Ages of Christianity.

Commemorations, *what.*

** *Commemorations.*] *Commemorations* are the mixing the Service of some Holy-Day of lesser Note, with the Service of a Sunday or Holy-Day of greater Eminency, on which the less Holy-Day happens to fall. In which case it is appointed by the ninth general Rule in the Breviary, that only the *Hymns*, *Verses*, &c. and some other part of the Service of the lesser Holy-Day be annex'd to that of the greater.

Synodals, *what they were.*

†† *Synodals.*] These were the Publication or Recital of the *Provincial Constitutions* in the Parish-Churches. For after the Conclusion of every Provincial Synod, the Canons thereof were to be read in the Churches, and the Tenor of them to be declar'd and made known to the People: And some of them to be annually repeated on certain Sundays in the Year. *See Dr.* Nichols *in his Notes on the word* Synodals *in the Preface concerning the Service of the Church.*

Pie, *why so call'd.*

‖‖ *Pie.*] The word *Pie* some suppose derives its Name from Πίναξ, which the *Greeks* sometimes use for *Table* or *Index*; tho' others think these Tables or Indexes were call'd the *Pie*, from the parti-colour'd Letters whereof they consisted: The Initial, and some other remarkable, Letters and Words being done in Red, and the rest all in Black. And upon this account, when they translate it into Latin, they call it *Pica*. From whence it is suppos'd that, when *Printing* came in use, those Letters which were of a moderate Size, (i. e. about the Bigness of those in these Comments and Tables) were call'd *Pica* Letters. *See Dr.* Nichols, *as above, upon the word* Pie.

Pica Letters, *from whence so call'd.*

vice, was the Cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more Buſineſs to find out what ſhould be read, than to read it when it was found out. Sect. 10.

THESE Inconveniencies therefore conſider'd, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſs'd. And for a readineſs in this matter, here is drawn out a Calendar for that purpoſe, which is plain and eaſy to be underſtood; wherein (ſo much as may be) the reading of Holy Scripture is ſo ſet forth, that all things ſhould be done in order, without breaking one Piece from another. For this Cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things, as did break the continual Courſe of the reading of the Scriptures.

YET, becauſe there is no Remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth, which as they are few in Number, ſo they are plain and eaſy to be underſtood. So that here you have an Order for Prayer, and for the Reading of the Holy Scriptures, much agreeable to the Mind and Purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was us'd. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordain'd to be read, but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a Language and Order, as is moſt eaſy and plain for the Underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the Shortneſs thereof, and for the Plainneſs of the Order, and for that the Rules be few and eaſy.

§. 10. THE Scripture being the Word of God, and ſo a Declaration of his Will; the reading of it or making it known to the People is an Act of Authority, and therefore the Miniſter that reads the Leſſons is to *Stand.* And becauſe it is an Office directed to the Congregation, he is to *turn himſelf ſo as he may beſt be heard of all ſuch as are preſent*: which ſhews, that in time of Prayer the Miniſter us'd to look another way; a Cuſtom ſtill obſerv'd in ſome Pariſh-Churches, where the Reading-Pews have two Desks; one for the Bible, looking towards the Body of the Church to the People; another for the Prayer-Book, looking towards the Eaſt or upper end of the Chancel; in conformity to the Practice of the Primitive Church, which, as I have already (*e*) obſerv'd, paid a more than ordinary Reverence in their Worſhip towards the Eaſt. *The Poſture of the* Miniſter.

(*e*) Pag. 91.

§. 11.

The Naming of the Leſſon.

§. 11. BEFORE every Leſſon the Miniſter is directed to give notice to the People what Chapter he reads, by ſaying, *Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book:* that ſo the People, if they have their Bibles with them, may, by looking over them, be the more attentive. The Care of the Primitive Church in this Caſe was very remarkable: Before the Leſſon began, the Deacon firſt ſtood up, calling out aloud, *Let us liſten, my Brethren*; and then he that read, invited his Audience to Attention, by introducing the Leſſon with theſe words, *Thus ſaith the Lord* (*f*).

The Poſture of the People.

§. 12. AS for the *People*, there is no Poſture preſcrib'd for them; but in former times they always *Stood*, to ſhew their Reverence. It is recorded of the Jews in the Book of *Nehemiah* (chap. 8. ver. 5.) that *when* Ezra *open'd the Book of the Law, in the ſight of the People, all the People ſtood up.* And in the firſt Ages of Chriſtianity thoſe only were permitted to *ſit*, who by reaſon of old Age or ſome other Infirmity, were not able to ſtand throughout the whole time of Divine Service (*g*). And it is very obſervable, that another Ceremony us'd by the Chriſtians of thoſe times, before the Reading of the Leſſons, was the *waſhing their Hands* (*h*), a Ceremony ſaid to be ſtill us'd by the *Turks*, before they touch their Alcoran, who alſo write thereupon, *Let no unclean Perſon touch this* (*i*): which ſhould excite us at leaſt to prepare our ſelves in ſuch a manner, as may fit us to hear the Word of God, and to expreſs ſuch outward Reverence, as may teſtify a due Regard to its Author.

Sect. 11. *Of the* Hymns *in general.*

Of the Hymns.

THE Uſe of Hymns among Chriſtians is undoubtedly as old as the Times of the Apoſtles (*k*): And we learn both from the Obſervation of St. *Auguſtin* (*l*), and from the Canons of the antient Church (*m*), that Hymns and Pſalms were intermingled with the Leſſons, that ſo by variety the People might be ſecur'd againſt Wearineſs and Diſtraction.

(*f*) Chryſoſt. in Act. 9. Hom. 19.
(*g*) Auguſt. Serm. 300. in Append. ad Tom. 5. col. 504. B.
(*h*) Chryſ. Hom. 53. in Joan. Tom. 2. p. 776. lin. 3, 4.
(*i*) *Mr.* Gregory's *Preface to his Notes and Obſervations upon Scripture*, pag. 3.
(*k*) Mat. 26. 30. Col. 5. 16. James 5. 13.
(*l*) Serm. 176. Tom. 5. col. 839. D.
(*m*) Concil. Laod. Can. 17. Concil. Tom. 1. col. 1500. B.

BUT

BUT beſides Antiquity, Reaſon calls for this Interpoſition of Hymns, in reſpect to the great Benefit we may receive from the Word of God: For if we daily bleſs him for our ordinary Meat and Drink, how much more are we bound to glorify him for the Food of our Souls? Sect. 12.

THAT we may not therefore want Forms of Praiſe proper for the occaſion, the Church hath provided us with two after each Leſſon, both in the Morning and Evening-Service, leaving it to the Diſcretion of him that miniſtreth, to uſe thoſe which he thinks moſt convenient and ſuitable.

Sect. 12. *Of the* Hymns *after the* Firſt Leſſons.

Hymns after the Firſt Leſſons.

HAVING heard the holy Precepts and uſeful Examples, the comfortable Promiſes and juſt Threatnings contain'd in the Firſt Leſſon, we immediately break out into praiſing God for illuminating our Minds, for quickening our Affections, for reviving our Hopes, for awakening our Sloth, and for confirming our Reſolutions.

Of the Te Deum, *or* We praiſe thee, O God. *Why ſo call'd. The* Benedicite, *why ſo call'd.*

I. FOR our Supply and Aſſiſtance in which reaſonable Duty, the Church has provided us two antient Hymns; the one call'd *Te Deum*, from the firſt words of it in Latin (*Te Deum Laudamus*, *We praiſe thee, O God*;) the other *Benedicite*, for the ſame reaſon, the beginning of it in Latin being *Benedicite omnia Opera Domini Domino*; or, *O all ye Works of the Lord, bleſs ye the Lord.* The former of theſe ſeems fram'd for conſtant Uſe, the latter for more particular Occaſions.

The Original *of the* Te Deum.

§. 2. THE firſt (as it is generally believ'd) was compos'd by St. *Ambroſe* for the Baptiſm of St. *Auguſtin* (*n*): Since which time it has ever been held in the greateſt Eſteem, and daily repeated in the Church: So that it is now of above thirteen hundred Years ſtanding. The Hymn it ſelf is rational and majeſtick, and in all Particulars worthy of the Spouſe of Chriſt: being, above all the Compoſures of Men uninſpir'd, fitteſt for the Tongues of Men and Angels.

Of the Benedicite, *or* Song of the three Children, *its* Antiquity.

II. THE other was an antient Hymn in the Jewiſh Church, and adapted into the publick Devotions of the Chriſtians

(*n*) *St.* Greg. Lib. 3. Dial. cap. 4. *mentions* Dacius *Biſhop of* Milan, *A. D.* 560. *who, in the firſt Book of the Chronicles writ by him, gives an Account of this. See alſo St.* Bennet Reg. cap. 11.

Chap. III.

from the moſt early Times. St. *Cyprian* quotes it as part of the Holy Scriptures (*o*): in which Opinion he is ſeconded by *Ruffinus*, who very ſeverely inveighs againſt St. *Jerom* for doubting of its Divine Authority; and informs us that it was us'd in the Church long before his time, who himſelf liv'd A. D. 390 (*p*). And when afterwards it was left out by ſome that perform'd Divine Service, the Fourth Council of *Toledo*, in the Year 633, commanded it to be us'd, and excommunicated the Prieſts that omitted it (*q*). Our Church indeed does not receive it for Canonical Scripture, becauſe it is not to be found in the Hebrew, nor was allow'd in the Jewiſh Canon; but it is notwithſtanding an exact Paraphraſe of the 148th Pſalm, and ſo like it in Words and Senſe, that whoever deſpiſeth this, reproacheth that part of the Canonical Writings.

The Subject *of it.*

§. 2. AS to the Subject of it, it is an elegant Summons to all God's Works to praiſe him; intimating that they all ſet out his Glory, and invite us, who have the benefit of them, to join with theſe Three Children (to whom ſo great and wonderful a Deliverance was given) in *praiſing and magnifying the Lord for ever.*

When proper to be us'd.

§. 3. SO that when we would glorify God for his Works, which is one main end of the Lord's Day; or when the Leſſon treats of the Creation, or ſets before us the wonderful Works of God in any of his Creatures, or the uſe he makes of them either ordinary or miraculous for the Good of the Church; this Hymn may very ſeaſonably be us'd: Tho' in the firſt Common-Prayer Book of King *Edward* VI. it was appointed to be us'd during the whole Seaſon of *Lent*.

Of the Magnificat, *or the Song of the Bleſſed Virgin* Mary.

III. AFTER the Firſt Leſſon at Evening-Prayer, two other Hymns are appointed, both of them taken out of Canonical Scripture: The firſt is the Song of the Bleſſed Virgin, call'd the *Magnificat*, from its firſt word in Latin. It is the firſt Hymn recorded in the New Teſtament, and from its antient uſe among the Primitive Chriſtians, has been continu'd in the Offices of the Reform'd (*r*) Churches abroad, as well as in ours.

(*o*) De Orat. Dom. p. 142.
(*p*) Ruffin. l. 2. adv. Hieron.
(*q*) Can. 14. Concil. Tom. 5. col. 1710. C. D.
(*r*) Vid. Durell's *View of the Reform'd Churches*, p. 38.

FOR

Sect. 13.

FOR as the Holy Virgin, when she reflected upon the Promises of the Old Testament, now about to be fulfill'd in the mysterious Conception and happy Birth, of which God had design'd her to be the Instrument, express'd her Joy in this Form; so we, when we hear in the Lessons like Examples of his Mercy, and are told of those Prophecies and Promises which were then fulfill'd, may very properly rejoice with her in the same words, as having a proportionable share of Interest in the same Blessing.

Of the XCVIIIth Psalm.

IV. BUT when the First Lesson treats of some great and temporal Deliverance granted to the peculiar People of God, it will be more proper to use the 98th Psalm; which tho' made on occasion of some of *David*'s Victories, may yet be very properly apply'd to our selves, who, being God's adopted Children, are a spiritual Israel; and therefore have all imaginable reason to bless God for the same, and to call upon the whole Creation to join with us in Thanksgiving.

Sect. 13. *Of the* Hymns *after the* Second Lessons.

Hymns after the second Lesson.

HAVING express'd our Thankfulness to God in one of the above-mention'd Hymns for the Light and Instruction we have receiv'd from the First Lesson; we are fitly dispos'd to hear the clearer Revelations exhibited to us in the Second.

Of the Benedictus, *or Song of* Zacharias.

I. AS to the Second Lesson in the Morning, it is always taken out either of the *Gospels* or the *Acts*; which contain an Historical Account of the great Work of our Redemption: And therefore as the Angel, that first publish'd the glad Tidings of Salvation, was join'd by a Multitude of the Heavenly Host, who all brake forth in Praises to God; so when the same Tidings are rehears'd by the Priest, both he and the People immediately join their mutual Gratulations, *praising God and saying* [*Blessed be the Lord God of* Israel, *for he hath visited and redeem'd his People: And hath rais'd up a mighty Salvation for us in the House of his Servant* David, *&c.*] Being the Hymn that was compos'd by good old *Zacharias*, at the Circumcision of his Son, St. *John the*

Baptist,

Chap. III.

Baptiſt (*s*), and containing a Thankſgiving to God for the Incarnation of our Saviour, and for thoſe unſpeakable Mercies, which (tho' they were not then fully compleated) were quickly after the Subject of the whole Church's Praiſes.

Of the Cth Pſalm.

II. FOR variety the *Hundredth Pſalm* is appointed, in which *all Lands* and Nations are invited and call'd upon to *ſerve the Lord with Gladneſs, and come before his Preſence with a Song*, for his exceeding *Grace, Mercy, and Truth*, which are ſo eminently ſet forth in the Goſpels.

Of the Nunc Dimittis.

III. AFTER the Second Leſſon at Evening, which is always out of the *Epiſtles*, the Song of *Simeon*, call'd *Nunc Dimittis*, is moſt commonly us'd. The Author of it is ſuppos'd to have been he whom the Jews call *Simeon the Juſt*, Son to the famous Rabbi *Hillel* (*t*), a Man of eminent Integrity, and one who oppos'd the then common Opinion of the Meſſiah's temporal Kingdom. The occaſion of his compoſing it, was his meeting Chriſt in the Temple, when he came to be preſented there, wherein God fulfill'd his Promiſe to him, that he ſhould not die till he had ſeen the Lord's Chriſt (*u*).

AND tho' we cannot ſee our Saviour with our bodily Eyes as he did; yet he is by the Writings of the Apoſtles daily preſented to the Eyes of our Faith: And therefore if we were as much concern'd for Heaven, and as looſe from the Love of the World as old *Simeon* was, and we ought to be, we might, upon the view of Chriſt in his Holy Word, be daily ready to ſing this Hymn, which is taken into the Services of all Chriſtian Churches in the World, Greek, Roman, and Reformed, and was formerly very frequently ſung by Saints and Martyrs a little before their Deaths.

Of the LXVIIth Pſalm.

IV. INSTEAD of it ſometimes the Sixty Seventh Pſalm is us'd, which being a Prayer of *David* for the coming of the Goſpel, is a proper Form wherein to expreſs our Deſires for the further Propagation of it.

N.B. IT ought to be noted, that both the Sixty Seventh and the Hundredth Pſalm, being inſerted in the Com-

(*s*) Luke 1. 57.
(*t*) Vid. Scultet. Exercitat. Evang. l. 1. c. 61. *and* Lightfoot's *Harm. on the Place.*
(*u*) Luke 2. 26.

mon-

mon-Prayer Books in the ordinary Verſion, ought ſo to be us'd, and not to be ſung in *Sternhold* and *Hopkins*'s, or any other *Meeter*, as is now the Cuſtom in too many Churches, to the joſtling out of the Pſalms themſelves, expreſly contrary to the Deſign of the Rubrick: which, if not prevented, may in time make way for further Innovations and groſs Irregularities. Sect. 14.

Sect. 14. *Of the* Apoſtles Creed.

The Creed.

THO' the Scriptures be a perfect Revelation of all Divine Truths neceſſary to Salvation; yet the Fundamental Articles of our Faith are ſo diſpers'd there, that it was thought neceſſary to collect out of thoſe Sacred Writings one plain and ſhort Summary of Fundamental Doctrines, which might eaſily be underſtood and remember'd by all Chriſtians.

Why ſo call'd.

§. 2. THIS Summary, from the firſt word in Latin [*Credo*] is commonly call'd the *Creed*; tho' in Latin it is call'd *Symbolum*, for which ſeveral Reaſons are given: As firſt that it is an Alluſion to the Cuſtom of ſeveral Perſons meeting together to eat of one common Supper, whither every one brings ſomething for his ſhare to make up that common Meal, which from hence was call'd *Symbolum*, from the Greek word [συμβάλλειν] which ſignifies to throw or caſt together: Even ſo, ſay ſome (*w*), the Apoſtles met together, and each one put or threw in his Article to compoſe this *Symbol*.

Why call'd Symbolum.

ANOTHER ſignification of the Word is fetch'd from *Military* Affairs, where it is us'd to denote thoſe Marks, Signs, or Watch-words, &c. whereby the Soldiers of an Army diſtinguiſh'd and knew each other: In like manner, as ſome think (*x*), by this Creed the true Soldiers of Jeſus Chriſt were diſtinguiſh'd from all others, and diſcern'd from thoſe who were only falſe and hppocritical Pretenders.

BUT the moſt natural ſignification of the Word ſeems to be deriv'd from the *Pagan Symbols*, which were ſecret Marks, Words, or Tokens, communicated at the time of

(*w*) Ruffin. Expoſ. in Symb. Apoſt. ad calcem. Cyprian. Oper. pag. 17. Caſſian. de Incarn. Dom. l. 6. c. 3. p. 1046. Atrebat. 1628.

(*x*) Ruffin. ut ſupra. Maxim. Taurinenſ. Homil. in Symbol. ap. Bibliothec. Vet. Patr. Colon. Agrippin. 1618. Tom. 5. p. 39.

Chap. III.

Initiation, or a little before, unto those who were consecrated or entred in their reserv'd or hidden Rites, and to none else; by the Declaration, Manifestation, or Pronunciation whereof those most devout Idolaters knew each other, and were with all freedom and liberty of Access admitted to their more intimate Mysteries, i.e. to the secret Worship and Rites of that God, whose Symbols they had receiv'd; from whence the Multitude in general were kept out and excluded: which said Symbols those, who had receiv'd them, were oblig'd carefully to conceal, and not, on any account whatsoever, to divulge or reveal (*y*). And for the same Reasons the Apostles Creed is thought by some to have been term'd a *Symbol*, because it was studiously conceal'd from the Pagan World, and not reveal'd to the Catechumens themselves, till just before their Baptism or Initiation in the Christian Mysteries; when it was deliver'd to them as that secret Note, Mark, or Token, by which the Faithful in all Parts of the World might, without any danger, make themselves known to one another (*z*).

The Antiquity *of it.*

§. 3. THAT the whole Creed, as we now use it, was drawn up by the Apostles themselves, can hardly be prov'd: But that the greatest part of it was deriv'd from the very Days of the Apostles, is evident from the Testimonies of the most antient Writers (*a*); particularly of St. *Ignatius*, in whose Epistles most of its Articles are to be found: Tho' there are some Reasons to believe that some few of them, viz. that of the *Descent into Hell*, the *Communion of Saints*, and *the Life everlasting*, were not added till some time after, in opposition to some gross Errors and Heresies that sprung up in the Church: But the whole Form, as it now stands in our Liturgy, is to be found in the Works of St. *Ambrose* and *Ruffin* (*b*).

When first recited publickly.

§. 4. 'TIS true indeed the Primitive Christians, by reason they always conceal'd this and their other Mysteries, did not in their Assemblies publickly recite the Creed, except at the Times of Baptism; which, unless in Cases of Necessity, were only at *Easter* and *Whitsuntide*. From whence it comes to pass, that the constant repeating of the Creed in

(*y*) *See Instances of these Symbols in Sir* Peter King's *Critical History of the Creed*, chap. 1. pag. 11, *&c.*

(*z*) *See this prov'd by the same Author*, pag. 20, *&c.*

(*a*) Vid. Irenæum, contr. Hæres. l. 1. c. 2. p. 45. Tertull. de Virg. veland. c. 1. p. 175. A. De Præscript. Hæreticor. c. 13. p. 206. D.

(*b*) *In their Expositions upon it.*

the

the Church, was not introduc'd till five hundred Years after Christ: About which time *Petrus Gnapheus*, Bishop of *Antioch*, prescrib'd the constant recital of the Creed, at the publick Administration of Divine Service (*c*). Sect. 14.

§. 5. THE *Place* of it in our Liturgy may be consider'd with respect both to what goes before, and what comes after it. That which goes before it, are the Lessons taken out of the Word of God: For *Faith comes by hearing*; Rom. 10. 17. and therefore when we have heard God's Word, it is fit we should profess our Belief of it, thereby *setting our Seals* (as it were) *to the Truth of God*; John 3. 33. especially to such Articles as the Chapters, now read to us, have confirm'd. What follows the Creed are the Prayers which are grounded upon it: For we cannot *call on him, on whom we have not believ'd*, saith St. *Paul*, Rom. 10. 14. And therefore since we are to pray to God the Father, in the Name of the Son, by the Assistance of the Holy Ghost, for Remission of Sins, and a joyful Resurrection; we first declare that we believe in God the Father, Son, and Holy Ghost, and that there is Remission here, and a Resurrection to Life hereafter, for all true Members of the Catholick Church; and then we may be said to pray in Faith. *The* Place *of the Creed in the Liturgy.*

§. 6. BOTH Minister and People are appointed to repeat this Creed; because 'tis the Profession of every Person present, and ought for that reason to be made by every one in his own Person; the more expressly to declare their Belief of it to each other, and consequently to the whole Christian World, with whom they maintain Communion. *To be repeated by the whole Congregation,*

§. 7. IT is to be repeated *Standing*, to signify our Resolution to stand up stoutly in the Defence of it: And in *Poland* and *Lithuania* the Nobles us'd formerly to draw their Swords, in token, that if need were, they would defend and seal the Truth of it with their Blood (*d*). *Standing;*

§. 8. WHEN we repeat it, it is customary to turn towards the *East*, that so whilst we are making Profession of our Faith in the Blessed Trinity, we may look towards that Quarter of the Heavens, where God is suppos'd to have his peculiar Residence of Glory (*e*). *With their Faces towards the* East.

§. 9. WHEN we come to the second Article in this Creed, in which the Name of *JESUS* is mention'd, the *Reverence to be made at the Name of* Jesus.

(*c*) Theodor. Lector. Histor. Eccles. p. 563. C.

(*d*) *See* Durell's *View*, *&c.* Sect. 1. §. 24. p. 37.

(*e*) *See Mr.* Gregory, *as quoted in Note* (*d*) *in pag.* 91.

whole

whole Congregation make Obeiſance, which the Church (in regard to that Paſſage of St. *Paul*, *That at the Name of* Jeſus *every Knee ſhould* (*f*) *bow*) expreſly enjoins in her 18th Canon: ordering, *that when in time of Divine Service the Lord* Jeſus *ſhall be mention'd, due and lowly Reverence ſhall be done by all Perſons preſent, as it has been accuſtom'd; teſtifying by theſe outward Ceremonies and Geſtures their inward Humility, Chriſtian Reſolution, and due Acknowledgment, that the Lord Jeſus Chriſt, the true eternal Son of God, is the only Saviour of the World, in whom alone all the Mercies, Graces, and Promiſes of God to Mankind, for this Life, and the Life to come, are fully and wholly compris'd.*

Sect. 15. *Of St.* Athanaſius's *Creed.*

The Creed of St. Athanaſius.

WHETHER this Creed was compos'd by *Athanaſius* or not, is ſtill a matter of Diſpute; tho' it ſeems very probable that it was, from the Teſtimony of ſeveral Authors. *Gregory Nazianzen* in particular, in his Oration in Praiſe of *Athanaſius* (*g*), mentions a *Royal Gift which he preſented to the Emperor, a Confeſſion of his Faith, receiv'd with great Veneration both in the Eaſt and Weſt*; which Place many Authors both antient and modern underſtand of the Creed. And we are certain that it has been receiv'd as a Treaſure of ineſtimable Price both by the Greek and Latin Churches for almoſt a thouſand Years.

The Scruple which ſome make againſt it.

§. 2. AS to the matter of it, it condemns all antient and modern Hæreſies, and is the Sum of all Orthodox Divinity. And therefore if any ſcruple at the denying Salvation to ſuch as do not believe theſe Articles; let them remember, that ſuch as hold any of thoſe fundamental Hæreſies are condemn'd in Scripture (*h*): From whence it was a Primitive Cuſtom, after a Confeſſion of the Orthodox Faith, to paſs an Anathema againſt all that deny'd it. But however, for the Eaſe and Satisfaction of ſome People who have a Notion that this Creed requires every Perſon to aſſent to, or believe every Verſe in it on pain of Damnation; and who therefore (becauſe there are ſeveral things in it which they cannot comprehend) ſcruple to repeat it for fear they

(*f*) Phil. 2. 10.
(*g*) Greg. Naz. Orat. 21. Tom. 1. p. 394. D.
(*h*) 1 John 2. 22, 23. —5. 10. —2 Pet. 2. 1.

ſhould

ſhould anathematize or condemn themſelves; I deſire to offer what follows to their Conſideration, viz. That howſoever plain and agreeable to Reaſon every Verſe in this Creed may be; yet we are not requir'd, by the words of the Creed, to believe the whole on pain of Damnation. For all that is requir'd of us as *neceſſary to Salvation*, is, that *before all things we hold the Catholick Faith*: *And the Catholick Faith is*, by the 3d and 4th Verſes, explain'd to be *this, that we worſhip One God in Trinity, and Trinity in Unity*: *Neither confounding the Perſons, nor dividing the Subſtance.* This therefore is declar'd neceſſary to be believ'd: But all that follows from hence to the 26th Verſe, is only brought as a Proof and Illuſtration of it; and therefore requires our Aſſent no more than a Sermon does, which is made to prove or illuſtrate a Text. The Text, we know, is the Word of God, and therefore neceſſary to be believ'd: But no Perſon is, for that reaſon, bound to believe every Particular of the Sermon, deduc'd from it, upon pain of Damnation, tho' every Tittle of it may be true. The ſame I take it to be in this Creed: The Belief of the Catholick Faith before-mention'd, the Scriptures make neceſſary to Salvation, and therefore we muſt believe it: But there is no ſuch neceſſity laid upon us to believe the Illuſtration that is there given of it, nor does the Creed it ſelf require it: For it goes on, in the 26th and 27th Verſes, in theſe words, *So that in all things as is aforeſaid, the Unity in Trinity, and the Trinity in Unity is to be worſhipp'd*: *He therefore that will be ſaved, muſt thus think of the Trinity.* Where it plainly paſſes off from that Illuſtration, and returns back to the 4th and 5th Verſes, requiring only our Belief of the Catholick Faith, as there expreſs'd, as neceſſary to Salvation. All the reſt of the Creed, from the 27th Verſe to the end, relates to our Saviour's Incarnation; which indeed is another eſſential part of our Faith, and as neceſſary to be believ'd as the former: But that being expreſs'd in ſuch plain Terms, as none, I ſuppoſe, ſcruple; I need not enlarge any further.

Sect. 15.

§. 3. THE Reaſons why this Creed is appointed to be ſaid upon thoſe Days ſpecify'd in the Rubrick, are theſe: Partly becauſe ſome of them are more proper for this Confeſſion of Faith, which, being of all others the moſt expreſs concerning the *Trinity*, is for that reaſon appointed on *Chriſtmas-Day*, *Epiphany*, *Eaſter-Day*, *Aſcenſion-Day*, *Whit-Sunday*, *Trinity-Sunday*, and the Day of St. *John the Baptiſt*, at the

Why ſaid on thoſe Days mention'd in the Rubricks.

Chap. III. highest of whose Acts (viz. the Baptism of our Saviour) was a sensible Manifestation of the whole Trinity: and partly, that it might be said once a Month at the least, and therefore on St. *Matthias* and the other Saints-Days.

Sect. 16. *Of the* Versicles *before the Lord's-Prayer.*

The good Order *and* Method *of our Service.*

THE Congregation, having now their Consciences absolv'd from Sin, their Affections warm'd with Thanksgiving, their Understandings enlighten'd by the Word, and their Faith strengthen'd by a publick Profession; enter solemnly in the next place upon the remaining part of Divine Worship, viz. Supplication and Prayer, that is, *to ask those things which are requisite and necessary, as well for the Body as the Soul.*

Pr. The Lord be with you.

§. 2. BUT because they are not able to do this without God's Help; therefore the Minister first blesses them with *The Lord be with you*; which, it must be observ'd too, is a very proper Salutation in this place, *viz.* after a publick and solemn Profession of their Faith. For St. *John* forbids us to say to any Heretick, God speed (*i*); and the Primitive Christians were never allow'd to salute any that were excommunicated (*k*). But when the Minister hath heard the whole Congregation rehearse the Creed, and seen, by their Standing up at it, a Testimony of their Assent to it; he can now salute them as Brethren and Members of the Church. But because He is their Representative and Mouth to God, they return his Salutation, immediately replying, *And with thy Spirit:* Both which Sentences are taken out of Holy Scripture (*l*), and together with that Salutation, *Peace be with you* (which was generally us'd by the Bishop instead of *the Lord be with* (*ll*) *you*) have been of very early use in the Church (*m*), especially in the Eastern part of it, to which, as an antient Council says (*n*), they were deliver'd down by the Apostles themselves: And it is observable that they always denoted (as here) a Transition from one part of Divine Service to another.

Answ. And with thy Spirit.

(*i*) 2 John 10, 11.
(*k*) Capital. Carol. Mag. l. 5. c. 42.
(*l*) Ruth 2. 4. 2 Thess. 3. 16. 2 Tim. 4. 22. Gal. 6. 18.
(*ll*) Durand. Rational. lib. 4. c. 14. §. 7. fol. 111.
(*m*) Chrys. in Coloss. 1. Hom. 3. Tom. 4. p. 107. lin. 3, &c. & alibi passim. Isidor. Peleus. l. 1. Ep. 122. pag. 44. A.
(*n*) Concil. Bracar. 2. cap. 3. Tom. 5. col. 740. B.

§. 3.

§. 3. IN the Heathen Sacrifices there was always one to cry, *Hoc agite*, or to bid them mind what they were about. And in all the old Chriſtian Liturgies the Deacon was wont to call often upon the People [ἐκτενῶς δεηθῶμεν] *Let us pray earneſtly*; and then again [ἐκτενέστερον] *more earneſtly*. And the ſame Vehemence and earneſt Devotion does our Church call for in theſe words, *Let us pray*; warning us thereby to lay aſide all wandring Thoughts, and to attend to the great Work we are about: For tho' the Miniſter only ſpeaks moſt of the Words, yet our Affections muſt go along with every Petition, and ſign them all at laſt with a hearty *Amen*. Sect. 16. *Pr.* Let us pray.

§. 4. BUT being unclean like thoſe Lepers, Luke 17. 12, 13. before we come to addreſs our ſelves to God, we begin to cry [*Lord have mercy npon us*;] leſt, if we ſhould unworthily call him *Our Father*, he upbraid us as he did the Jews, *If I be a Father, where is mine Honour* (*o*)? And it is to be obſerv'd, that the Church has ſuch an awful Reverence for the Lord's Prayer, that it ſeldom ſuffers it to be us'd without ſome preceeding Preparation. In the beginning of the Morning and Evening-Service, we are prepar'd by the Confeſſion of our Sins, and the Abſolution of the Prieſt; and very commonly in other Places by this ſhort Litany: Whereby we are taught firſt to bewail our Unworthineſs, and pray for *Mercy*; and then with an humble Boldneſs to look up to Heaven, and call God *Our Father*, and beg further Bleſſings of him. *Pr.* Lord have mercy upon us.

AS to the Original of this Form, it is taken out of the Pſalms (*p*), where it is ſometimes repeated twice together; to which the Chriſtian Church hath added a third, viz. [*Chriſt have mercy upon us*;] that ſo it might be a ſhort Litany or Supplication to every Perſon in the bleſſed Trinity: We have offended each Perſon, and are to pray to each, and therefore we beg Help from them all.

IT is of great Antiquity both in the Eaſtern and Weſtern Churches; and an old Council orders it to be us'd three times a day in the publick Service (*q*). And we are inform'd that *Conſtantinople* was deliver'd from an Earthquake, by the People's going barefoot in Proceſſion, and uſing this ſhort Litany (*r*).

(*o*) Mal. 1. 6.
(*p*) Pſal. 6. 2.—51. 1.—123. 3.
(*q*) Concil. Vaſenſ. 2. Can. 3. Tom. 4. col. 1680. C.
(*r*) Paul. Diacon. l. 16. c. 24.

N. B.

The Clerk *and* People *not to repeat* Lord have mercy upon us *after the Miniſter.*

N. B. THE *Clerk* and *People* are here to take notice not to repeat the laſt of theſe Verſicles, viz. [*Lord have mercy upon us*] after the Miniſter. In the end of the Litany indeed they ought to do it, becauſe there they are directed to ſay all the three Verſicles diſtinctly after him; each of them being repeated in the Common-Prayer Book, viz. firſt in a Roman Letter for the Prieſt, and then in an Italick, which denotes the People's Reſponſe. But in the daily Morning and Evening-Service, in the Office for Solemnization of Matrimony, in thoſe for the Viſitation of the Sick, for the Burial of the Dead, for the Churching of Women, and in the Commination, where theſe Verſicles are ſingle, and only the ſecond printed in an Italick Character, there they are to be repeated alternately, and not by way of Repetition: So that none but the ſecond Verſicle, viz. [*Chriſt have mercy upon us*] comes to the People's turn, the firſt and laſt belonging to the Miniſter. And therefore for the People to add a fourth Verſicle, is, in effect, to add a fourth Perſon to the Trinity; each of the three Perſons, viz. Father, Son, and Holy Ghoſt, having a diſtinct Verſicle to himſelf.

Sect. 17. *Of the* Lord's-Prayer.

The Lord's Prayer *why repeated.*

BEING thus prepar'd, we begin this Part of the Service with the Lord's Prayer, which conſecrates and makes way for all the reſt, and which is therefore now again repeated. By which alſo we have this further Advantage, that if we did not put up any Petition of it with fervency enough before, we may make amends for it now, by asking that with a doubled Earneſtneſs.

Sect. 18. *Of the* Verſicles after *the Lord's Prayer.*

The Verſicles.

BEFORE the Miniſter begins to pray alone for the People, they are to join with him (according to the Primitive way of praying) in ſome ſhort Verſicles and Reſponſals, taken chiefly out of the Pſalms, and containing the Sum of all the following Collects.

THE

Sect. 18.

THE firſt [*O Lord ſhew thy Mercy upon us,—And grant us thy* (*s*) *Salvation*] anſwers to the Sunday Collect, which generally contains Petitions for Mercy and Salvation. The ſecond [*O Lord, ſave the King,—And mercifully hear us when we call upon* (*t*) *thee*] anſwers to the Prayers for the King and Royal Family. The third [*Endue thy Miniſters with Righteouſneſs,—And make thy choſen People* (*u*) *joyful*;] and the fourth, [*O Lord ſave thy People, —And bleſs thine* (*w*) *Inheritance*] anſwer to the Collects for the Clergy and People. The fifth [*Give Peace in our time, O Lord,—Becauſe there is none other that fighteth for us, but only thou, O* (*x*) *God*] anſwers to the daily Collects for Peace; and the laſt [*O God, make clean our Hearts within us,—And take not thy Holy Spirit from* (*y*) *us*] anſwers to the daily Collects for Grace.

Objection *anſwer'd.*

§. 2. AGAINST the two laſt of theſe Verſicles it is objected, that the Church enjoins us to pray to God to *give Peace in our time*, for this odd Reaſon, viz. *Becauſe there is none other that fighteth for us but only God.* But to this we anſwer, that the Church by theſe words does by no means imply, that the only Reaſon of our deſiring Peace, is becauſe we have none other to fight for us, ſave God alone; as if we could be well enough content to be engag'd in War, had we any other to fight for us beſides God: But they are a more full Declaration and Acknowledgment of that forlorn Condition we are in, who are not able to help our ſelves, and who cannot depend upon Man for Help; which we confeſs and lay before Almighty God, to excite the greater Compaſſion in his Divine Majeſty. And thus the Pſalmiſt cries out to God, *Be not far from me, for Trouble is near; for there is none to help* (*z*).

Why the Miniſter is ſometimes to Stand, *and ſometimes to* Kneel.

§. 3. WHILE the Miniſter ſays theſe ſhort Sentences, he is directed to *Stand*; and in other Parts of the Liturgy he is ſometimes to *Stand*, and ſometimes to *Kneel*. The reaſon of which I ſhall give once for all in this place.

THE Miniſter being a Man of like Infirmities with the reſt of the Congregation, has as much need of Grace and Pardon as the reſt; and therefore in all Confeſſions of Sins, and Penitential Prayers, he is directed to beg his own Pardon and Grace, as well as the Congregation's, *upon his Knees.*

(*s*) Pſal. 85. 7.
(*t*) Pſal. 20. ver. the laſt, *according to the Greek Tranſlation.*
(*u*) Pſal. 132. 9.
(*w*) Pſal. 28. 9.
(*x*) 1 Chron. 22. 9.
(*y*) Pſal. 51. 10, 11.
(*z*) Pſal. 22. 11.

Chap. III. But then he being alſo a Prieſt of the moſt High God, ſometimes *Stands*, to ſignify his Office and Authority. And this Office may be conſider'd both in relation to God and the People.

AS it relates to God: He is Gods Ambaſſador (*a*), to whom is committed the *Miniſtry of Reconciliation*, in which reſpect he is to Teach, Baptize, and Conſecrate the Holy Euchariſt, and abſolve the Penitent: and in all theſe Acts of Authority, which he does in the name of Chriſt, it is very proper he ſhould *Stand*.

AS his Office relates to the People: He is appointed by God *to offer up Gifts and Sacrifices* for them, eſpecially the Sacrifice of Praiſe and Thankſgiving, together with their Prayers (*b*). Now as he offers up the Prayers of the Church, which are the People's Sacrifice, he ought to *Stand*: And accordingly to ſhew this his Authority and Office, in theſe ſhorter Services, he is directed to Stand. But then becauſe he offers up the Prayers, not only in the People's, but alſo in his own, behalf; and therein begs Supply for his own Wants, and returns Thanks for his own particular Mercies; he is for that reaſon in the longer Prayers and Collects appointed to *Kneel*.

THO' it is not improbable but that the Rubrick, which orders the Prieſt to ſay theſe Verſicles Standing, may be founded upon a Practice of the Romiſh Church. For it is a Cuſtom there for the Prieſt, at all the long Prayers, to Kneel before the Altar, and mutter them ſoftly by himſelf: But whenever he comes to any Verſicles where the People are to make their Reſponſes, he riſes up and turns himſelf to them, in order to be heard: Which Cuſtom the Compilers of our Liturgy might probably have in their eye, when they order'd the Miniſter to *Stand* in this Place.

Sect. 19. *Of the* Collects *and* Prayers *in general.*

The Prayers why divided into ſo many ſhort Collects.

BEFORE we come to ſpeak of each of the following Prayers in particular, it may not be amiſs to obſerve one thing concerning them in general; viz. the Reaſon why they are not carry'd on in one continu'd Diſcourſe, but divided into many ſhort *Collects*, ſuch as is that which our

(*a*) 2 Cor. 5. 10. | (*b*) Heb. 5. 1.

Lord

Lord himſelf compos'd. And that might be one Reaſon why our Church ſo order'd it, viz. that ſo ſhe might follow the Example of our Lord, who beſt knew what kind of Prayers were fitteſt for us to uſe. And indeed we cannot but find, by our own Experience, how difficult it is to keep our Minds long intent upon any thing (much more upon ſo great things as the Object and Subject of our Prayers) and that, do what we can, we are ſtill liable to Wandrings and Diſtractions: ſo that there is a kind of neceſſity to break off ſometimes, that our Thoughts, being reſpited for a while, may, with more Eaſe be fix'd again, as it is neceſſary they ſhould, ſo long as we are actually praying to the Supreme Being of the World. Sect. 19.

BUT beſides, in order to the performing our Devotions aright to the moſt High God, it is neceſſary that our Souls ſhould be poſſeſs'd all along with due Apprehenſions of his Greatneſs and Glory. To which purpoſe our ſhort Prayers contribute very much. For every one of them beginning with ſome of the Attributes or Perfections of God, and ſo ſuggeſting to us right Apprehenſions of him at firſt; it is eaſy to preſerve them in our Minds during the ſpace of a ſhort Prayer, which in a long one would be too apt to ſcatter and vaniſh away.

BUT one of the principal Reaſons why our publick Devotions are and ſhould be divided into ſhort Collects, is this: Our Bleſſed Saviour, we know, hath often told us, That *whatſoever we ask the Father in his Name, he will give it us*; John 14. 13. and 16. 24. and ſo hath directed us in all our Prayers to make uſe of his Name, and to ask nothing but upon the account of his Merit and Mediation for us; upon which all our Hopes and Expectations from God do wholly depend. For this Reaſon therefore (as it always was, ſo alſo now) it cannot but be judg'd neceſſary, that the Name of *Chriſt* be frequently inſerted in our Prayers, that ſo we may lift up our Hearts unto him, and reſt our Faith upon him, for the obtaining thoſe good things we pray for. And therefore whatſoever it be which we ask of God, we preſently add, *Thro' Jeſus Chriſt our Lord*, or ſomething to that effect; and ſo ask nothing but according to our Lord's Direction, i. e. in his Name. And this is the Reaſon that makes our Prayers ſo ſhort: For take away the Concluſion of every Collect or Prayer, and they may be join'd all together, and be made but as one continu'd Prayer.

Prayer. But would not this tend to make us forgetful that we are to offer up our Prayers *in the Name of Christ*, by taking away that which refreſheth our Memory?

Why call'd Collects.

§. 2. THE Reaſon why theſe Prayers are ſo often call'd *Collects*, is differently repreſented: Some Ritualiſts think, becauſe the word *Collect* is ſometimes us'd both in the vulgar Latin Bible (*c*), and by the antient Fathers (*d*), to denote the gathering together of the People into religious Aſſemblies; that therefore the Prayers are call'd *Collects*, as being repeated when the People are *collected* (*e*) together. Others think they are ſo nam'd, upon account of their comprehenſive Brevity; the Miniſter *collecting* into ſhort Forms the Petitions of the People, which had before been divided between him and them by Verſicles and Reſponſes (*f*). And for this Reaſon God is deſir'd in ſome of them to *hear the Prayers and Supplications of the People.* Tho' I think it is very probable that the *Collects for the Sundays and Holy-Days* bear that Name, upon account that a great many of them are very evidently *collected* out of the *Epiſtles* and *Goſpels.*

Sect. 20. *Of the* Three Collects *at Morning and Evening-Prayer.*

The Rubrick after the Lord's Prayer.

THE next thing to be taken notice of is the Rubrick that follows the Verſicles after the Lord's Prayer in the Morning-Service, viz.

¶ *THEN ſhall follow three Collects: The firſt for the Day, which ſhall be the ſame that's appointed at the Communion; the ſecond for Peace; the third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning-Prayer, throughout all the Year, as followeth; all kneeling.*

THERE is much the ſame Rubrick in the Evening-Service; only whereas the third Collect for the Morning is entitled, *For Grace to live well*; the Title of that for the Evening is. *For Aid againſt all Perils.*

(*c*) Dies Collectæ, Lev. 23. 36. Collectionem, Heb. 10. 25.

(*d*) Collectum celebrare. *Paſſim apud Patres.*

(*e*) A Populi Collectione, Collectæ appellari cœperunt. Alcuinus.

(*f*) Sacerdos omnium Petitiones compendioſa Brevitate colligit. Walafrid. Strabo.

Sect. 21.

Of the Collect for the Day.

I. THE First of these Collects, viz. That *for the Day*, which is ordered to be *the same that is appointed at the Communion*, will fall under my particular Consideration, when I come to treat of the several Sundays and Holy-Days, which will naturally lead me to take notice of the several Collects that belong to them.

Of the Collects for Peace.

II. THE Second Collects, *for Peace*, both for the Morning and Evening-Service, are, word for word, translated out of the Sacramentary of St. *Gregory*: Each of them being suited to the Office it is assigned to. In that which we use in the beginning of the Day, when we are going to engage our selves in various Affairs, and to converse with the World; we pray for outward Peace, and and desire to be preserv'd from the Injuries, Affronts, and wicked Designs of Men. But in that for the Evening we ask for inward Tranquillity, requesting *for that Peace which the World cannot give*, as springing only from the Testimony of a good Conscience, that so each of us may with *David* be enabled to say, *I will lay me down in Peace, and take my Rest*, having our Hearts as easy as our Heads, and our Sleep sweet and quiet.

Of the Collects for Grace,

III. THE Third Collects, both at Morning and Evening, are framed out of the Greek *Euchologion*. That in the Morning-Service *for Grace*, is very proper to be us'd in the beginning of the Day, when we are probably going to be expos'd to various Dangers and Temptations. Nor is the other, *For Aid against all Perils*, less seasonable at Night; for being then in danger of the Terrors of Darkness, we by this Form commend our selves into the Hands of that God, who neither slumbers nor sleeps, and with whom Darkness and Light are both alike.

And for Aid against all Perils.

Sect. 21. *Of the* Anthem.

Anthems,

AFTER the aforesaid Collects, as well at Morning-Prayer as at Evening, the Rubrick orders, that *in Quires and Places where they sing, here follow the Anthem*. The Original of which is probably deriv'd from the very first Christians. For *Pliny* has recorded that it was the Custom

Their Original *and* Antiquity.

in his time to meet upon a fix'd Day before Light, and to ſing a Hymn, in Parts or by Turns, to Chriſt as God (*g*): which Expreſſion can hardly have any other Senſe put upon it, than that they ſing in an Antiphonical way. *Socrates* indeed attributes the riſe of them to St. *Ignatius*, who, when he had heard the Angels in Heaven ſinging and anſwering one another in Hymns to God, order'd that, in the Church of *Antioch*, Pſalms of Praiſe ſhould be compos'd and ſet to Muſick, and ſung in Parts by the Choir in the time of Divine Service (*h*); which, from the manner of ſinging them, were called (Αντίφωνα) *Antiphons*, or *Anthems*, i. e. Hymns ſung in Parts, or by Courſe. This Practice was ſoon imitated by the whole Church, and has univerſally obtained ever ſince.

Why to be ſung here.

§. 2. THE Reaſon of its being order'd in this Place, is partly perhaps for the Relief of the Congregation (who, if they have joined with due Fervour in the foregoing Parts of the Office, may now be thought to be ſomething weary;) but chiefly, I ſuppoſe, to make a Diviſion in the Service, the former part of it being performed in behalf of our ſelves, and that which follows being moſtly interceſſional.

This the proper Place for ſinging Pſalms.

§. 3. AND therefore ſince it is now grown a Cuſtom, in a great many Churches, to ſing a *Pſalm in Meeter* in the middle of the Service; I can't ſee why it would not be more proper here, than juſt after the ſecond Leſſon, where a Hymn is purpoſely provided by the Church to follow it. I have already ſhewed the Irregularity of ſinging the Hymn itſelf in Meeter: And to ſing a different Pſalm between the Leſſon and the Pſalm appointed, is no leſs irregular. And therefore certainly this muſt be the moſt proper Place for Singing (if there muſt be Singing before the Service is ended) ſince it ſeems much more timely and conformable to the Rubrick, and moreover does Honour to the ſinging-Pſalms themſelves, by making them ſupply the Place of Anthems.

(*g*) Plin. Epiſt. l. 10. Ep. 97. p. 284. Edit. Oxon. 1703.

(*h*) Socrat. Hiſt. Eccl. lib. 6. cap. 8. p. 313. D.

Sect. 22. *Of the Prayer for the* King.

WE have been hitherto only praying for our ſelves; but ſince we are commanded *to pray for all Men*, 1 Tim. 2. 1, 2. we now proceed, in Obedience to that Command, to pray for the whole Church; and in the firſt place for the King, whom, under Chriſt, we acknowledge to be the Supreme Governour of this part of it to which we belong. And ſince the ſupreme King of all the World is God, by whom all Mortal Kings reign; and ſince his Authority ſets them up, and his Power only can defend them; therefore all Mankind, as it were by common Conſent, have agreed to pray to God for their Rulers. The Heathens offer'd Sacrifices, Prayers, and Vows for their Welfare: And the Jews (as we may ſee by the (*i*) Pſalms) always made their Prayers for the King a part of their publick Devotion. And all the antient Fathers, Liturgies, and Councils fully evidence, that the ſame was done daily by Chriſtians: And this not only for thoſe that encourag'd them, but even for ſuch as oppos'd them, and were Enemies to the Faith. Afterwards indeed when the Emperors became Chriſtian, they particularly named them in their Offices, with Titles expreſſing the deareſt Affection, and moſt honourable Reſpect; and praying for them in as loyal and as hearty Terms as are included in the Prayer we are now ſpeaking of. Which is taken almoſt verbatim out of the Sacramentory of St. *Gregory*, but was not inſerted in our Liturgy 'till the Reign of Queen *Elizabeth*: When our Reformers obſerving that, by the Liturgies of King *Edward*, the Queen could not be pray'd for, but upon thoſe Days when either the Litany or Communion-Office was to be us'd, they prudently added this Form, to ſupply the Defect of the Daily Service.

The Prayer for the King.

When firſt us'd in our Service.

Sect. 23. *Of the Prayer for the* Royal Family.

THERE is as near an Alliance between this and the former Prayer, as between the Perſons for whom they are made. And we may obſerve that the Perſian Emperor *Darius* deſir'd the Jewiſh Prieſts to pray not only for the

The Prayer for the Royal Family.

(*i*) Pſalm 20. *and* 72.

King, but his Sons too (*k*); and the Romans pray'd for the Heirs of the Empire as well as the Emperor (*l*) himself. The Primitive Christians pray'd also for the Imperial Family (*m*), and the Canons of old Councils both at home and abroad enjoin the same (*n*). In our own Church indeed there was no mention made of the *Royal Family* till the Reign of King *James* the First; Because after the Reformation no Protestant Prince had Children till he came to the Throne: But at his Accession this Prayer was immediately added.

When added to our Liturgy.

Sect. 24. *Of the Prayer for the* Clergy *and* People.

The Prayer for the Clergy *and* People.

HAVING thus made our Supplications for our Temporal Governours, that under them we may have all those outward Blessings which will make our Lives comfortable here; we continue, in the next place, to pray for our Spiritual Guides, that with them we may receive all those Graces and inward Blessings which will make our Souls happy hereafter. We are Members of the Church as well as of the State: and therefore we must pray for the Prosperity of both, since they mutually defend and support each other. That we might not want a Form therefore suitable and good, this Prayer was added in Queen *Elizabeth*'s Common-Prayer Book, out of the Sacramentary of St. *Gregory*, in conformity to the Practice of the antient Church, which always had Prayers for the Clergy and People (*o*).

When first added.

The meaning of, Who alone worketh great Marvels.

§. 2. AND because to gather a Church at first out of Infidels, and then to protect it continually from its Enemies, is an Act of as great Power, and a greater Miracle of Love than to create the World; therefore in the Preface of this Prayer we address our selves to God, as to Him *who alone worketh great Marvels.*

Curates; *who they be.*

§. 3. BY the word *Curates* in this Prayer, are meant all that are entrusted with the *Cure* or Care of Souls, whether they be the Incumbents themselves, who from that

(*k*) Ezra 6. 10.
(*l*) Tacit. Annal. l. 4.
(*m*) Liturg. St. Basil.
(*n*) Excerpt. Egberti, Can. 7. Spelm. Tom. 1. p. 259. Concil. Rhemens. 2. Can. 40. Tom. 7. col. 1285. C.
(*o*) Synes. Ep. 11. p. 173. B. Excerpt. Egberti, Can. 8. Spelm. Tom. 1. p. 259. Concil. Calchuthens. Can. 10. Tom. 6. col. 1816. A.

Cure

Cure were antiently call'd *Curates*; or those whom we now more generally call so, from assisting Incumbents in their said Cure. Sect. 25.

Sect. 25. *Of the Prayer of St.* Chrysostom.

The Prayer of St. Chrysostom.

WHERE antient Liturgies afforded proper Prayers, the Compilers of ours rather chose to retain them than make new ones: And therefore as some are taken from the Western Offices, so is this from the Eastern; where it is daily us'd, with very little Difference, in the Liturgies both of St. *Basil* and St. *Chrysostom*: the last of which was the undoubted Author of it. It is inserted indeed in the Bodies of their Liturgies, but in ours, I think more properly, at the Conclusion: For it is fit that, in the close of our Prayers, we should first reflect on all those great and necessary Requests we have made, and then not only renew our Desires that God may grant them, but also stir up our Hearts to hope He will. To whith end we address our selves in this Prayer to the Second Person in the Glorious Trinity, our Blessed Saviour, and remind him of the gracious Promise he made to us, when on Earth, that *where two or three are gather'd together in his Name, he would be there in the midst of them*, Mat. 18. 20. And therefore if we can but prevail with him to hear our *Desires and Petitions*, we know that the Power of his Intercession with God is so great, that we need not doubt but we shall obtain them. But however, since it may happen that we may have ask'd some things which he may not think convenient for us; we do not peremptorily desire that he would give us all we have pray'd for, but submit our Prayers to his Heavenly Will; and only request that *He would fulfil our Desires and Petitions as may be most expedient for us.* Begging nothing positively, but what we are sure we cannot be too importunate for, viz. *in this World Knowledge of his Truth, and in the World to come Life Everlasting.* This we may ask peremptorily, without fear of Arrogance or Presumption; and yet this is all we really stand in need of.

Sect. 26. *Of* 2 Cor. 13. 14.

2 Cor. 13. 14. THE whole Service being thus finish'd, the Minister closes it with that *Benedictory Prayer* of St. *Paul*, with which he concludes most of his Epistles: A Form of Blessing which the Holy Spirit seems, by the repeated use of it, to have deliver'd to the Church, to be us'd instead of that old Jewish Form, with which the Priest under the Law dismiss'd the Congregation (*p*). The Reason of its being chang'd was undoubtedly owing to the new Revelation made of the three Persons in the Godhead. For otherwise the Jews both worshipp'd and bless'd, in the Name of the same God, as the Christians; only their Devotions had Respect chiefly to the Unity of the Godhead, whereas ours comprehend also the Trinity of Persons.

Not a Blessing. §. 2. I MUST not forget to observe, that the Form here us'd in our daily Service, is rather a *Prayer* than a *Blessing*. Since there is no Alteration either of Person or Posture prescrib'd to the *Minister*, but he is directed to pronounce it *Kneeling*, and to include himself as well as the People.

(*p*) Numb. 6. 23, &c.

CHAP.

CHAP. IV.

OF THE

LITANY.

The Introduction.

THE word *Litany* is us'd by the moſt antient Heathens, for *an earneſt Supplication to the Gods made in time of adverſe Fortune* (*q*); and in the ſame ſenſe it is us'd in the Chriſtian Church, viz. for a *Supplication and common Interceſſion to God, when his Wrath lies heavy upon us* (*r*). Such a kind of Supplication was the 51ſt Pſalm, which may be call'd *David*'s Litany. Such was that Litany of God's appointing, Joel 2. 19. where, in a general Aſſembly, the Prieſts were *to weep between the Porch and the Altar*, and to ſay, *Spare thy People, O Lord*: (in alluſion to which place our Litany, retaining alſo the ſame words, is enjoin'd, by the Royal Injunctions ſtill in force (*s*), to be ſaid or ſung in the *Middle* of the Church, at a low Desk, before the Chancel Door, antiently call'd the (*t*) *Fall'd Stool*.)

Chap. IV. *The Signification of the word* Litany.

Why ſung in the middle of the Church.

(*q*) Πολλὰ ὃ κὴ σπένδων χρυσέῳ δέπαϊ Λιτάνευεν. Hom. Il. Ψ. Φίλως Λιτάνευε τοκῆας Μήτιν συμφράσασθαι. Heſiod. Theog.

(*r*) Λιτανεία ὑ ἐστι ἀρράκλησις πρὸς Θεὸν, κὴ ἱκεσία—δι' ὀργὴν ὑπφερομένων. Symeon. Theſſal. Opuſc. de Hæret.

(*s*) *Injunct.* 22. *of* Edward VI. *and* 18 *of Queen* Elizabeth, A. D. 1559.

(*t*) *See a Note of Biſhop* Andrews, *in Dr.* Nichols's *Additional Notes*, p. 23. col. 1.

And

Chap. IV. And such was that Litany of our Saviour, Luke 22. 44. which he thrice repeated *with strong Cryings and Tears* (*t*).

The Antiquity *of Litanies in this* Form.

§. 2. AS for the *Form* in which they are now made, viz. in short Requests by the Priests, to which the People all answer; St. *Chrysostom* saith it was deriv'd from the Primitive Age, while the Priest was inspir'd with miraculous Gifts (*u*). For he first began and utter'd by the Spirit some things fit to be pray'd for; and then the People (who knew not what to pray for as they ought) having their Infirmities thus help'd by the Spirit, join'd their Intercessions, saying, *We beseech thee to hear us, Good Lord.* *Tertullian* tells us, that by Prayers in this Form, which they us'd on the Days of their Stations or Humiliation, viz. Wednesdays and Fridays, they remov'd Drought (*w*): And in St. *Cyprian*'s time they frequently supplicated God after this manner for removing or moderating his Judgments (*x*). And St. *Ambrose* hath left a Form of *Litany*, which bears his Name, agreeing in many things with this of ours. For when miraculous Gifts began to cease, they wrote down several of those Forms, which were the Original of our modern Office.

Litanies us'd in Processions:

§. 3. ABOUT the Year 400 they began to be us'd in *Procession*, the People walking bare-foot, and saying them with great Devotion; by which means, it is said, several Countries were deliver'd from great Calamities (*y*). About the Year 600 *Gregory the Great*, out of all the Litanies extant, compos'd that famous seven-fold Litany, by which *Rome* was deliver'd from a grievous Mortality (*z*); which hath been a Pattern to all the Western Churches since: And to which ours comes nearer than that in the present Roman Missal, wherein later Popes had put in the Invocation of Saints, which our Reformers have justly expung'd. But here we must observe that Litanies were of use before Processions, and remain'd when they were taken away. For those Processional Litanies having occasion'd much Scandal, it was decreed, *That the Litanies should for the future only be us'd within the Walls of the Church* (*a*); and so they are us'd amongst us to this day.

(*t*) Heb. 5. 7.
(*u*) Chrys. in Rom. 8. 26. Hom. 14. Tom. 3. p. 120. lin. 35, &c.
(*w*) Tert. ad Scap. c. 4. p. 71. B.
(*x*) Cypr. ad Demet. p. 193.
(*y*) Vid. Niceph. Hist. l. 14. c. 3. Tom. 2. p. 443. A.
(*z*) Paul. Diac. lib. 18. & Balæus in vit. Greg.
(*a*) Concil. Colonienſ.

§. 4.

§. 4. THE Days it is appointed to be us'd upon, are order'd, by the 15th Canon, to be *Wedneſdays* and *Fridays*, the antient Faſting-Days of the Primitive Church (*b*); the Death of Chriſt being deſign'd on the *Wedneſday*, when he was ſold by *Judas*, and accompliſh'd on the *Friday*, when he dy'd on the Croſs (*c*). It is now requir'd by the Rubrick to be ſaid on *Sundays* alſo, partly becauſe there is then the greateſt Aſſembly to join in ſo important a Supplication, and partly that no Day might ſeem to have a more ſolemn Office than the Lord's Day.

Introduct. *Why ſaid on* Sundays, Wedneſdays, *and* Fridays.

§. 5. THE particular *Time of the Day* when it is to be ſaid, ſeems now different from what it was formerly. For before the laſt Review, the Litany was a diſtinct Service by it ſelf, and us'd ſome time after the Morning-Prayer was over: as may be gather'd from the Rubrick before the *Commination* in the old Common-Prayer Book, which orders, that *after Morning-Prayer, the People being call'd together by the ringing of a Bell, and aſſembled in the Church, the Engliſh Litany ſhall be ſaid after the accuſtom'd manner.* This Cuſtom, as I am inform'd, is ſtill obſerv'd in ſome Cathedrals and Chappels (*d*): Tho' now, for the moſt part, it is made one Office with the Morning-Prayer; it being order'd by the Rubrick before the Prayer for *the King*, to be read after the third Collect *for Grace*, inſtead of the interceſſional Prayers in the daily Service. And accordingly we find that, as the afore-mention'd Rubrick before the Commination-Office is now alter'd, both the Morning-Prayer and Litany are there ſuppos'd to be read at one and the ſame time.

What Time of the Day *it is to be us'd.*

§. 6. BY the 15th Canon above-mention'd, whenever the Litany is read, *every Houſholder dwelling within half a Mile of the Church, is to come or ſend one at the leaſt of his Houſhold, fit to join with the Miniſter in Prayers.*

One out of every Family to attend the Litany.

§. 7. THE *Poſture* which the Miniſter is to uſe in ſaying the Litany, is not preſcrib'd in any preſent Rubrick: But the Injunctions of King *Edward* and Queen *Elizabeth* both appoint, that *the Prieſts, with others of the Quire, ſhall* kneel *in the midſt of the Church, and ſing or ſay plainly and diſtinctly the Litany, which is ſet forth in Engliſh, with all the Suffrages fol-*

The Miniſter to kneel.

(*b*) Clem. Alex. Strom. 7. c. 744. B. Tertul. de Jejun. c. 2. p. 545. A. Epiphan. adv. Hæreſ. l. 3. Tom. 1. p. 910. B.

(*c*) Petrus Alexandrinus, ap. Albaſpinæum, l. 1. Obſ. 16. p. 35. col. 1. E.

(*d*) *As at* Worceſter *Cathedral and* Merton *College in* Oxford, *where Morning-Prayer is read at Six or Seven, and the Litany at Ten.*

Chap. IV. *lowing, to the intent the People may hear and answer, &c.* As to the Posture of the People, nothing need to be said in relation to that, because whenever the Priest kneels, they are always to do the same.

The Irregularity of singing the Litany by Lay-Men.

§. 8. THE Singing of this Office by *Lay-Men*, as practis'd in several Cathedrals and Colleges, is certainly very unjustifiable, and deservedly gives Offence to all such as are zealous for Regularity and Decency in Divine Worship. And therefore (since it is plainly a Practice against the express Rules of our Church, crept in partly thro' the indevout Laziness of Minor-Canons and others, whose Duty it is to perform that solemn Office; and partly thro' the shameful Negligence of those who can, and ought to, correct whatever they see amiss in such Matters;) it cannot surely be thought impertinent, if I take hold of this Opportunity to express my Concern at so irreligious a Custom. And to shew that I am not singular in my Complaint, I shall here transcribe the words of the Reverend and Learned Dr. *Bennet*, who has some time since, upon a like occasion, very severely, but with a great deal of Decency, inveigh'd against this Practice: tho' I cannot learn that he has yet been so fortunate as to obtain much Reformation.

" I THINK my self oblig'd, saith he (*d*), to take no-
" tice of a most scandalous Practice, which prevails in
" many such Congregations, as ought to be fit Precedents
" for the whole Kingdom to follow. 'Tis this; that *Lay-*
" *Men*, and very often young Boys of eighteen or nine-
" teen Years of Age, are not only permitted, but oblig'd
" to perform this Office, which is one of the most solemn
" Parts of Divine Service, even tho' many Priests and Dea-
" cons are at the same time present.

" THOSE Persons upon whom it must be charg'd,
" and in whose power it is to rectify it, cannot but know
" that this Practice is illegal, as well as abominable in it
" self, and a flat Contradiction to all Primitive Order.
" And one would think, when the Nation swarms with such
" as ridicule, oppose, and deny the Distinction of Clergy
" and Laity; those who possess some of the largest and
" most honourable Preferments in the Church, should be
" asham'd to betray her into the Hands of her profess'd

(*d*) *In his Paraphrase with Annotations on the Book of Common-Prayer*, pag. 94.

" Enemies,

" Enemies, and to put Arguments into their Mouths, and Sect. 1.
" declare by their Actions, that they think any Lay-Man
" whatsoever as truly authoriz'd to minister in holy Things,
" as those who are regularly ordain'd. Besides, with
" what Face can those Persons blame the Dissenting Tea-
" chers, for officiating without Episcopal Ordination, when
" they themselves do not only allow of, but require the
" same thing?"

Sect. 1. *Of the* Invocation.

The Invocation.

WE have a Divine Command to call upon God for *Mercy* in the time of Trouble (*e*); and all the Litanies I have seen begin with this solemn Word, Κύριε ἐλέησον, *Lord have mercy upon us* (*f*). So that this *Invocation* is the Sum of the whole Litany, being a particular Address for *Mercy*, first to each Person in the glorious Trinity, and then to them all together. The Address being urg'd by two Motives, viz. 1st, Because we are *miserable*; and, 2dly, Because we are *Sinners*: upon both which Accounts we extremely need *Mercy*.

Why repeated by the whole Congregation.

§. 2. THE Design of the People's repeating these whole Verses after the Minister, is, that every one may first crave to be heard in his own Words; which when they have obtain'd, they may leave it to the Priest to set forth all their Needs to Almighty God, provided that they declare their Assent to every Petition as he delivers it.

Sect. 2. *Of the* Deprecations.

The Deprecations.

HAVING open'd the way by the preceeding Invocation, we now begin to ask; and because Deliverance from Evil is the first Step to Felicity, we begin with these *Deprecations* for removing it. Both the Eastern and Western Church begin their Litanies after the same manner (*g*), Theirs as well as ours being a Paraphrase upon that Petition in the Lord's Prayer, *Deliver us from Evil.*

(*e*) James 5. 13.
(*f*) Liturg. S. Basil. S. Chrysost. &c.
(*g*) Liturg. S. Chrysost. *and* S. Basil. —Miss. sec. us. Sarisb.

§. 2.

Chap. IV. *The Method of them.*

§. 2. BUT becauſe our Requeſts ought to aſcend by Degrees; before we ask for a perfect Deliverance, we beg the Mercy of Forbearance. For we confeſs *we have ſinn'd with our Fathers*, Pſal. 106. 6. and that therefore God may juſtly puniſh us, not only for our own Sins, but for theirs alſo, which we have made our own by Imitation: For which reaſon we beg of him *not to remember*, or *take Vengeance* of us for them, eſpecially ſince he has himſelf ſo dearly purchas'd our Pardon with his own *moſt precious Blood*: But however, if we cannot obtain to be wholly ſpar'd, but that he may ſee it good for us to be a little under Chaſtiſement; then we beg his Correction may be ſhort and ſoon remov'd, and that he would *not be angry with us for ever.*

AND the Sum of all that we pray againſt, being Deliverance from the Evils of Sin and Puniſhment; we begin the next Petition with two general Words which comprehend both: For *Evil and Miſchief* ſignify Wickedneſs and Miſery; and as the firſt is caus'd by the *Crafts and Aſſaults of the Devil*; ſo the ſecond is brought upon us by the juſt *Wrath of God* here, and compleated by *Everlaſting Damnation* hereafter: And therefore we deſire to be delivered both from *Sin* and the Puniſhment of it, as well from the Cauſes that lead to it, as the Conſequences that follow it.

AFTER we have thus pray'd againſt Sin and Miſery in general, we deſcend regularly to the Particulars, reckoning divers kinds of the moſt notorious Sins, ſome of which have their Seat in the Heart or Mind, and others in the Body. And firſt, we begin againſt thoſe of the Heart, where all Sins begin, and there recount firſt the Sins concerning our Selves, and, 2dly, thoſe concerning our Neighbours. Of the former Sort are *Blindneſs of Heart* (which we place in the Front as the Cauſe of all the Reſt) and *Pride*, *Vain-Glory and Hypocriſy*, which are united together in this Deprecation, as Vices which generally accompany one another. Of the other ſort are *Envy*, *Hatred*, *and Malice*, *and all Uncharitableneſs*; in which Words are comprehended all thoſe Sins which we do, or can, commit againſt our Neighbour in our Hearts.

FROM the Heart Sin ſpreads further into the Life and Actions, and thither our Litany now purſues it, beginning with that which St. *Paul* reckons firſt among the Works of the Fleſh, Gal. 5. 19. but which is notwithſtanding the boldeſt

Sect. 2.

boldeſt and moſt barefac'd Sin in this leud Age, viz. *Fornication*, which is not to be reſtrain'd to the defiling of ſingle Perſons, but comprehends under it all Acts of Uncleanneſs whatſoever. But tho' this be a *Deadly* Sin, yet it is not the only one, and therefore we pray to be deliver'd from *all other deadly Sins*, by which we underſtand not ſuch as are deadly by way of Diſtinction, or as they ſtand in oppoſition to *venial* Sins, (for there are no Sins venial in their own Nature,) but ſuch as are moſt heinous and crying above others. For tho' every Sin deſerve Damnation in its own Nature, yet we know that the infinite Goodneſs of God will not inflict it for every Sin. But then there are ſome Sins ſo exceeding great, that they are inconſiſtent even with the Goſpel-Clemency, and immediately render a Man obnoxious to the Wrath of God, and in danger of eternal Damnation. And theſe are they which we pray againſt, together with all other Sins, which we are apt to fall into thro' *the Deceits of* our three great Enemies which we renounc'd in Baptiſm, *the World, the Fleſh, and the Devil.*

Deadly Sin, *what it ſignifies.*

WHEN the Cauſe is remov'd, there are Hopes the Conſequences may be prevented: And therefore after we have petition'd againſt all Sin, we may regularly pray againſt all thoſe Judgments with which God generally ſcourges thoſe who offend him; whether they are ſuch as fall upon whole Nations and Kingdoms, and either come immediately from the Hand of *God*, as *Lightning and Tempeſt, Plague, Peſtilence, and Famine*; or elſe are inflicted by the Hands of wicked Men, as his Inſtruments, as *Battle and Murder*: or whether they are ſuch as fall upon particular Perſons only, as *Sudden Death*; ſuch as happen ſometimes by Violence, as by Stabbing, Burning, Drowning, or the like; or elſe of a ſudden and in a moment's time, without any Warning or apparent Cauſe. And tho' both theſe kinds of Death may ſometimes happen to very good Men, yet if we conſider that by ſuch means we may leave our Relations without Comfort, and our Affairs unſettled; and may our ſelves be depriv'd of the Preparative Ordinances for Death, and have no time to prepare our Souls for our great Account; Prudence as well as Humility, will teach us to pray againſt them.

Why we pray againſt ſudden Death.

HAVING thus deprecated thoſe Evils which might endanger our Lives, we proceed next to pray againſt ſuch as would deprive us of our Peace and Truth; as well thoſe

which are levell'd at the State, as is all *Sedition, Privy Conſpiracy, and Rebellion* (*b*), as thoſe which portend the Ruin of the Church, as *all falſe Doctrine, Hereſy, and Schiſm* (*b*). And then we conclude with the laſt and worſt of God's Judgments, which he generally inflicts upon thoſe whom neither private nor publick Calamities will reform, viz. *Hardneſs of Heart, and Contempt of his Word and Commandment*: For when People amend not upon thoſe Puniſhments which are inflicted upon their Eſtates and Perſons, upon the Church and State; then the Patience of God is as it were tir'd out, and he withdraws his Grace, and gives them up to a reprobate Senſe, the uſual Prologue to Deſtruction and Damnation, from which deplorable Condition, *Good Lord deliver us.*

AND now to be deliver'd from all theſe great and grievous Evils, is a Mercy ſo very deſirable, that it ought to be begg'd by the moſt importunate kind of Supplication imaginable: and ſuch are the two next Petitions, which the Latins call *Obſecrations*, in which the Church beſeeches our dear Redeemer to deliver us from all the Evils we have been praying againſt, *By the Myſtery of his Holy Incarnation*, &c. i. e. ſhe lays before our Lord all his former Mercies to us, expreſs'd in his Incarnation, Nativity, Circumciſion, Baptiſm, and in every thing elſe which he has done and ſuffer'd for us; and offers theſe Conſiderations to move him to grant our Requeſts, and to deliver us from thoſe Evils.

AND tho' we are always either under, or near, ſome Evil, for which reaſon it is never unſeaſonable to pray for Deliverance; yet there are ſome particular times in which we ſtand in more eſpecial need of the Divine Help: And they are either during our Lives, or at our Deaths. During our Lives we particularly want the Divine Aſſiſtance, firſt *in all times of Tribulation*, when we are uſually tempted to Murmuring, Impatience, Sadneſs, Deſpair, and the like; and theſe we pray againſt now before the Evil-day comes: Not that God would deliver us from all ſuch times, which would be an unlawful Requeſt; but that he would ſupport us under them whenever he ſhall pleaſe to inflict them. The other part of our Lives which we pray to be deliver'd in, is *all time of our Wealth*, i. e. of our Welfare and Proſperity, which are rather more dangerous than

(*b*) Rebellion, Schiſm.] *Both theſe Words were added in the Review after the Reſtoration of King* Charles II. *to deprecate for the future the like Subverſion of Church and State to what they had then ſo lately felt.*

our

our times of Adverſity: all kinds of Proſperity, eſpecially Plenty and Abundance, being exceedingly apt to increaſe our Pride, to inflame our Luſts, to multiply our Sins, and, in a word, to make us forget God, and grow careleſs of our Souls. And therefore we had need to pray that in all ſuch times God would be pleas'd *to deliver us.* But whether we ſpend our Days in Proſperity or Adverſity, they muſt all end in *Death, in the Hour of* which the Devil is always moſt active, and we leaſt able to reſiſt him. Our Pains are grievous and our Fears many, and the Danger great of falling into Impatience, Deſpair or Security: And therefore we conſtantly pray for Deliverance in that important Hour, which if God grant us, we have but one Requeſt more, and that is, that he would alſo deliver us *in the Day of Judgment*; which is the laſt time a Man is capable of Deliverance, ſince if we be not deliver'd then, we are left to periſh eternally. How fervently therefore ought we to pray for our ſelves all our Life long, as St. *Paul* pray'd for *Oneſiphorus* (2 Tim. 1. 18.) that *the Lord would grant unto us, that we may find Mercy of the Lord in that Day?*

Sect. 3.

Sect. 3. *Of the* Interceſſions.

The Interceſſions.

IF the Inſtitution of God be requir'd to make this part of our Litany neceſſary, we have his poſitive Command, by St. *Paul*, to *make Interceſſion for all Men*, 1 Tim. 2. 1. And if the Conſent of the Univerſal Church can add any thing to its Eſteem, it is evident that this kind of Prayer is in all the Liturgies in the World, and that every one of the Petitions we are now going to diſcourſe of, are taken from the beſt and oldeſt Litanies extant. All therefore that will be neceſſary here, is to ſhew the admirable Method and Order of theſe Interceſſions, which are ſo exact, curious, and natural, that every Degree of Men follow in their due Place; and at the ſame time, ſo comprehenſive, that we can think of no ſorts of Perſons but who are enumerated, and for whom all thoſe things are ask'd which all and every of them ſtand in need of.

The Method *and* Order *of them.*

§. 2. BUT becauſe it may ſeem preſumptuous for us to pray for others, who are unworthy to pray for our ſelves; before we begin, we acknowledge that we are *Sinners*: But yet if we are penitent, we know our Prayers will be acceptable.

Chap. IV.

acceptable: And therefore in humble Confidence of his Mercy, and in Obedience to his Command, *We Sinners do beſeech him to hear us* in theſe our Interceſſions, which we offer up, 1ſt, for the *Holy Church Univerſal*, the common Mother of all Chriſtians, as thinking our ſelves more concern'd for the good of the whole, than of any particular part. After this we pray for our own Church, to which, next the Catholick Church, we owe the greateſt Obſervance and Duty; and therein, in the firſt place, for the principal Members of it, in whoſe Welfare the Peace of the Church chiefly conſiſts: Such as is the *King*, whom, becauſe he is the Supreme Governor of the Church in his Dominions, and ſo the greateſt Security upon Earth to the true Religion, we pray for in the three next Petitions, that he may be Orthodox, Pious and Proſperous. And tho' at preſent we may be happy under him; yet, becauſe his Crown doth not render him immortal, and the Security of the Government ordinarily depends upon the *Royal Family*, we pray in the next place for them (and particularly for the Heir apparent) that they may be ſupply'd with all ſpiritual Bleſſings, and preſerv'd from all Plots and Dangers.

THE Jews and Gentiles always reckon'd their Chief Prieſts to be next in Dignity to the King (*i*); and all antient Liturgies pray for the Clergy immediately after the Royal Family, as being the moſt conſiderable Members of the Chriſtian Church, diſtinguiſh'd here into thoſe three Apoſtolical Orders of *Biſhops*, *Prieſts and Deacons*.

NEXT to theſe follow Thoſe who are eminent in the State, viz. *the Lords of the Council and all the Nobility*, who by reaſon of their Dignity and Truſt have need of our particular Prayers, and were always pray'd for in the old Liturgies, by the Title of *the whole Palace* (*k*).

AFTER we have pray'd for all the Nobility in general, we pray for ſuch of the Nobility and Gentry as are *Magiſtrates*, or more inferiour Governours of the People, according to the Example of the Primitive Chriſtians, and in obedience to the poſitive Command of St. *Paul*, who enjoins us to pray *for all that are in Authority*; 1 Tim. 22.

AFTER theſe we pray for *all the People*, i. e. all the Commons of the Land, who are the moſt numerous, tho' the leaſt eminent; and unleſs they be ſafe and happy, the

(*i*) Alex. ab Alex. l. 2. c. 8.

(*k*) Liturg. S. Chryſ. S. Baſil.

Governors

Governors themſelves cannot be proſperous; Prov. 14. 28. the Diſeaſes of the Members being a Trouble to the Head alſo. Sect. 3.

AND tho' we may be allow'd to pray for our own Nation firſt, yet our Prayers muſt extend to all Mankind; and therefore in the next place we pray for the whole World, in the very Words of antient Liturgies (*l*), viz. that *all Nations may have Unity* at home among themſelves, *Peace* with one another, *and Concord*, i. e. Amity, Commerce, and Leagues.

HAVING thus pray'd for Temporal Bleſſings both for our ſelves and others, it is time now to look inward, and to conſider what is wanting for our Souls: And therefore we now proceed to pray for Spiritual Bleſſings, ſuch as Virtue and Goodneſs. And, 1ſt, we pray that the Principles of it may be planted in our *Hearts*, viz. the *Love and Dread* of God, and then that the Practice of it may be ſeen in our Lives, by our *diligent living after his Commandments*.

BUT tho' we receive Grace, yet if we do not improve it, we ſhall be in danger of loſing it again; and therefore having in the former Petition deſir'd that we might become good, we ſubjoin this, that we may grow better; begging *Increaſe of Grace*, and alſo that we may uſe proper Means thereunto, ſuch as is the *meekly hearing God's Word*, &c.

FROM praying for the Sanctification and Improvement of thoſe within the Church, we become ſollicitous for the Converſion of thoſe that are without it; being deſirous that *all ſhould be brought into the Way of Truth who have erred or are deceived*.

BUT tho' thoſe without the Church are the moſt miſerable, yet thoſe within are not yet ſo happy as not to need our Prayers; ſome of them ſtanding in need of *Strength*, and others of *Comfort*. Theſe Bleſſings therefore we now ask for thoſe that want them.

HAVING thus conſider'd the Souls of Men, we go on next to ſuch things as concern the Bodies, and to pray for all the Afflicted in general: begging of God *to ſuccour all that are in Danger*, by preventing the Miſchief that is falling upon them; *to help thoſe that are in Neceſſity*, by giving them thoſe Bleſſings they want; and *to comfort all that are in Tribulation*, by ſupporting them under it, and delivering them out of it.

(*l*) Ibid.

AND becauſe the Circumſtances of ſome of theſe hinder them from being preſent to pray for themſelves; we particularly remember them, ſince they more eſpecially ſtand in need of our Prayers, ſuch as are *all that travel by Land or by Water*, and the reſt mention'd in that Petition.

THERE are other afflicted Perſons who are unable to help themſelves, ſuch as are *Fatherleſs Children and Widows*; who are too often deſtitute of earthly Friends; and ſuch as are *deſolate* of Maintenance and Lodging; or are *oppreſs'd* by the falſe and cruel Dealings of wicked and powerful Men: and therefore theſe alſo we particularly recommend to God, and beg of him to *defend, and provide for*, them.

AND after this large Catalogue of Sufferers, as well in Spiritual as Temporal Things; leſt any ſhould be paſs'd who are already under, or in danger of, any Affliction, we pray next that God would *have Mercy upon all Men.*

AND then, to ſhew we have no Reſerve or Exception in our Charity or Devotions, we pray particularly for *our Enemies, Perſecutors, and Slanderers*; who we deſire may be Partakers of all the Bleſſings we have been praying for, and that God would moreover *forgive them and turn their Hearts.*

AFTER we have thus pray'd firſt for our ſelves, and then for others, we proceed to pray for them and our ſelves together: begging, 1ſt, whatſoever is neceſſary for the Suſtenance of our Bodies, comprehended here under *the Fruits of the Earth.*

AND then, in the next Petition, asking for all things neceſſary to our Souls, in order to bring them to eternal Happineſs; viz. *true Repentance, Forgiveneſs of all our Sins, &c. and Amendment of Life.* Which laſt Petition is very proper for a Concluſion: For we know that if we do not amend our Lives, all theſe Interceſſions will ſignify nothing, becauſe God will not hear impenitent Sinners. We therefore earneſtly beg Repentance and Amendment of Life, that ſo all our preceeding Requeſts may not miſcarry.

AND now having preſented ſo many excellent Supplications to the Throne of Grace; if we ſhould conclude them here and leave them abruptly, it would look as if we were not much concern'd whether they were receiv'd or not. And therefore the Church has appointed us to purſue them ſtill with vigorous Importunities and redoubled Intreaties.

treaties. And for this reaſon we now call upon our Saviour, whom we have all this while been praying to, and *beſeech* him by his Divinity, as he is the *Son of God*, and conſequently abundantly able to help us in all theſe things, that he would *hear us*: And then afterwards invocate him by his Humanity, beſeeching him by his Sufferings for us, when he became *the Lamb of God*, and was ſacrific'd *to take away the Sins of the World*, that he would *grant us* an Intereſt in that *Peace*, which he then made with God, and the Peace of Conſcience following thereupon; and that he would *have Mercy upon us*, and take away our Sins, ſo as to deliver us both from Guilt and Puniſhment. And, Laſtly, we beg of him, as he is the *Lord Chriſt*, our anointed Mediator, to *hear us*, and favour us with a gracious Anſwer to all theſe Interceſſions. Sect. 4.

FINALLY, That our Concluſion may be ſuitable to our Beginning, we cloſe up all with an Addreſs to the whole Trinity, Father, Son, and Holy Ghoſt, for that *Mercy* which we have been begging in ſo many Particulars: This one Word comprehends them all, and therefore theſe three Sentences are the Epitome of the whole Litany; and conſidering how often and how many ways we need Mercy, we can never ask it too often. But of theſe ſee more in the former Chapter, pag. 155.

Sect. 4. *Of the* Supplications.

THE following Part of this Litany we call the *Supplications*, which were firſt collected and put into this Form, when the barbarous Nations firſt began to over-run the Empire about 600 Years after Chriſt: But conſidering the Troubles of the Church Militant, and the many Enemies it always hath in this World, this part of the Litany is no leſs ſuitable than the former at all times whatſoever. *The* Original *of the* Supplications.

§. 2. WE begin with the *Lord's Prayer*, of which we have ſpoke before (Chap. II. Sect. 6. pag. 127.) and need only obſerve here, that the Antients annex'd it to every Office, to ſhew both their Eſteem of that, and their mean Opinion of their own Compoſures, which receive Life and Value from this Divine Form. *The* Lord's Prayer.

§. 3. AFTER this, we proceed to beg Deliverance from our Troubles; but becauſe our Conſciences preſently ſuggeſt, *Pr.* O Lord deal not, *&c.*

Chap. IV.

Answ. Neither reward us, *&c.*

ſuggeſt, that our Iniquities deſerve much greater, and that therefore we cannot expect to be deliver'd ſince we ſuffer ſo juſtly, we are put in mind that *God doth not deal with us after our Sins, nor reward us according to our Iniquities*; Pſal. 103. 10. And therefore we turn theſe very Words into Supplication, and thereby clear his Juſtice in puniſhing us, but apply to his Mercy to proportion his Chaſtiſements according to our Ability of Bearing, and not according to the Deſert of our Offences.

The Prayer againſt Perſecution.

§. 4. THE way being thus prepar'd, the Prieſt now begins to pray for the People alone: But leſt they ſhould think their Duty at an end, as ſoon as the Reſponſes are over, he enjoins them to accompany him in their Hearts ſtill by that antient Form, *Let us pray* (*m*); and then proceeds to the Prayer againſt *Perſecution*, which is collected partly out of the Scripture, and partly out of the Primitive Forms, and is ſtill to be found intire among the Offices of the Weſtern Church, with this Title, *For Tribulation of Heart* (*n*).

Anſw. O Lord ariſe *&c.* for thy Name's ſake.

IT is not concluded with *Amen*, to ſhew that the ſame Requeſt is continu'd in another Form; and what the Prieſt begg'd before alone, all the People join to ask in the following alternate Supplications taken from Pſal. 44. 26. and Pſal. 79. 9. When our Enemies are riſing againſt us to deſtroy us, we deſire that God will *ariſe and help us*, not for any Worthineſs in our ſelves, but *for his Name's ſake, that he may make his Power to be known*, Pſal. 106. 8.

O God we have heard, *&c.*

§. 5. WHILST the People are praying thus earneſtly, the Prieſt, to quicken their Faith by another Divine Sentence, Pſal. 44. 1. commemorates the great Troubles, Adverſities and Perſecutions which God hath deliver'd his Church from in all Ages; and ſince he is the ſame Lord, and we have the ſame Occaſion, this is laid down as the Ground of our future Hope.

FOR the wonderful Relations which *we have heard with our Ears, and our Fathers have declar'd unto us* of God's reſcuing this particular Church at firſt from Popery, and of his delivering and preſerving it ever ſince from Faction and

---

(*m*) Let us pray.] *In antient Liturgies theſe Words often ſerv'd as a Mark of Tranſition from one ſort of Prayer to another; viz. from what the Latins call* Preces, *to what they term* Orationes: *The* Preces *were thoſe alternate Petitions, which paſs'd conjointly between the Prieſt and People; the* Orationes *were thoſe that were ſaid by the Prieſt alone, the People only anſwering* Amen.

(*n*) Miſſ. Sarisb.

Superſtition,

Superſtition, from ſo many ſecret Seditions and open Rebellions, fully aſſure us that his Arm is not ſhortned. Sect. 4.

AND therefore the People again ſay, *O Lord ariſe, help us, and deliver us for thine Honour*: which is no vain Repetition, but a Teſtimony that they are convinc'd they did wiſely to ask of this God (who hath done ſo great things for his People in all Ages) now to *ariſe and help*; that ſo the Honour he hath gotten by the Wonders of his Mercy may be renew'd and confirm'd by this new Act of his Power and Goodneſs. *Anſw.* O Lord ariſe, &c. for thine Honour.

§. 6. TO this is added the *Doxology* in imitation of *David*, who would often in the very midſt of his Complaints, out of a firm Perſuaſion that God would hear him, ſuddenly break out into an Act of Praiſe (*o*). And thus we, having the ſame God to pray to, in the midſt of our mournful Supplications, do not only look back on former Bleſſings with Joy and Comfort, but forward alſo on the Mercies we now pray for: And tho' we have not yet receiv'd them, yet we praiſe him for them beforehand; and doubt not but that, as he was *glorify'd in the beginning* for paſt Mercies, ſo he ought to be *now* for the preſent, and *ſhall be* hereafter for future Bleſſings. Glory be to the Father, &c.

§. 7. BUT tho' the Faithful do firmly believe, that they ſhall be deliver'd at the laſt, and do at preſent rejoice in hopes thereof; yet becauſe it is probable their Afflictions may be continu'd for a while for a Trial of their Patience, and the Exerciſe of their other Graces; for that reaſon we continue to pray for Support in the mean time, and beg of *Chriſt* to *defend us from our Enemies*, and to *look graciouſly upon our Afflictions*; *Pitifully to behold the Sorrows of our Hearts*, and *Mercifully to forgive our Sins* which are the Cauſe of them. *The following Reſponſes.*

AND this we know he will do if our Prayers be accepted; and therefore we beg of him *favourably with Mercy to hear them*, and do beſeech him, as he aſſum'd our Nature, and became the *Son of David* (whereby he took on him our Infirmities, and became acquainted with our Griefs) to *have Mercy upon us*.

AND becauſe the hearing of our Prayers in a time of Diſtreſs is ſo deſirable a Mercy, that we cannot ask it too fervently nor too often; we therefore redouble our Cries, and beg of him as he is *Chriſt*, our anointed Lord and Sa-

(*o*) Pſal. 6. 8—22. 22, &c.

Chap. IV.

viour, that he would *vouchsafe to hear us now and whenever* we cry to him for Relief in our Troubles. And to shew we rely on no other Helper, we conclude these Supplications with *David*'s Words in a like Case (*p*), *O Lord, let thy Mercy be shew'd upon us; As we do put our Trust in thee.* To Him, and to Him only we have apply'd our selves; and as we have no other Hope but in Him, so we may expect that this Hope shall be fulfill'd, and that we shall certainly be deliver'd in his due time.

The Prayer for sanctifying our Troubles.

§. 8. THE whole Congregation having thus address'd the Son; the Priest now calls upon us to make our Application to the *Father* (who knows as well what we suffer, as what we can bear) in a most fervent Form of Address, compos'd at first by St. *Gregory* above 1100 Years ago (*q*), but afterwards corrupted by the Roman Church, by the Addition of the Intercession of (*r*) Saints, which our Reformers have left out, not only restoring, but improving the Form.

Sect. 5. *Of the Prayer of St.* Chrysostom, *and* 2 Cor. 13. 14.

The Prayer of St. Chrysostom *and* 2 Cor. 13. 14.

THE Litany, as I have already observ'd, was formerly a distinct Service by it self, and was us'd generally after Morning-Prayer was over; and then these two final Prayers belong'd particularly to this Service. But it being now us'd almost every where with the Morning-Prayer, these latter Collects, being omitted there (after some Occasional Prayers, which shall be spoken of next) come in here, and how fit they are for this Place may be seen by what is said of them already.

(*p*) Psal. 33. 21.
(*q*) Sacram. S. Greg. Tom. 2. col. 1535. B.
(*r*) Miss. Sarisb.

AP-

APPENDIX to CHAP. IV.

OF THE

OCCASIONAL

PRAYERS and THANKSGIVINGS.

Sect. 1. *Of the* Six firſt Occaſional Prayers *in general.*

THE uſual Calamities which afflict the World are ſo exactly enumerated in the preceeding Litany, and the common Neceſſities of Mankind ſo orderly ſet down there; that there ſeems to be no need of any Additional Prayers to compleat ſo perfect an Office. But yet becauſe the variety of the Particulars allows them but a bare mention in that comprehenſive Form; the Church hath thought good to enlarge our Petitions in ſome Inſtances, becauſe there are ſome Evils ſo univerſal and grievous, that it is neceſſary they ſhould be deprecated with a peculiar Importunity; and ſome Mercies ſo exceeding needful at ſome times, that it is not ſatisfactory enough to include our Deſires of them among our general Requeſts; but very requiſite that we ſhould more ſolemnly petition for them in Forms proper to the ſeveral Occaſions. Thus it ſeems to have been among the Jews: For that famous Prayer which *Solomon* made at the

Appendix to Chap. IV.

The ſix firſt Occaſional Prayers.

Appendix to Chap. IV.

the Dedication of the Temple (*s*), supposes that special Prayers would be made there in times of *War*, *Drought*, *Pestilence*, and *Famine*. And the Light of Nature taught the Gentiles, on such extraordinary Occasions, to make extraordinary Addresses to their Gods (*t*). Nor are Christians to be thought less mindful of their own Necessities. The Greek Church hath full and proper Offices for times of *Drought* and *Famine*, of *War* and *Tumults*, of *Pestilence* and *Mortality*, and upon occasion of *Earthquakes* also, a Judgment very frequent there, but more seldom in this part of the World. In the Western Missals there is a Collect, and an Epistle and Gospel, with some Responses upon every one of these Subjects, seldom indeed agreeing with any of our Forms, which are the shortest of all; being not design'd for a compleat Office, but appointed to be join'd to the Litany, or Morning and Evening Prayer, every Day while the Occasion requires it; that so, according to the Laws of *Charles* the Great, "In times of Famine, Plague, "and War, the Mercy of God may be immediately im-"plor'd, without staying for the King's Edict (*u*)."

When first added.

§. 2. THE two first of these Collects, viz. those for *Rain* and for *Fair Weather*, conclude the Communion-Office in the First Book of King *Edward* VI. the other four were added afterwards to his second Book, in which they were all six plac'd, as now, at the end of the Litany. But in the old Common-Prayer Book of Queen *Elizabeth* and King *James* I. the second of the Prayers *in the time of Dearth and Famine* was omitted, and not inserted again till the Restoration of King *Charles* II.

Sect. 2. *Of the Prayers in the* Ember-Weeks.

The Prayers in the Ember-Weeks.

THE Ordination of Ministers is a Matter of so great Concern to all Degrees of Men, that it has ever been done with great Solemnity; and by the 31st Canon of the Church it is appointed, *That no Deacons and Ministers be made and ordain'd, but only upon the Sundays immediately following* Jejunia quatuor temporum, *commonly call'd Ember-Weeks*. And since the whole Nation is oblig'd, at these times, to ex-

(*s*) 1 Kings 8. 33, 35, 37.
(*t*) Lactant. Instit. lib. 2. c. 1. p. 115.
(*u*) Capitular. lib. 1. cap. 118.

traordinary

traordinary Prayer and Faſting; the Church hath provided two Forms upon the Occaſion, of which the firſt is moſt proper to be us'd before the Candidates have paſs'd their Examination, and the other afterwards. They were both added to our Common-Prayer Book, at the laſt Review; tho' the ſecond occurs in the Scotch Liturgy, juſt before the Prayer of St. *Chryſoſtom*, at the end of the Litany. Sect. 3. *When added.*

AS to the Original, Antiquity, and Reaſon of theſe four Ember-Faſts, and the fixing the Ordination of Miniſters at thoſe times, I ſhall take Occaſion to ſpeak hereafter.

Sect. 3. *Of the Prayer that may be ſaid after any of the former.*

THIS Prayer was added in the ſecond Book of King *Edward* VI. and not by Order of King *James* I. as Dr. *Nicholls* affirms. When it was firſt inſerted, it was plac'd juſt after the Prayer *in the time of any common Plague or Sickneſs*: but at the Review after the Reſtoration, the two Prayers for the *Ember-Weeks* were inſerted juſt after that, and the Collect we are ſpeaking of order'd to be plac'd immediately after thoſe Prayers. The Printers indeed ſet it in the Place where it now uſually ſtands, viz. between the Prayer *for all Conditions of Men*, and *the General Thankſgiving*: But the Commiſſioners oblig'd them to ſtrike it out, and print a new Leaf, wherein it ſhould ſtand juſt before the Prayer for the Parliament. But notwithſtanding this, in all the following Impreſſions, this Order was again neglected, and the Prayer that we are ſpeaking of has, in all Editions ever ſince, been continu'd in the ſame Place, viz. juſt after the Prayer for *all Conditions of Men*. But as no Edition of the Common-Prayer is authoriz'd by Act of Parliament, but ſuch as is exactly conformable to the ſeal'd Books; we can't juſtify our ſelves in uſing it after that Prayer, ſince the ſeal'd Books aſſign it a quite different Place.

When firſt added.

Wrong plac'd in all the Editions of the Common-Prayer.

Appendix to Chap. IV.

Sect. 4. *Of the Prayer for the* High Court of Parliament.

The Prayer for the High Court of Parliament.

THO' the antient Monarchs of this Kingdom, *Saxons* and *Normans*, coming in by Conquest, govern'd according to their own Will at first; yet in after-times they chose themselves a great Council of their Bishops and Barons, and at last freely condescended to let the People choose Persons to represent them: So that we have now had *Parliaments* for above four hundred Years, consisting of Bishops and Barons to represent the Clergy and Nobility, and of Knights and Burgesses to represent the Commons. But these being never summon'd but when the King or Queen desires their Advice, *de arduis Regni negotiis*, and they having at such times great Affairs under their Debate, and happy Opportunities to do both their Prince and Country Service; it is fit they should have the People's Prayers for their Success. And accordingly we find not only that the Primitive Christians pray'd for the Roman Senate (*a*), but that even the Gentiles offer'd Sacrifices in behalf of their publick Councils, which were always held in some sacred Place (*b*). In Conformity therefore to so antient and universal a Practice, this Prayer, for our own Parliament, was added at the last Review.

Sect. 5. *Of the Prayer* for all Conditions of Men.

When first added.

BEFORE the Addition of this Prayer, which was made but at the last Review, the Church had no general Intercession *for all Conditions of Men*, except on those Days upon which the Litany was appointed. For which reason this Collect was then drawn up, to supply the want of that Office upon ordinary Days; and therefore is order'd by the Rubrick *to be us'd at such times, when the Litany is not appointed to be said*: Consonant to which it is now, I believe, a universal Practice to read this Prayer every Evening, as well as on such Mornings as the Litany is not said. Tho' the Reverend Dr. *Bisse* informs us (*c*), that "Bishop

Whether to be us'd in the Afternoons.

(*a*) Tertul. Apologet.
(*b*) Al. ab Alex. Gen. Dier. l. 4. c. 11. Aul. Gell. l. 14. c. 7.
(*c*) Beauty of Holiness in the Common-Prayer, *pag.* 97. *in the Notes.*

"Gunning

Sect. 6.

" *Gunning*, the ſuppos'd Author of it, in the College where-
" of he was Head, ſuffer'd it not to be read in the *After-*
" *noon*, becauſe the Litany was never read then, the Place
" of which it was ſuppos'd to ſupply.' I know this Form has been generally aſcrib'd to Biſhop *Sanderſon*; but the above-mention'd Gentleman aſſures me, that it is a Tradition at *St. John's* in *Cambridge*, that Biſhop *Gunning*, who was for ſome time Maſter there, was the Author, and that in his time it was the Practice of the College not to read it in the Afternoon.

Collects out of the Viſitation-Office *not to be us'd here.*

§. 2. THERE being a particular Clauſe provided in this Prayer, *to be ſaid when any deſire the Prayers of the Congregation*, it is needleſs as well as irregular to uſe any Collects out of the *Viſitation Office* upon theſe Occaſions, as ſome are accuſtom'd to do, without obſerving the Impropriety they are guilty of, in uſing thoſe Forms in the publick Congregations, which are drawn up to be us'd in private, and run in Terms that ſuppoſe the ſick Perſon to be preſent.

Sect. 6. *Of the* Thankſgivings *in general.*

The great Duty of Thankſgiving.

PRAISE is one of the moſt eſſential Parts of God's Worſhip, by which not only all the Chriſtian World, but the Jews and Gentiles alſo, paid their Homage to the Divine Majeſty; as might be ſhew'd by innumerable Teſtimonies: And indeed conſidering how many Bleſſings we daily receive from God, and that he expects nothing elſe from us in return but the eaſy Tribute of Love and Gratitude (a Duty that no one can want Leiſure or Ability to perform;) it is certain no Excuſe can be made for the Omiſſion of it. It is pleaſant in the Performance (*d*), and profitable in the Event; for it engages our great Benefactor to continue the Mercies we have, and as well inclines him to give, as fits us to receive, more. Pſal. 67. 5, 6, 7.

An Account of the Thankſgiving.

§. 2. THEREFORE for the Performance of this Duty, the Reverend Compilers of our Liturgy had appointed the *Hallelujah*, the *Gloria Patri*, and the daily *Pſalms* and *Hymns*: But becauſe ſome thought that we did not praiſe God ſo particularly as we ought to have done up-

(*d*) Pſalm 147. 1.

on

Appendix to Chap. IV.

on extraordinary Occaſions, ſome particular Thankſgivings upon Deliverance from Drought, Rain, Famine, War, Tumults, and Peſtilence, were added in the time of King *James* the Firſt. And to give more Satisfaction ſtill, by removing all Shadows of Defect from our Liturgy, there was one *General Thankſgiving* added at the laſt Review for daily Uſe, drawn up (as it is ſaid) by Biſhop *Sanderſon*, and ſo admirably compos'd, that it is fit to be ſaid by all Men who would give God Thanks for common Bleſſings; and yet peculiarly provided with a proper Clauſe for thoſe, who, having receiv'd ſome eminent perſonal Mercy, deſire to offer up their publick Praiſe: A Duty which none, that have had the Prayers of the Church, ſhould ever omit after their Recovery, leſt they incur the Reprehenſion given by our Saviour to the ungrateful Lepers, recorded in the Goſpel, *Were there not Ten cleans'd, but where are the Nine?* Luke 17. 17.

CHAP.

CHAP. V.

OF THE

SUNDAYS and HOLY-DAYS,

And their Several

COLLECTS, EPISTLES, and GOSPELS.

The Introduction.

THE *Collects*, *Epiſtles*, and *Goſpels*, ſtanding next in order in the Common-Prayer Book, come now to be treated of: But becauſe they are ſeldom us'd but upon *Sundays* and *Holy-Days*, it is neceſſary ſomething ſhould be premis'd concerning the Reaſons and Original of the more ſolemn Obſervation of thoſe Days in general. And firſt,

I. *Of* Sundays *in general.*

One Day in Seven, why kept holy.

ONE Day in *Seven* was from the very beginning ſanctify'd by God, Gen. 2. 3. and commanded to be ſet apart by Men for the Exerciſe of religious Duties both in publick and private. The Myſteries of it are doubtleſs great

Chap. V.

great and incomprehenſible: But we may without great ſtreſs conclude, that one main Deſign of it was, that Men, by thus ſanctifying the Seventh Day, after they had ſpent Six in labour, might ſhew themſelves to be Worſhippers of that God only, who reſted the Seventh Day, after he had finiſh'd the Heavens and the Earth in Six.

Saturday, *why the* Jewiſh *Sabbath.*

§. 2. THE Reaſons why the *Jews* were commanded to obſerve the *Seventh-Day* or *Saturday* in particular for their Sabbath, were peculiar and proper to themſelves: It was on this Day God had deliver'd them from their Egyptian Bondage, and overwhelm'd *Pharaoh* and his Hoſt in the *Red-Sea*: So that no Day could be more properly ſet apart to celebrate the Mercies and Goodneſs of God, than that, on which he himſelf choſe to confer upon them the greateſt Bleſſing they enjoy'd.

Sunday, *why obſerv'd by the* Chriſtians.

§. 3. BUT the Deliverance of *Iſrael* out of *Egypt* by the Miniſtry of *Moſes*, was only intended for a Type and Pledge of a ſpiritual Deliverance which was to come by Chriſt: Their *Canaan* alſo was no more than a Type of that *Heavenly Canaan*, which the Redeem'd by Chriſt do look for. Since therefore the Shadow is made void by the coming of the Subſtance, the Relation is chang'd; and God is no more to be worſhipp'd and believ'd in, as a God foreſhewing and aſſuring by Types, but as a God who hath perform'd the Subſtance of what he promis'd. The Chriſtians indeed, as well as the Jews, are to obſerve the moral Equity of the fourth Commandment, and, after Six Days ſpent in their own Works, are to ſanctify the Seventh: But in the Deſignation of the particular Day, they may and ought to differ. For if the Jews were to ſanctify the Seventh Day, only becauſe they had on that Day a temporal Deliverance as a Pledge of a ſpiritual one; the Chriſtians ſurely have much greater Reaſons to ſanctify the Firſt, ſince on that very Day God redeem'd us from this ſpiritual Thraldom, by raiſing Jeſus Chriſt our Lord from the Dead, and begetting us, inſtead *of an earthly Canaan, to an Inheritance incorruptible in the Heavens.* And accordingly we have the concurrent Teſtimonies both of Scripture (*a*) and Antiquity (*b*), that the *Firſt* Day of the Week, or *Sunday*, hath

(*a*) Acts 2. 1. — 20. 7. 1 Cor. 16. 2. Rev. 1. 10.

(*b*) Juſt. Mart. Apol. 1. c. 89. p. 132. St. Ignat. ad Magneſ. §. 9. p. 23. Tert. de Coron. Mil. cap. 3. pag. 102. A Plin. l. 10. Ep. 97. Orig. in Exod. 15. Hom. 7. Tom. 1. p. 49. F. & alibi.

ever

ever been the stated and solemn time of the Christians meeting for their publick Worship and Service. Introduct.

§. 4. IN the *East* indeed, where the Gospel chiefly prevail'd among the Jews, who retain'd a great Reverence for the Mosaick Rites, the Church thought fit to indulge the Humour of the Judaizing Christians so far, as to observe the *Saturday* as a Festival-Day of Devotions, and thereon to meet for the Exercise of religious Duties; as is plain from several Passages of the Antients (*c*). But however, to prevent giving any Offence to others, they openly declar'd, that they observ'd it in a Christian way, and not as a Jewish Sabbath (*d*). And this Custom was so far from being universal, that at the same time all over the *West*, except at *Milan* in *Italy* (*e*), Saturday was kept as a (*f*) Fast (as being the Day on which our Lord lay dead in the Grave) and is still, for the same Reason, appointed for one of the Fast-Days in the *Ember-Weeks* by the Church of *England*; which, in imitation both of the Eastern and Western Churches, always reserves to the *Sunday* the more solemn Acts of publick Worship and Devotion. Saturday, *why and how observ'd by the* Eastern *Christians.*

II. *Of* our Saviour's Holy-Days *in general.*

BUT besides the weekly Return of Sunday (whereon we celebrate God's Goodness and Mercies set forth in our Creation and Redemption in general) the Church hath set apart some Days yearly for the more particular Remembrance of some special Acts and Passages of our Lord in the Redemption of Mankind; such as are his *Incarnation* and *Nativity*, *Circumcision*, *Manifestation to the Gentiles*, *Presentation in the Temple*; his *Fasting*, *Passion*, *Resurrection*, and *Ascension*; the *Sending of the Holy Ghost*, and the *Manifestation of the Sacred Trinity*. That the Observation of such Days is requisite, is evident from the Practice both of *Jews* and *Gentiles*: Nature taught the one (*g*), and God the other, that the Celebration of solemn Festivals, was a part of the pub- Our Saviour's Holy-Days *in general.*

(*c*) Athanas. Homil. de Sement. Tom. 2. p. 60. A. Socrat. Hist. Eccl. l. 6. c. 8. p. 312. D. Concil. Laod. Can. 16, 51. Tom. 1. col. 1500. B. & 1505. B.

(*d*) Athanas. Homil. de Sement. ut supra. Concil. Laod. Can. 29. Tom. 1. col. 1501. C.

(*e*) Paulin. in vita Ambr.

(*f*) Innocentii primi Epist. ad Decent. c. 4. Concil. Eugubin. Tom. 2. col. 1246. D. Concil. Elib. Can. 26. Tom. 1. col. 973. D.

(*g*) Plat. de Legibus, lib. 2. Tom. 2. p. 653. D. ab Henric. Steph. Paris. 1578.

lick

Chap. V.

lick Exercise of Religion. Besides the Feasts of the *Passover*, of *Weeks*, and of *Tabernacles*, which were all of Divine Appointment, the *Jews* celebrated some of their own Institution, viz. the Feast of *Purim* (*h*), and the *Dedication of the Temple* (*i*), the latter of which even our Blessed Saviour himself honour'd with his Presence (*k*).

Christians *not to observe* Jewish *Feasts.*

§. 2. BUT these Festivals being instituted in remembrance of some signal Mercies granted in particular to the *Jews*; the *Christians*, who were chiefly converted from the Heathen World, were no more oblig'd to observe than they were concern'd in the Mercies thereon commemorated. And this is the reason that when the Judaizing Christians would have impos'd upon the *Galatians* the Observation of the Jewish Festivals, as necessary to Salvation; St. *Paul* look'd upon it as a thing so criminal, that he was afraid the Labour he had bestow'd upon them to set them at liberty in the freedom of the Gospel, had been in vain (*l*): Not that he thought the Observation of Festivals was a thing in it self unlawful, but because they thought themselves still oblig'd by the Law, to observe those Days and Times, which, being only Shadows of Things to come, were made void by the coming of the Substance.

Christian *Festivals, how early observ'd in the Church.*

§. 3. AS to the Celebration of *Christian Festivals*, they thought themselves as much oblig'd to observe them, as the *Jews* were to observe theirs. They had receiv'd greater Benefits, and therefore it would have been the highest degree of Ingratitude to have been less zealous in commemorating them. And accordingly we find that in the very Infancy of Christianity some certain Days were yearly set apart, to commemorate the *Resurrection* and *Ascension* of Christ, the *Coming of the Holy Ghost*, &c. and to glorify God, by an humble and grateful Acknowledgment of these Mercies granted to them at those times. Which laudable and religious Custom so soon prevail'd over the Universal Church, that in less than four hundred Years after our Saviour, we meet with them distinguish'd by the same Names we now call them by; such as *Epiphany*, *Ascension-Day*, *Whitsunday*, &c. and appointed to be observ'd on those Days the Church of *England* now observes them on (*m*).

(*h*) Esther 9.
(*i*) 1 Maccab. 4. 59.
(*k*) John 10. 22.
(*l*) Gal. 4. 10, 11.
(*m*) Const. Apost. l. 5. c. 13. —l. 8. c. 33.

III. *Of* Saints-Days *in general.*

How they were obſerv'd by the Primitive Chriſtians.

BUT beſides the more ſolemn Feſtivals, whereon they were wont to celebrate the Myſteries of their Redemption, the Primitive Chriſtians had their *Memoriæ Martyrum*, or certain Days ſet apart yearly in commemoration of the great Heroes of the Chriſtian Religion, the bleſſed *Apoſtles* and *Martyrs*, who had atteſted the Truth of theſe Myſteries with their Blood; at whoſe Graves they conſtantly met once a Year to celebrate their Virtues, and to bleſs God for their exemplary Lives and glorious Deaths; as well to the intent that others might be encourag'd to the ſame Patience and Fortitude, as alſo that Virtue, even in this World, might not wholly loſe its Reward: A Practice doubtleſs very ancient, and probably founded upon St. *Paul's* Exhortation to the *Hebrews*; who, to encourage them to Conſtaincy in the Faith, adviſes them to *remember thoſe who had the Rule over them, and who had ſpoken unto them the Word of God*, and had ſeal'd it with their Blood, Heb. 13. 7. In which place St. *Paul* is thought chiefly to hint at the Martyrdom of St. *James*, the firſt Biſhop of *Jeruſalem*, who, not long before, had laid down his Life for the Teſtimony of Jeſus. And we find that thoſe who were Eye-witneſſes of the Sufferings of St. *Ignatius*, publiſh'd the Day of his Martyrdom, that the Church of *Antioch* might meet together at that time to celebrate the *Memory* of ſuch a valiant Combatant and Martyr of Chriſt (*a*). After this we read of the Church of *Smyrna's* giving an Account of St. *Polycarp's* Martyrdom, (which was (*b*) A. D. 168) and of the Place where they had entomb'd his Bones, and withal profeſſing that they would aſſemble in that Place, and celebrate the *Birth-Day of his Martyrdom* with Joy and Gladneſs (*c*). (Where we may obſerve, by the way, that the Days of the Martyrs Deaths were call'd their *Birth-Days*; becauſe they look'd upon thoſe as the Days of their Nativity, whereon they were freed from the Pains and Sorrows of a troubleſome World, and born again to the Joys and Happineſs of an endleſs Life.) Theſe Solemnities, as we learn from *Tertullian* (*d*), were yearly celebrated, and were afterwards obſerv'd with

(*a*) Act. Mart. Ignat. §. 7. p. 52.
(*b*) Euſeb. Chron. ad An. 168.
(*c*) Eccleſ. Smyrn. Epiſt. de Mart. S. Polycarp. §. 18. p. 73. & Euſeb. Hiſt. Eccl. l. 4. c. 15. p. 135. A. B.
(*d*) De Coron. Mil. c. 3. p. 102. A.

ſo much Care and Strictneſs, that it was thought Profaneneſs to be abſent from the Chriſtian Aſſemblies upon thoſe Occaſions (*e*).

IV. *Of the Feſtivals obſerv'd by the Church of* England.

What Feſtivals the Church of England *obſerves.*

THE following Ages were as forward, as thoſe we have already ſpoken of, in celebrating the Feſtivals of the Martyrs and Holy Men of their Time. Inſomuch that at laſt the Obſervation of Holy-Days became both ſuperſtitious and troubleſome; a Set of dead Saints, not over eminent in their Lives either for Senſe or Morals, crouding the Calendar, and joſtling out the Feſtivals of the firſt Saints and Martyrs. But at the Reformation of the Church, all theſe modern Martyrs were thrown aſide, and no Feſtivals retain'd in the Calendar, as Days of Obligation, but ſuch as were dedicated to the Honour of Chriſt, &c. or to the Memory of thoſe that were famous in the Goſpels. Such as were in the firſt place all the *Apoſtles*, who being conſtant Attendants on our Lord, and advanc'd by him to that high Order, have each of them a Day aſſign'd to their Memory. St. *John the Baptiſt* and St. *Stephen* have the ſame Honour done to them; the firſt becauſe he was Chriſt's Forerunner; the other upon account of his being the firſt Martyr. St. *Paul* and St. *Banabas* are commemorated upon account of their extraordinary Call: St. *Mark* and St. *Luke* for the Service they did Chriſtianity by their Goſpels: The *Holy Innocents*, becauſe they are the firſt that ſuffer'd upon our Saviour's account, as alſo for the greater Solemnity of *Chriſtmas*, the Birth of Chriſt being the Occaſion of their Deaths. The Memory of all other pious Perſons is celebrated together upon the Feſtival of *All-Saints*: And that the People may know what Benefits Chriſtians receive by the Miniſtry of Angels, the Feaſt of St. *Michael and all Angels* is for that reaſon ſolemnly obſerv'd in the Church.

How ſhe obſerves them.

§. 2. DESIGNING to treat in this Chapter of all theſe Days ſeparately, in the Order that they lie in the Common-Prayer Book, I ſhall ſay nothing farther of them in this place, than to obſerve in general, that they were con-

(*e*) Euſeb. de vit. Conſtant. l. 4. c. 23. p. 536. C. Baſil. Ep. 336. Tom. 3. p. 228. E.

ſtantly

stantly observ'd in the Church of *England*, from the time of the Reformation till the late Rebellion, when it could not be expected that any thing that carry'd an Air of Religion or Antiquity, could bear up against such an irresistible Inundation of Impiety and Confusion. But at the Restoration our Holy-Days were again revived, together with our antient Liturgy, which appoints proper Collects, Epistles, and Gospels for each of them; and orders the *Curate to declare unto the People, on the Sunday before, what Holy-Days or Fasting-Days are in the Week following to be observ'd* (*f*). And the Preface to the *Act of Uniformity* intimates it to be *Schismatical* to refuse to come to Church on those Days. And by the *First of Elizabeth*, which is declar'd by the *Uniformity Act* to be in full force, *all Persons having no lawful or reasonable Excuse to be absent, are obliged to resort to their Parish-Church on Holy-Days as well as Sundays, and there to abide orderly and soberly during the time of Divine Service, upon Pain of Punishment by the Censures of the Church, and also upon pain of Twelve Pence for every Offence, to be levy'd by Distress.* Introduct.

§. 3. IN relation to the Concurrence of two Holy-Days together, we have no Directions either in the Rubrick, or elsewhere, which must give place, or which of the two Services must be us'd. According to what I can gather from the Rubricks in the Roman *Breviary* and *Missal*, which are very intricate and difficult, it is the Custom of that Church, when two Holy-Days come together, that the Office for one only be read, and that the Office for the other be transferr'd to the next Day; excepting that some Commemoration of the transferr'd Holy Day be made upon the first Day, by reading the *Hymns*, *Verses*, &c. which belong to the Holy Day that is transferr'd. But our Liturgy has made no such Provision. It is the common Practice indeed to make the lesser Holy-Day give way to the greater; as an ordinary Sunday, for instance to a Saint's-Day; a Saint's Day to one of our Lord's Festivals, and a lesser Festival of our Lord to a greater: Except that some, if the first Lesson for the Holy-Day be out of the *Apocrypha*, will join the first Lesson of the Sunday to the Holy-Day Service; as observing that the Church by always appointing Canonical Scripture upon Sundays, seems to countenance their *of* Concurrence *of Holy Days.*

(*f*) *Rubrick after the Nicene Creed.*

Use

Chap. V.

Uſe of a Canonical Leſſon even upon a Holy-Day, that has a proper one appointed out of the Apocrypha, if that Holy-Day ſhould happen upon a Sunday. But what if the *Annunciation* ſhould happen in *Paſſion-Week*, or either That or St. *Mark* upon *Eaſter-Monday* or *Tueſday*? Or what if St. *Barnabas* ſhould fall upon *Whit-Monday* or *Tueſday*? Or what if St. *Andrew* and *Advent-Sunday* both come together? In any of theſe Concurrences I don't doubt but the Service would be differently perform'd in different Churches. And therefore I take this to be a Caſe in which the Biſhops ought to be conſulted, they having a Power veſted in them *to appeaſe all Diverſity (if any ariſe) and to reſolve all Doubts concerning the Manner how to underſtand, do, and execute the things contain'd in the Book of Common-Prayer* (*g*).

V. *Of the* Vigils *or* Eves.

Why ſo call'd.

IN the Primitive Times it was the Cuſtom to paſs great part of the Night that preceded certain Holy-Days in religious Exerciſes and Devotion; and this even in thoſe Places which were ſet apart for the publick Worſhip of God. And theſe Exerciſes from their being perform'd in the Night-time, came to be call'd [*Vigiliæ*] *Vigils or Watchings.*

The Original of them.

§. 2. AS to the Original of this Practice, ſome are inclin'd to found it upon ſeveral Texts of Scripture literally underſtood, where *Watching* is enjoin'd as well as Prayer; particularly upon the Concluſion our Saviour draws from the Parable of the ten Virgins, *Watch therefore for ye know neither the Day nor the Hour wherein the Son of Man cometh*; Mat. 25. 13. But others, with greater probability, have imputed the Riſe of theſe Night-Watches to the Neceſſity which Chriſtians were under of meeting in the Night, and before Day, for the Exerciſe of their publick Devotions, by reaſon of the Malice and Perſecution of their Enemies, who endeavour'd the Deſtruction of all that appear'd to be Chriſtians (*h*). And when this firſt Occaſion ceas'd, by the Chriſtians having Liberty given them to perform their Devotions in a more publick manner, they ſtill continu'd theſe Night-Watches before certain Feſtivals, in order to prepare

(*g*) *See the Preface concerning the Service of the Church.*

(*h*) *See* John 20. 19. Acts 12. 12. Acts 20. 7, & 10. Tertul. de Coron. c. 3. Plin. Lib. 10. Ep. 97.

their

their Minds for a due Observation of the ensuing Solemnity (*i*). But afterwards, when these Night-Meetings came to be so far abus'd, that no Care could prevent several Disorders and Irregularities, the Church thought fit to abolish them: So that the nightly Watchings were laid aside, and the Fasts only retain'd, but still keeping the former Name of *Vigils*. Introduct.

§. 2. THE Festivals that have these Vigils assign'd to them by the Church of *England* (*k*), are the *Nativity* of our Lord, the *Purification* of the Blessed Virgin *Mary*, the *Annunciation* of the Blessed Virgin, *Easter-Day*, *Ascension-Day*, *Pentecost*, St. *Matthias*, St. *John Baptist*, St. *Peter*, St. *James*, St. *Bartholomew*, St. *Matthew*, St. *Simon* and St. *Jude*, St. *Andrew*, St. *Thomas*, and *All Saints*. The Reason why the other Holy-Days have no Vigils before them, is because they generally happen either between *Christmas* and the *Purification*, or between *Easter* ond *Whitsuntide*; which were always esteem'd such Seasons of Joy, that the Church did not think fit to intermingle any Days of Fasting and Humiliation. They that fall between *Christmas* and the *Purification*, are the Feasts of St. *Stephen*, St. *John* the *Evangelist*, the *Holy Innocents*, the *Circumcision* and St. *Paul:* The others that may happen between *Easter* and *Whitsuntide*, are St. *Mark*, St. *Philip* and St. *James*, and St. *Barnabas*. 'Tis true indeed, the Festival of our Lord's *Ascension*, which is always ten Days before Whitsunday, has a Vigil before it: But it may be worth enquiring, whether there was any Vigil prefix'd to it before the Institution of the *Rogation-Fasts*, which were appointed upon the three Days that precede this Festival. There are two Holy-Days not yet nam'd that have no Vigils, tho' they do not happen in either of the above-mention'd Seasons: The one is in *September*, viz. the Feast of St. *Michael and all Angels*; the other in *October*, viz. the Festival of St. *Luke*. Upon the first of these one Reason for the Institution of Vigils ceaseth, which was to conform us to the Example of the Saints we commemorate, and to remind us that they pass'd thro' Sufferings and Mortifications before they enter'd into the Joy of their Master; whereas those Ministring Spirits, for whose Protection and Assistance we return God Thanks on that Day, were at first created

Which Festivals have Vigils.

Which have not, and why.

(*i*) Tert. ad Uxor. lib. 2. c. 4. Euseb. de vit. Const. lib. 4. Hieron. ad Ripar. adv. Vigilantium. Chrys. Hom. 59. in Martyres. Tom. 5. p. 779. Edit. Paris. 1609.

(*k*) *See the Table of the* Vigils, &c. *before the Calendar.*

Chap. V.

in full Poſſeſſion of Bliſs. The reaſon why the latter, viz. St. *Luke*, has no Vigil is, becauſe the Eve of that Saint was formerly it ſelf a celebrated Holy-Day in the Church of *England*, viz. the Feaſt of St. *Etheldred:* But that Reaſon being now remov'd, I ſuppoſe every one is left to his own Liberty, as to his private Devotions, whether he will obſerve the Eve as a Vigil or not.

The Vigil of a Feaſt upon a Monday *to be obſerv'd upon the* Saturday.

§. 3. ALL Sundays in the Year being appointed by the Church to be obſerv'd as Feſtivals, no Vigil is allow'd to be kept upon any of thoſe Days: There being a particular Rubrick to order, *That if any of the Feaſt-Days that have a Vigil fall upon a Monday, then the Vigil or Faſt-Day ſhall be kept upon the* Saturday, *not upon the Sunday next before it* (*l*). But from hence a Query ariſeth, viz. On which Evening-Service the Collect for the Feſtival is to be us'd: The Rubrick indeed relating to this Matter ſeems to be worded very plain, viz. *That the Collect appointed for every Sunday, or for any Holy Day, that hath a Vigil or Eve, ſhall be ſaid at the Evening-Service next before* (*m*). But then this Rubrick ſeems to ſuppoſe that the *Day before* is the Vigil or Eve, and makes no Proviſion in caſe the Feſtival falls upon the Monday, when we are directed by the Rubrick above-cited to keep the Vigil or Faſt upon the *Saturday*. Here then we are left at an Uncertainty, nor can we get any Light by comparing our preſent Liturgy with any former Common Prayer-Book, becauſe both theſe Rubricks, together with the Table of *Vigils* or *Eves*, were firſt added at the laſt Review. According to Mr. *Johnſon* indeed, who imagines that the Collect for the Feſtival is appointed to be us'd upon the Evening before, becauſe then the Holy-Day properly begins; we ought to read the Collect upon the *Sunday-Evening*, tho' the Vigil be kept upon the *Saturday*, for he obſerves (*n*), that

Whether the Collect of a Monday-Feſtival *is to be us'd upon the* Saturday *or* Sunday *Evening.*

" the Church of *England* has divided her Nights and Days,
" according to the *Scriptural*, not the *Civil* Account: And
" that tho' our Civil Day begins from Midnight, yet our
" Eccleſiaſtical Day begins at Six in the Evening. And
" therefore the Collect for the Sunday is to be read on
" what in our Civil Account is call'd *Saturday-Evening*, and
" the Collect of every greater Feſtival *at Evening-Prayer*
" *next before*. The proper Time for Veſpers or Even-ſong

(*l*) *See the Rubrick at the bottom of the Table of Vigils.*

(*m*) *See the Rubrick before the Collect for the firſt Sunday in Advent.*

(*n*) Clergyman's Vade Mecum, p. 200.

" is Six of the Clock, and from that time the Religious " Day begins: Therefore where Evening-Prayer is read " at its proper Seaſon, the Collect for the *Purification* may " well be us'd as the Rubrick directs, on what they call the " foregoing Evening, notwithſtanding thoſe words, *Thy* " *only Son was* this Day *preſented in the Temple.*" But againſt this Suppoſition lie two Objections: The one is, that there are very few Churches which begin Prayers after Six in the Evening, which Mr. *Johnſon* affirms to be *the proper time for Veſpers or Evenſong:* Tho' if they did, the ſame Difficulty would occur what Collect we muſt uſe at Evening-Prayer upon the Feſtival itſelf: For then, according to Mr. *Johnſon*, another Day begins. But further, if the Day begins at Six of the Clock on the Evening before, then the Collect of every Feſtival ought to be us'd on the foregoing Evening; whereas the Rubrick only orders, that the Collects for *Sundays*, and for ſuch Holy-Days *as have Vigils and Eves*, be ſaid at the preceding Evening-Service, and conſequently ſuppoſes that the Collects of ſuch Feſtivals, *as have no Vigils*, are only to be us'd upon the Feſtivals themſelves. From whence too we may obſerve by the way, it is a Miſtake in thoſe who uſe the Collects of all Holy-Days whatſoever upon the Evening before. I know indeed it may be urg'd againſt this laſt Obſervation, that the *Collect of the Nativity* is directed by another Rubrick to *be ſaid continually from Chriſtmas-Day unto New-Years-Eve*; and what makes this Objection the ſtronger is, that before the laſt Review of the Liturgy, the Chriſtmas Collect was to be ſaid until *New-Years Day*. The changing *Day* therefore for *Eve* looks ſomething remarkable, and as if they purpoſely deſign'd that the Collect of the *Circumciſion* ſhould be us'd on the Evening before, and that the Collect of the Nativity ſhould be then left off: The Church always ſpeaking excluſive of the Time or Place it mentions in any ſuch Directions. What Anſwer to make to this, I own I am at a loſs. The beſt I can think of is, that *New-Years-Eve* being the common Name given to the laſt Day of the Year, the Perſon that alter'd the Rubrick might imagine that the Feaſt of the *Circumciſion* had really an Eve. But whatever might be the Occaſion of the Alteration, I think it can be urg'd no otherwiſe againſt what I have ſaid, than as a ſingle Exception from a general Rule.

§. 4.

Chap. V.

St. Mark, *why obſerv'd as a Day of Abſtinence by the* Romaniſts.

Fridays before excepted, unleſs either happen to be Chriſtmas-Day. The Reaſon why they obſerve St. *Mark* as a Day of Abſtinence is, as we learn from their own Books, *in imitation of St.* Mark's *Diſciples, the firſt Chriſtians of* Alexandria, *who, under this Saint's Conduct, were eminent for their great Prayer, Abſtinence, and Sobriety.* They further, tell us, that *St.* Gregory *the Great, the Apoſtle of* England, *firſt ſet apart this Day for Abſtinence and publick Prayer, as an Acknowledgment of the Divine Mercy, in putting a ſtop to a Mortality in his time at* Rome (*f*).

No Diſtinction made in the Church of England *either between Days of* Faſting, *and Days of* Abſtinence;

Or between any different kinds of Food.

§. 4. I DO not find that the Church of *England* makes any Difference between Days of Faſting, and Days of Abſtinence: 'Tis true, in the Title of the Table of Vigils, &c. ſhe mentions *Faſts AND Days of Abſtinence* ſeparately; but when ſhe comes to enumerate the Particulars, ſhe calls them all *Days of Faſting OR Abſtinence*, without diſtinguiſhing between the one and the other. Nor does ſhe any where point out to us what Food is proper for ſuch Times or Seaſons, or ſeem to place any part of Religion in abſtaining from any particular kinds of Meat. 'Tis true, by a Statute ſtill in force (*g*), none allow'd to eat *Fleſh* on *Fiſh-Days* (which are there declar'd to be are Wedneſdays, Fridays, and Saturdays in the Year, without a Licenſe firſt obtain'd, for which they are to pay a yearly Fine (*h*), (except ſuch as are ſick, who may be licens'd either by the Biſhop or Miniſter) under penalty of three Pounds Forfeiture, or three Months Impriſonment without Bail; and of forty Shillings Forfeiture for any Maſter of a Family that ſuffers or conceals it. But then this is declar'd to be a mere political Law, *for the Increaſe of Fiſhermen and Mariners, and repairing of Port-Towns and Navigation, and not for any Superſtition to be maintain'd in the choice of Meats.* For by the ſame Act, *Whoſoever by Preaching, Teaching, Writing,* &c. *affirms it to be neceſſary to abſtain from Fleſh for the ſaving of the Soul of Man, or for the Service of God, otherwiſe than other politick Laws are or be, is to be puniſh'd as a Spreader of falſe News.* That is, he muſt ſuffer Impriſonment, till he produce the Author (*i*); and if

---

(*f*) *See their Practical Catechiſm upon the Sundays, Feaſts, and Faſts,* p. 186, 187.

(*g*) 5 Eliz. 5.

(*h*) *Lords of Parliament, or their Wives, are to pay* 1 l. 6 s. 8 d *yearly; Knights, or their Wives,* 13 s. 4 d. *yearly; and all under the Degree of Knighthood,* 6 s. 8 d. *yearly; and muſt alſo for every Diſh of Fleſh have a Diſh of Sea-Fiſh.*

(*i*) 34 Edw. 3. c. 1.

he

he can't produce him, must be punish'd at the Discretion of the King's Counsel (*k*). Introduct.

§. 5. WITH us therefore neither Church nor State make any Difference in the kinds of Meat: But as far as the former determines in the matter, she seems to recommend an entire Abstinence from all manner of Food till the time of Fasting be over; declaring in her Homilies (*l*), that *Fasting (by the Decree of the 630 Fathers, assembled at the Council of* Chalcedon, *which was one of the four first General Councils, who grounded their Determination upon the Sacred Scriptures, and long continu'd Usage or Practice both of the Prophets and other Godly Persons before the Coming of Christ; and also of the Apostles and other devout Men in the New Testament;) is a withholding of Meat, Drink, and all natural Food from the Body, for the determin'd time of Fasting.* Entire Abstinence *recommended by the Church.*

§. 6. THE Times she sets apart as proper for this Duty, are such as she finds have been observ'd with Fasting and Abstinence by the earliest Ages of the Church: Which, besides the *Vigils* abovementioned, are the *forty Days of Lent*, the *Ember-Days* at the four Seasons, the *three Rogation-Days*, and all *Fridays in the Year*, except Christmas-Day. *What Days observ'd as Fasts.*

§. 7. EVERY one of these Seasons (except the *Friday-Fast* only) will come in turn to be spoken to hereafter, and therefore I shall wave saying any thing farther to them here; and shall only observe of *Friday* in particular, that it was always observ'd by the Primitive Christians as a Day of Fasting, who thought it very proper to humble themselves on the same Day weekly, on which the *Blessed Jesus humbled himself* once, *even to the Death of the Cross, for us miserable Sinners.* Friday, *why observ'd as a Fast.*

VII. *Of the* Collects, Epistles, *and* Gospels *in general.*

ALL the Days above-mention'd, as well Fasts as Festivals, the Church of *England* still requires us to observe, in such manner as may answer the end for which they were appointed. To this end she always enlarges her ordinary Devotions, adding particular *Lessons* on most of them, proper *Psalms* on some, and the *Communion-Office* on *How the Church of* England *observes these Days.*

(*k*) 12 Rich. 2. c. 11.

(*l*) *See the first Part of the Sermon of Fasting.*

all.

all. The *proper Leſſons* and *Pſalms* I ſhall take notice of, when I come to treat of the particular Days on which they are appointed: But becauſe there are a *Collect*, *Epiſtle*, and *Goſpel* appointed for every Sunday and Holy-Day throughout the Year; it is requiſite I ſhould firſt ſpeak of them in general, and ſhew their Antiquity as well as their Suitableneſs to the Days they belong to. And firſt for their *Antiquity*.

The Antiquity, &c. of the Collects.

§. 2. THAT moſt of our *Collects* are very antient, appears by their Conformity to the Epiſtles and Goſpels, which are thought to have been ſelected by St. *Jerom*, and put into the Lectionary by him; for which reaſon many believe that the *Collects* alſo were firſt fram'd by him. It is certain that *Gelaſius*, who was Biſhop of *Rome*, A. D. 492. rang'd the Collects, which were then us'd, into Order, and added ſome new ones of his own (*m*): Which Office was again corrected by Pope *Gregory* the Great, in the Year 600, whoſe Sacramentary contains moſt of the Collects we now uſe. But our Reformers obſerving that ſome of theſe Collects were afterwards corrupted by ſuperſtitious Alterations, and Additions, and that others were quite left out of the *Roman* Miſſals, and entire new ones, relating to their preſent Innovations, added in their room; they therefore examin'd every Collect ſtrictly, and where they found any of them corrupted, there they corrected them; where any new ones had been inſerted, they reſtor'd the old ones; and laſtly, at the Reſtoration, every Collect was again review'd, when whatſoever was deficient was ſupply'd, and all that was but incongruouſly expreſs'd, rectify'd. The ſeveral Alterations both then and at the Reformation ſhall be noted hereafter in their proper Places: In the mean while I ſhall proceed to give the like general Account of the *Epiſtles* and *Goſpels*.

The Antiquity of the Epiſtles *and* Goſpels.

§. 3. I HAVE already hinted, that they are thought to have been at firſt ſelected by St. *Jerom*, and put into the Lectionary by him. It is certain that they were very antiently appropriated to the Days whereon we now read them, ſince they are not only of general Uſe throughout the whole Weſtern Church, but are alſo commented upon in the Homilies of ſeveral antient Fathers, which are ſaid to have been preach'd upon thoſe very Days, to which theſe Portions of Scripture are now affix'd, So that they have moſt

(*m*) *See* Dr. Comber's *Hiſtory of Liturgies*, Part. 2. §. 14. p. 68.

of them belong'd to the same Sundays and Holy-Days, we now use them on, for above twelve hundred Years; as I might easily shew also from several Authorities (*n*). Introduct.

§. 4. THE Variations that have been made in them, at and since the Reformation, shall be taken notice of as I go along. I shall only observe further, in relation to them in general, in what admirable *Order* and *Method* they are appointed, and what special Relation they bear to the several Days whereon they are read. *Their* Order *and* Method.

THE whole Year is distinguish'd into two Parts: The Design of the first being to commemorate Christ's living amongst us; The other to instruct us to live after his Example. The former takes in the whole time, *from Advent to Trinity-Sunday*; for the latter are all the Sundays *from Trinity to Advent*. The first part being conversant about the Life of our Saviour, and the Mysteries of his Divine Dispensation; therefore beginning at *Advent*, we first celebrate his *Incarnation* in general, and after that in their Order the several Particulars of it: Such as were his *Nativity*, *Circumcision*, and *Manifestation* to the Gentiles; his *Doctrine* and *Miracles*; his *Baptism*, *Fasting*, and *Temptation*; his *Agony* and *bloody Sweat*; his *Cross* and *Passion*; his precious *Death* and *Burial*; his glorious *Resurrection* and *Ascension*; and his *sending the Holy Ghost* to comfort us. During all this time the chief End and Design of the Epistles and Gospels is to make us remember with thankful Hearts what unspeakable Benefits we receive from the Father, first by his Son, and then by his Holy Spirit; for which we very aptly end this part of the Year, with giving Praise and Glory to the whole Blessed *Trinity*.

THE second part of the Year, (which comprehends all the Sundays *from Trinity to Advent*) I observ'd, is to instruct us to lead our Lives after our Lord's Example. For having in the first part of the Year learned the Mysteries of our Religion, we are in the second to practise what is agreeable to the same: For it concerns us not only to know that we have no other Foundation of our Religion, than Christ Jesus our Lord; but further also to build upon this Foundation such a Life as he requires of us. And therefore as the first part ends with *Pentecost*, whereon we commemorate a new Law given us in our Hearts; so the second is to begin

(*n*) Vid. Liturg. S. Jacob. S. Clem. S. Basil. Walefrid. Strab. de Reb. Eccl. c. 22.

Chap. V.

with the Practice of that Law: For which reaſon ſuch Epſtles and Goſpels are appointed, as may moſt plainly inſtruct us in the true Paths of Chriſtianity; that ſo thoſe who are regenerated by Chriſt, and initiated in his Faith, may know what Virtues to follow, and what Vices to eſchew.

The Collect, Epiſtle, and Goſpel for the Sunday, to ſerve for the Week afterwards.

§. 5. A GENERAL Rubrick, in *the Order how the reſt of the Holy Scripture is appointed to be read*, directs, that *the Collect, Epiſtle, and Goſpel appointed for the Sunday ſhall ſerve all the Week after, where it is not in this Book otherwiſe order'd.* The principal Occaſion of which Proviſion, I ſuppoſe, was a Rubrick at the end of the Communion office, in the firſt Book of King *Edward* VI. which order'd, that upon Wedneſdays *and* Fridays, *tho' they were none to communicate with the Prieſt, yet* (*after the Litany ended*) *the Prieſt ſhould put upon him a plain Alb, or Surplice, with a Cope, and ſay all things at the Altar* (*appointed to be ſaid at the Celebration of the Lord's Supper*) *until after the Offertory.* But tho' this Cuſtom be now laid aſide, yet the Direction above-mention'd is ſtill of uſe to us, if either at a *Marriage*, or at the *Churching of a Woman*, (at both which times a Communion is preſcrib'd by the Rubrick as convenient) or upon any other ſuch like Occaſion, the Sacrament be adminiſtred. At which times we are order'd by the Rubrick I am ſpeaking of, to uſe the ſame Collect, Epiſtle, and Goſpel as were us'd the Sunday before, *where it is not otherwiſe order'd*; i. e. (as it was expreſs'd before the laſt Review) *except there fall ſome Feaſt that hath his Proper*, as is the Caſe of all Holy-Days; upon which Occaſions the Sunday Collect, Epiſtle, and Goſpel are to give place to the proper Collect, Epiſtle, and Goſpel for that Day. But here a Query, I think, may be ſtarted, whether if there ſhould be any of the above-mention'd Occaſions to read the Communion-Office upon either the Thurſday, Friday, or Saturday after *Aſh-Wedneſday*, it would not be more proper to read the Collect, Epiſtle, and Goſpel for *Aſh-Wedneſday*, than thoſe appointed for the Sunday before? and conſequently whether rhe Collect for *Aſh-Wedneſday* ought not to be read the remaining part of that Week, in the daily Service, as the Collect for the Day, and the Collect for *Quinquageſima-Sunday* be then left off? I own indeed, there's no Rubrick for this; but, I think, ſince there is no Rubrick againſt it, and ſince the Collect, &c. for the Day is inſerted in its turn, between *Quinquageſima*-Sunday, and the firſt Sunday

A Query in relation to Aſh-Wedneſday,

2

day in *Lent*, the Reason of the thing seems to require it. For upon this Day a new Season begins for more solemn Devotions, Mortification, and Repentance; for which reason it is call'd *Caput Jejunii*, the *Head of the Fast:* And therefore surely the *Ash-Wednesday* Collect, Epistle, and Gospel must be more proper and suitable to the time, than those appointed for *Quinquagesima-Sunday*, which have not so near a Relation to that Subject. And I may add, that the *Scotch Liturgy* is directly on my side, which expresly orders, that *from Ash-Wednesday to the first Sunday in Lent, the same Collect, Epistle, and Gospel shall be us'd, which were us'd upon Ash-Wednesday.* Introduct.

THE Case is the same in relation to *Ascension-Day*; the Service for which, I think, is much more proper to be us'd on the two following Days, than the Service for the Sunday preceding that Festival. *And* Ascension Day.

§. 6. IN the first Common-Prayer Book of King *Edward* VI. there were two Collects, Epistles, and Gospels appointed for Christmas-Day and Easter-Day, one to be us'd at the *First Communion*, the other at the *Second:* For the Churches not affording room enough, upon those high Festivals, for all to communicate at once that were willing to come; therefore the Sacrament was order'd to be repeated, and a different Service appointed for each Solemnity. But in the second Review under that Prince, one of these Services was laid aside, not, I suppose, with intent to forbid a Repetition of the Sacrament, if the Minister should see occasion to administer it twice; but only that, as the Congregation at each time is suppos'd to be different, therefore the same Service should serve for both. Two Communions *formerly at Christmas and Easter.*

VIII. *Of* Introits *in general.*

I SHOULD now proceed to give Reasons of the Choice of the several Collects, Epistles and Gospels, and to shew their Suitableness to the Days they belong to. But because to do this it is necessary I should shew what particular Blessings the Church commemorates at those several times, on which they are prescrib'd; I shall descend to Particulars, and first give a short Account of the several Sundays and Holy-Days, as they stand in order, and then shew how these Portions of Scripture are to be apply'd to the Day.

BUT first I shall take this Opportunity to observe, that in the first Common-Prayer Book of King *Edward* VI. before Introits, *what they were, and how antient.*

Chap. V.

fore every Collect, Epiſtle, and Goſpel, there is a *Pſalm* printed, which contains ſomething prophetical of the Evangelical Hiſtory us'd upon each Sunday and Holy-Day, or is ſome way or other proper to the Day. Which from its being ſung or ſaid, whilſt the Prieſt made his Entrance within the Rails of the Altar, was call'd *Introitus* or *Introit*. But in the ſecond Edition of King *Edward*'s Book it was laid aſide, tho' the Reaſon they had for doing ſo is not eaſily aſſign'd. For it is very certain that the uſe of Introits was not only unexceptionable, but of great Antiquity in the Church: *Durant* proving that they were taken into Divine Service before the time of St. *Jerom* (*o*). And it is plain that they would ſtill have been very uſeful, ſince the want of them is forc'd to be ſupply'd by the ſinging of Anthems in Cathedrals, and part of a Pſalm in Metre in Pariſh-Churches. And therefore I cannot but think it would have been much more decent for us to have been guided by the Church what Pſalms to have us'd in that intermediate time, than to ſtand to the Direction of every illiterate Pariſh-Clark, who too often has neither Judgment to chooſe a Pſalm proper to the Occaſion, nor Skill to ſing it ſo as to aſſiſt Devotion.

Sect. 1. *Of the Sundays in* Advent.

Advent-Sundays.

FOR the greater Solemnity of the three principal Holy-Days, *Chriſtmas-Day*, *Eaſter-Day*, and *Whitſunday*, the Church hath appointed certain Days to attend them; ſome to go before, and others to come after them. Before *Chriſtmas* are appointed four *Advent-Sundays*, ſo call'd, becauſe the Deſign of them is to prepare us for a religious Commemoration of the *Advent*, or Coming of Chriſt in the Fleſh. The *Roman* Ritualiſts would have the Celebration of this Holy Seaſon to be Apoſtolical, and that it was inſtituted by St. *Peter* (*p*). But the preciſe time of its Inſtitution is not ſo eaſily to be determin'd: Tho' it certainly had its beginning before the Year 450, becauſe *Maximus Taurinenſis*, who liv'd about that time, writ a Homily upon it. And it is to be obſerv'd, that for the more ſtrict aud religious Obſervation of this Seaſon, Courſes of *Sermons* were formerly preach'd in ſeveral Cathedrals on Wedneſdays and

Why ſo call'd.

The Antiquity *of them.*

Advent-Sermons *formerly preach'd.*

(*o*) De Rit. Eccl. l. 7. c. 11.

(*p*) Durand. Rational. lib. 6. cap. 2. num. 2. fol. 255.

Fridays, as is now the usual Practice in *Lent* (*q*). And we find by the *Salisbury* Missal, that before the Reformation there was a special Epistle and Gospel relating to Christ's Advent, appointed for those Days during all that time. Sect. 2.

§. 2. THE *Collects* for the first and second Sundays in Advent were made new in 1549. being first inserted in the first Book of King *Edward* VI. That for the third Sunday was added at the Restoration, in the Room of a very short one not so suitable to the time. The Collect for the fourth Sunday is the same with what we meet with in most ancient Offices, except that in some of them it is appointed for the first Sunday. *The* Collects.

THE *Epistles* and *Gospels* appointed on these Days, are all very ancient and very proper to the Time: They assure us of the Truth of Christ's first Coming (*r*); and as a proper means to bring our Lives to a Conformity with the End and Design of it, they recommend to us the Considerations of his second Coming, when he will execute Vengeance on all those that obey not his Gospel (*s*). Epistles *and* Gospels.

§. 3. IT is worth observing in this place, that it is the peculiar Computation of the Church, to begin her *Year*, and to renew the annual Course of her Service, at this time of *Advent*, therein differing from all other Accounts of Time whatsoever. The Reason of which is, because she does not number her Days, or measure her Seasons, so much by the Motion of the Sun, as by the Course of our Saviour; beginning and counting on her Year with him, who being the true *Sun of Righteousness*, began now to rise upon the World, and, as *the Day-Star on high*, to enlighten them that sat in Spiritual Darkness. *Why the Church begins her* Year *at* Advent.

Sect. 2. *Of the* Ember-Weeks.

THE first Season of the *Ember-Days* falling after the third Sunday in Advent, I shall take this Opportunity to speak a Word or two of them: Which are certain Days set apart for the consecrating to God the four Seasons of the Year, and for the imploring his Blessing by Fasting and *The* Original *of them.*

(*q*) *See Dr.* Greenvil's *Sermon preach'd in the Cathedral of* Durham, *upon the revival of the ancient and laudable Practice of that and some other Cathedrals, in having Sermons on* Wednesdays *and* Fridays *in* Advent *and* Lent, 4to. 1686.

(*r*) Ep. *and* Gosp. *for* Sund. 1. ——Ep. Sund. 2. Gosp. Sund. 3. Ep. *and* Gosp. Sund. 4.

(*s*) Gosp. Sund. 2. ——Sund. 3.

Chap. V. Prayer, upon the Ordinations perform'd in the Church at thoſe times; in conformity to the Practice of the Apoſtles, who, when they ſeparated Perſons for the Work of the Miniſtry, pray'd and faſted before they laid on their Hands (*t*). It is true, at the firſt planting of the Goſpel, Orders were conferr'd at any time, as there was Occaſion; but as ſoon as the Church was ſettled, the Ordination of Miniſters was affix'd to certain ſet times, which was the firſt Original of theſe four Weeks of Faſting.

Why ſo call'd. §. 2. THEY are call'd Ember-Weeks (as ſome think) from a German word, which imports Abſtinence: tho' others are of the Opinion that they are ſo call'd, becauſe it was cuſtomary among the Ancients to expreſs their Humiliation at thoſe Seaſons of Faſting, by ſprinkling Aſhes upon their Heads, or ſitting on them; and, when they broke their Faſts on ſuch Days, to eat only Cakes bak'd upon *Embers*, which were therefore call'd *Ember-Bread*. But the moſt probable Conjecture is that of Dr. *Mareſchal*, who derives it from a Saxon Word, importing a *Circuit* or *Courſe*; ſo that theſe Faſts being not occaſional, but returning every Year in certain Courſes, may properly be ſaid to be *Ember-Days*, i. e. *Faſts in Courſe* (*u*).

At what times obſerv'd. §. 3. THEY were formerly obſerv'd in ſeveral Churches with ſome variety, but were at laſt ſettled by the Council of *Placentia*, A. D. 1095. to be the *Wedneſday*, *Friday*, and *Saturday* after the *firſt Sunday in Lent*, after *Whitſunday*, after the 14*th of September*, which was then obſerv'd as the Feaſt of *Holy-Croſs*, and the 13*th of December*, which was then alſo obſerv'd in remembrance of St. *Lucy* (*w*). And at theſe very times they are all ſtill obſerv'd, and by the Statute-Law a Penalty of Ten Shillings Fine and Ten Days Impriſonment, with ſo long Abſtinence from Fleſh, for the firſt Offence; and double the Sum and Number of Days of Impriſonment for the ſecond Offence, &c. and ſo on for the third Offence, &c. is laid on all thoſe that eat Fleſh on theſe Days (*x*).

Why Ordinations *are fix'd to thoſe times.* §. 4. THE Reaſons why the *Ordination* of Miniſters are fix'd to theſe ſet times of Faſting, are theſe: Firſt, That as all Mens Souls are concern'd in the ordaining a fit Clergy, ſo all may join in Faſting and Prayer for a Bleſſing upon it:

(*t*) Acts 13. 3.
(*u*) *In his Obſervations upon the Saxon Goſpels*, pag. 528, 529.
(*w*) Concil. Tom. 10. col. 502. B.
(*x*) Stat. Edw. VI. An. tertio, c. 19.

Secondly,

Secondly, That both Biſhops and Candidates, knowing the time, may prepare themſelves for this great Work: Thirdly, That no Vacancy may remain long unſupply'd: Laſtly, That the People, knowing the Times, may, if they pleaſe, be preſent, either to approve the Choice made by the Biſhop, or to object againſt thoſe whom they know to be unworthy; which Primitive Privilege is ſtill reſerv'd to the People in this well-conſtituted Church. Sect. 3.

Sect. 3. *Of* Chriſtmas-Day.

THO' we have no certain Evidence of the exact time when this Feſtival was firſt obſerv'd, yet we are ſure that it was very early receiv'd all over the Weſt; and the immemorial Obſervation of it is an Argument of its Primitive Inſtitution. St. *Auguſtine* and St. *Chryſoſtom* both call it a Primitive Cuſtom; and tell us, that it was celebrated upon the 25*th of December*, even from the very firſt Ages (y) Tho' if the Day were miſtaken, yet the matter of the Miſtake being of no greater moment than the falſe Calculation of a Day; it will certainly be very pardonable in thoſe who perform the Buſineſs of the Feſtival, with as much Piety and Devotion, as they could do, if they certainly knew the time. *How early obſerv'd in the Church.*

§. 2. AND that no one may want an Opportunity to celebrate ſo great a Feſtival with a Solemnity ſuitable to the Occaſion, the Church both excites and aſſiſts our Devotion, by an admirable Frame of Office fitted to the Day. In the *Firſt Leſſons* (z) ſhe reads to us the cleareſt Prophecies of Chriſt's Coming in the Fleſh; and in the *Second Leſſons* (a) *Epiſtle*, and *Goſpel*, ſhews us the Completion of thoſe Prophecies, by giving us the entire Hiſtory of it, In the *Collect* ſhe teaches us to pray, that we may be Partakers of the Benefit of his Birth, and in the proper *Pſalms* ſhe ſets us to our Duty of praiſing and glorifying God for this incomprehenſible Myſtery. *The Service for the Day.*

THE *Epiſtle* and *Goſpel* are the ſame that were us'd in the moſt antient Liturgies; but the *Collect* was made new in *The* Collect, Epiſtle, *and* Goſpel.

(y) Aug. Ep. 55. Tom. 2. col. 128. B. Enarr. in Pſalm. 132. Tom. 4. col. 1490. A. Chryſ. in Natal. Dom. Orat. 72. Tom. 5. p. 511, &c.

(z) Iſa. 9. *to* ver. 8. —— chap. 7. ver 10. *to* ver. 17.

(a) Luke 2. *to* ver. 15. —— Tit. 3. ver. 4. *to* ver. 9.

1549, In the first Book of King *Edward* VI. they are appointed for the *Second Communion*, which I suppose was the principal one: Since the first was probably more early in the Morning for the Benefit of Servants, and others who could not attend at the usual time. The Collect for the first Communion was different from what we now use, as were also the Epistle and Gospel; the Epistle beginning *Tit.* 2. ver. 11. to the end; the Gospel, Luke 2, to ver. 15. the last of which we now read for the second Lesson in the Morning.

The Psalms.

§. 3. THE *Psalms for the Morning* are Psalms 19, 45. 85. The 19th was chiefly design'd to give Glory to God for all his Works of Power and Excellence: The beginning of it, viz. *the Heavens declare the Glory of God*, &c. is extraordinary applicable to the Day: For at the Birth of Christ a new Star appear'd, which declar'd his Glory and Deity so plainly, that it fetch'd wise Men from the East to come and worship him. The following Verses all set forth God's Goodness, in giving so excellent a Rule of Life to Men, and in warning us of the great Danger of *presumptuous Sins*. The 45th Psalm is thought to be an Epithalamium, or Marriage-Song, upon the Nuptials of *Solomon* and the King of *Egypt*'s Daughter; but it is mystically, and in a most eminent Sense applicable to the Union between Christ and his Church. The 85th Psalm was principally set for the Birth of Christ, and so the Primitive Christians understood it; and therefore chose it as a Part of their Office for the Day, as being proper and pertinent to the Matter of the Feast. The Prophet indeed speaks of it as a thing past, but that is no more than what is usual in all Prophecies: For by speaking of things after that manner, they signify'd their Prophecies should as surely come to pass, as if what they had foretold had already happen'd (*b*).

THE *Evening-Psalms* are Psalms 89, 90, 132. The 89th is a Commemoration of the Mercies perform'd and promis'd to be continu'd to *David* and his Posterity to the end of the World. The greatest of which Mercies, viz. the Birth of the Messiah, the Church this Day celebrates; and therefore appoints this Psalm to excite us to Thanksgiving for such an inestimable Mercy, by shewing us how only the bare Promise of it, so many Ages since, wrought

(*b*) Acts 2. 30, 31.

upon

upon the Saints of those times. The 110th Psalm is a Prophecy of the Exaltation of the Messiah to his Regal and Sacerdotal Office (*c*); both which are by him exercis'd at the right Hand of the Father, and settled on him as a Reward of his Humiliation and Passion; Phil. 2. 8, 9. The 132d Psalm seems to have been at first compos'd by *Solomon* upon the building of the Temple (part of it being us'd in his Prayer at the Dedication of (*d*) it.) It recounts *David*'s Care of the Ark, and his Desire to build God a Temple, and God's Promises thereupon made to him and his Posterity of setting his Seed upon the Throne till the Coming of Christ. Sect. 4.

Sect. 4. *Of the Days of St.* Stephen, *St.* John, *and the* Innocents.

THAT the Observation of these Days is antient, we have the Testimonies of several very ancient Writers (*e*), who all assure us that they were celebrated in the Primitive Times. *The* Antiquity *of them.*

§. 2. CONCERNING the placing of them immediately *after Christmas-Day*, we may make this Observation; That none are thought fitter Attendants on Christ's Nativity, than those Blessed Martyrs, who have not scrupled to lay down their temporal Lives for him, from whose Birth they receiv'd Life eternal. And accordingly we may observe, that as there are three kinds of Martyrdom, the first both *in Will and in Deed*, which is the highest; the second *in Will but not in Deed*; the third *in Deed but not in Will*; so the Church commemorates these Martyrs in the same Order: St. *Stephen* first, who suffer'd Death both in Will and in Deed; St. *John* the *Evangelist* next, who suffer'd Martyrdom in Will but not in Deed (being miraculously deliver'd out of a Cauldron of burning Oil, into which he was put before *Port Latin* in (*f*) *Rome*: The holy *Innocents* last, who suffer'd in Deed but not in Will: For tho' they were not sensible upon what account they suffer'd, yet it is certain *Why observ'd immediately after Christmas Day.*

(*c*) Mat. 22. 44. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.
(*d*) 2 Chron. 6. 41, 42.
(*e*) Orig. Hom. 3. in Divers. Part. 2. p. 282. G. Aug. in Natal. Steph. Martyris, Serm. 314. Tom. 5. col. 1260. B. Chrys. in S. Stephanum, Orat. 135, 136. Tom. 5. pag. 864, &c. & alibi.
(*f*) Tert. de Præscript. Hæret. c. 36. p. 215. A.

Chap. V.

that they ſuffer'd for the ſake of Chriſt; ſince it was upon the account of his Birth that their Lives were taken away. And beſides, whereſoever their Story ſhall be told, the Cauſe alſo of their Deaths will be declar'd and made known: For which reaſon they can't be deny'd, even in the moſt proper ſenſe, to be true Martyrs or Witneſſes of Chriſt.

MR. *L'Eſtrange* (in his *Alliance of Divine Offices* (g)) imagines another Reaſon for the Order of theſe Days. He ſuppoſes St. *Stephen* is commemorated firſt, as being the firſt Martyr for Chriſtianity: That St. *John* has the ſecond place, as being *the Diſciple which Jeſus lov'd:* And that the *Innocents* are commemorated next, becauſe their Slaughter was the firſt conſiderable Conſequence of our Saviour's Birth. To this he adds another Conjecture, viz. "That Martyr-"dom, Love, and Innocence are firſt to be magnify'd, as "wherein Chriſt is moſt honour'd.

Their Collects, Epiſtles, *and* Goſpels.

§. 3. THE *Collects*, *Epiſtles*, and *Goſpels* for all theſe Days are the ſame that we meet with in the oldeſt Offices; excepting that at the Reſtoration the Collects were expreſs'd more full and clear, and the Epiſtle for St. *John* was firſt inſerted at the Reformation, inſtead of a Leſſon out of the 25th of *Eccleſiaſticus*.

THE Reaſons of their Choice are very plain. On St. *Stephen*'s Day the Epiſtle gives us an account of his Martyrdom, and the Goſpel aſſures us, that his Blood, and the Blood of all thoſe that have ſuffer'd for the name of Chriſt, ſhall be requir'd at the hands of thoſe that ſhed it. On St. *John*'s Day both the Epiſtle and the Goſpel are taken out of his own Writings, and very aptly anſwer to one another; the Epiſtle contains St. *John*'s Teſtimony of Chriſt, and the Goſpel Chriſt's Teſtimony of St. *John*; the Goſpel ſeems applicable to the Day, as it commemorates this Evangeliſt, but the Epiſtle ſeems to be choſen upon account of its being an Attendant upon the preceeding more ſolemn Feſtival. On the *Innocents* Day the Goſpel contains the Hiſtory of the bloody Maſſacre commited by *Herod*; and inſtead of the Epiſtle, is read part of the 14th Chapter of the Revelation, ſhewing the glorious State of thoſe and the like Innocents in Heaven.

(g) Pag. 137. Lond. 1690.

Sect. 5. *Of the Sunday after* Christmas-Day.

IT was a Custom among the Primitive Christians to observe the Octave or eighth Day after their principal Feasts with great Solemnity (the Reasons whereof shall be given in speaking of the particular *Prefaces* in the *Communion Office* hereafter) and upon every Day between the Feast and the Octave, as also upon the Octave it self, they us'd to repeat some part of that Service, which was perform'd upon the Feast it self: In imitation of which religious Custom, this Day generally falling within the Octave of Christmas-Day, the *Collect* then us'd is repeated now; and the *Epistle* and *Gospel* still set forth the Mysteries of our Redemption by the Birth of Christ. Before the Reformation, instead of the present Gospel, was read *Luke* 2. ver. 33. to ver. 41. But then the first of St. *Matthew* was appointed, which is still retain'd; excepting that the first seventeen Verses relating to our Saviour's Genealogy, were left out at the Restoration.

Octaves formerly observ'd.

Sect. 6. *Of the* Circumcision.

THIS Feast is celebrated by the Church to commemorate the active Obedience of Jesus Christ in fulfilling all Righteousness, which is one Branch of the meritorious Cause of our Redemption; and by that means abrogating the severe Injunctions of the Mosaical Establishment, and putting us under the easier Terms of the Gospel.

The Design of this Feast.

§. 2. THE Observation of this Feast is not of very great Antiquity: The first mention of it under this Title is in *Ivo Carnotensis*, who liv'd about the Year 1090, a little before St. *Bernard*, which latter has also a Sermon upon it. In *Isidore*, and other more early Writers, it is mention'd under the Name of *the Octave of Christmas*. The Reason why it was not then observ'd as the Feast of the *Circumcision*, was probably because it fell upon the *Calends of January*, which was celebrated among the Heathens with so much Disorder and Revellings, and other Tokens of Idolatry, that St. *Chrysostom* calls it ἑορτὴν διαβολικὴν, *the Devil's Festival*. For which reason the sixth General Council absolutely forbad the Observation of it among Christians (*h*).

Its Antiquity.

(*h*) Concil. Trull. Can. 62.

§. 3.

The Leſſons, Collect, Epiſtle, *and* Goſpel.

§. 3. THE proper Services are all very ſuitable to the Day; *the Firſt Leſſon for the Morning* gives an Account of the Inſtitution of Circumciſion; and the *Goſpel* of the Circumciſion of Chriſt: The *Firſt Leſſon at Evening*, and the *Second Leſſons* and *Epiſtle*, all tend to the ſame end, viz. that ſince the Circumciſion of the Fleſh is now abrogated, God hath no reſpect of Perſons, nor requires any more of us than the Circumciſion of the Heart. The *Collect*, *Epiſtle*, and *Goſpel* for the Day were all firſt inſerted in 1549.

Sect. 7. *Of the Epiphany.*

Epiphany, *what it ſignifies.*

THE word *Epiphany* in Greek ſignifies *Manifeſtation*, and was at firſt us'd both for Chriſtmas-Day, when Chriſt was manifeſted in the Fleſh, and for this Day (to which it is now more properly appropriated) when he was manifeſted by a Star to the Gentiles: From which Identity of the Word, ſome have concluded that the Feaſts of Chriſtmas-Day and the Epiphany were one and the ſame: But that they were two different Feaſts obſerv'd upon two ſeveral Days, is plain from many of the Fathers (*i*).

BUT beſides this common and more uſual Name, we find two other Titles given to it by the Antients, viz, τὰ ἅγια φῶτα (*k*), *The Day of the Holy Lights*; and τὰ Θεοφάνεια, *The Theophany*, or *Manifeſtation of God* (*l*). The firſt Name was given it, as being the Day whereon they commemorated the Baptiſm of Chriſt, who from that time became a *Light* to thoſe that ſat in Darkneſs: Upon which account this Day was as ſolemn for baptizing the Catechumens among the *Latins*, as Eaſter and Whitſuntide among the *Greeks*. And for the greater Solemnity of ſo high a Feſtival, it was the Cuſtom to adorn the publick Churches with a great Number of Lights and Tapers, when they came to perform the Service of the Day. The Reaſon of the other Name is very plain, the Feaſt being inſtituted in Commemoration of the firſt Manifeſtations of our Saviour's Divinity.

The Feaſt of it to what end inſtituted.

§. 2. THE principal Deſign of the Church's celebrating this Feaſt, is to ſhew our Gratitude to God, in manifeſting

(*i*) Aug. Serm. 102. Tom. 5. col. 914. F. Greg. Naz. in S. Lum. Orat. 39. Tom. 1. p. 624, &c. & in aliis.

(*k*) Greg. Naz. Orat. in Sanct. Lum.
(*l*) Epiph. Orat. in Aſcenſ. Domini.

the

the Gospel to the Gentile Word, and vouchsafing to them equal Privileges with the Jews, who had been all along his peculiar People; the first Instance of which Divine Favour, was in declaring the Birth of Christ to the Wise Men of the East. Sect. 8.

§. 3. BUT, in all, there are three great Manifestations of our Saviour commemorated on this Day; all which, St. *Chrysostom* tells us, happen'd on the same Day, tho' not in the same Year: The first of which was what I just now mention'd, viz. his *Manifestation by a Star*, which conducted the Wise Men to come and worship him, which we commemorate in the *Collect* and *Gospel*. The second Manifestation was that of the Glorious Trinity at his *Baptism*, mention'd in the *Second Lesson at Morning Prayer*. The *Second Lesson at Evening Service* contains the third, which was the Manifestation of the Glory and Divinity of Christ, by his miraculous turning *Water* into *Wine*. The *First Lessons* contain Prophecies of the Increase of the Church by the abundant access of the Gentiles, of which the *Epistle* contains the Completion, giving an Account of the Mystery of the Gospel's being reveal'd to them. The *Collect* and *Gospel* for this Day are the same that were us'd in the antient Offices; but the *Epistle* was inserted at the first compiling of our Liturgy, instead of a Lesson out of the 60th of *Isaiah*.

The Lessons, Collect, Epistle, *and* Gospel.

Sect. 8. *Of the* Sundays *after the* Epiphany.

FROM *Christmas* to *Epiphany*, the Church's Design, in all her proper Services, is to set forth the *Humanity* of our Saviour, and to manifest him in the Flesh: But from the *Epiphany* to *Septuagesima Sunday* (especially in the four following Sundays) she endeavours to manifest his *Divinity*, by recounting to us in the *Gospels* some of his first Miracles and Manifestations of his Deity. The Design of the *Epistles* is to excite us to imitate Christ, as far as we can, and to manifest our selves his Disciples, by a constant Practice of all Christian Virtues.

The Design of the Epistles *and* Gospels.

§. 2. THE *Collects*, *Epistles*, and *Gospels* for the five first Sundays after the Epiphany, are all the same as in the Sacramentary of St. *Gregory*, except that the Collect for the fourth Sunday was a little amended at the Restoration, and that

The Collects, Epistles, *and* Gospels.

5

Chap. V.

before the Reformation the Epiſtle for that Day was the ſame with the Epiſtle for the firſt Sunday in Advent. The Collect, Epiſtle, and Goſpel for the ſixth Sunday were all added at the laſt Review; till when, if there happen'd to be ſix Sundays after Epiphany, the Collect, Epiſtle, and Goſpel for the fifth Sunday were repeated: Tho' in the *Salisbury* Miſſal, the Service of the third Sunday is order'd to be us'd upon ſuch an Occaſion.

Sect. 9. *Of* Septuageſima, Sexageſima, *and* Quinquageſima *Sundays.*

Why ſo call'd.

AMONG the ſeveral Reaſons given for the Names of theſe Sundays, the moſt probable ſeems to be this: The firſt Sunday in Lent, being forty Days before Eaſter, was for that reaſon call'd *Quadrageſima-Sunday*, which in Latin ſignifies Forty; and Fifty being the next round Number above Forty, as Sixty is to Fifty, and Seventy to Sixty; therefore the Sunday immediately preceding Quadrageſima-Sunday, being further from Eaſter than that was, was call'd *Quinquageſima* (or Fifty) Sunday, which is alſo fifty Days incluſive before Eaſter: and the two foregoing Sundays, being ſtill further diſtant, were for the ſame Reaſon call'd *Sexageſima* and *Septuageſima* (Sixty and Seventy) Sundays.

The Deſign of them.

§. 2. THE Obſervation of theſe Days, and the Weeks following, are doubtleſs as antient as the Times of *Gregory* the Great. The *Deſign* of them is to call us back from our Chriſtmas Feaſting and Joy, in order to prepare our ſelves for Faſting and Humiliation, in the approaching time of Lent; from thinking of the *Manner* of Chriſt's Coming into the World to reflect upon the *Cauſe* of it, viz. our own Sins and Miſeries; that ſo being convinc'd of the Reaſonableneſs of puniſhing and mortifying our ſelves for our Sins, we may the more ſtrictly and religiouſly apply our ſelves to thoſe Duties when the proper Time for them comes. Some of the more devout Chriſtians obſerv'd the whole Time, from the firſt of theſe Sundays to Eaſter, as a Seaſon of Humiliation and Faſting; tho the Generality of the People did not begin their Faſts till Aſh-Wedneſday.

The Collects, Epiſtles, *and* Goſpels.

§. 3. THE *Collects*, *Epiſtles*, and *Goſpels* for theſe Days are all the ſame as in the antient Liturgies, excepting only the Collect for Quinquageſima-Sunday, which was made new,

A. D. 1599. They are all of them plainly suitable to the Times. The *Epistles* are all three taken out of St. *Paul*'s Epistles to the *Corinthians:* The two first persuade us to Acts of Mortification and Penance, by proposing to us St. *Paul*'s Example: But because all bodily Exercises without Charity profit us nothing; therefore the Church, in the Epistle for Quinquagesima-Sunday, recommends Charity to us, as a necessary Foundation for all our other Acts of Religion. Sect. 9.

THE Design of the *Gospels* is much the same with that of the Epistles: That for Septuagesima-Sunday, tells us, by way of Parable, that all that expect to be rewarded hereafter, must perform these religious Duties now: and to all those who have been so idle as to neglect their Duties all their Life-time hitherto, it affords Comfort by assuring them, they may still entitle themselves to a Reward, if they will now set about them with Diligence and Sincerity. The Gospel for Sexagesima-Sunday, in another Parable, admonishes us to be careful and circumspect in the performance of our Duty, since there is scarce one in four who profess Religion, that brings forth Fruit to Perfection. And lastly, the Gospel for Quinquagesima-Sunday shews us how we are to perform these Duties; advising us by the Example of the blind Beggar to add Faith to our Charity, and to continue incessant in our Prayers, and not to despair of the Acceptance of them, because we are not immediately heard, but to cry so much the more, *Jesus, thou Son of David, have mercy on us.*

§. 4. THE Tuesday after Quinquagesima-Sunday is generally call'd *Shrove-Tuesday*; a Name given it from the old Saxon words *Shrive*, *Shrift*, or *Shrove*, which in that Language signifies to confess; it being a constant Custom amongst the Roman-Catholicks to confess their Sins on that Day, in order to receive the blessed Sacrament, and thereby qualify themselves for a more religious Observation of the holy time of Lent immediately ensuing. But this in process of time was turn'd into a Custom of Invitations, and taking their Leave of Flesh and other Dainties; and afterwards, by degrees, into Sports and Merriments, which still in that Church make up the whole Business of the Carnival. Shrove-Tuesday, *why so call'd.*

Sect.

Sect. 10. *Of the forty Days in* Lent.

The Neceſſity of ſome ſet time for Humiliation.

THO' it ought to be the conſtant Endeavour of a Chriſtian to obſerve his Duty at all times, and to have always a great regard to what God requires of him; yet, conſidering the great Corruption of the World, and the Frailty of our Nature, and how often we tranſgreſs the Bounds of our Duty, and how backward we are to croſs our fleſhly Appetites, 'tis very expedient we ſhould have ſome ſolemn Seaſon appointed for the examining our Lives, and the Exerciſe of Repentance.

The Antiquity *of it.*

§. 2. AND accordingly we find that from the very firſt Ages of Chriſtianity, it was cuſtomary for the Chriſtians to ſet apart ſome time for Mortification and Self-denial, to prepare themſelves for the Feaſt of Eaſter. *Irenæus*, who liv'd but ninety Years from the Death of St. *John*, and convers'd familiarly with St. *Polycarp*, as *Polycarp* had with St. *John*, has happen'd to let us know, tho' incidentally, that as it was obſerv'd in his time, ſo it was in that of his (*m*) Predeceſſors.

Its Original.

§. 3. AS to its *Original*, the preſent Lord Biſhop of *Bath* and *Wells*, in his learned *Diſcourſe concerning Lent*, has ſhew'd, by very probable Arguments, that the Chriſtian Lent took its Riſe from the Jewiſh Preparation, to their yearly Expiation: He likewiſe proves out of their own Writers that the Jews began their ſolemn Humiliation forty Days before the Expiation. Wherefore the Primitive Chriſtians, following their Example, ſet up this Faſt, at the beginning of Chriſtianity, as a proper Preparative for the Commemoration of the great Expiation of the Sins of the whole World.

Variouſly obſerv'd at firſt.

§. 4. 'TIS true indeed, as to the *Length* of it, the Chriſtian Lent was obſerv'd with great variety at firſt: Some faſting ſo many Days, others ſo many Weeks, and others again ſo many Days in each Week (*n*): But 'tis moſt probably thought that this Faſt was firſt call'd Τεσσαρακοστὴ, or *Quadrageſima*; not becauſe it continu'd forty Days, but forty Hours; beginning about twelve on Friday (the time of our Saviour's falling under the power of Death) and continuing

(*m*) Euſeb. Hiſt. Eccl. l. 5. c. 24. p. 192. D.

(*n*) Ibid.

till

till Sunday Morning, the time of his rising again from the Dead. But afterwards it was enlarg'd to a longer time, drawn out into more Days, and then Weeks, till it was at last fix'd to *Forty Days*; which Number seems very antiently to have been appropriated to Repentance and Humiliation. For not to reckon up the forty Days in which God drown'd the World, Gen. 7. 4. or the forty Years in which the Children of *Israel* did Penance in the Wilderness, *Numb.* 14. 34. or the forty Stripes by which Malefactors were to be corrected, *Deut.* 25. 3. Whoever considers that *Moses* did, not once only, fast this number of Days, Deut. 9. 9, 18, 25. that *Elias* also fasted in the Wilderness the same space of time, 1 *Kings* 19. 8. that the *Ninevites* had precisely as many Days allow'd for their Repentance, *Jonah* 3. 4. and that our blessed *Saviour* himself, when he was pleas'd to fast observ'd the same length of time, Mat. 4. 2. Whoever, I say, considers these things, cannot but think that this Number of Days is very suitable to extraordinary Humiliation.

Sect. 10.

Why limited to Forty Days.

§. 5. IT receives its Name from the time of the Year wherein 'tis observ'd; *Lent*, in the old Saxon Language signifying *Spring*, being now us'd to signify this Spring-Fast, which always begins so that it may end at Easter; partly to remind us of our Saviour's Sufferings, which ended at his Resurrection, and partly to prepare us for a worthy receiving the Lord's Supper; it having been always a strict Order of the Church, that all Christians whatsoever should receive the Holy Sacrament at the great Festival of Easter.

Why call'd Lent.

Why to end at Easter.

§. 6. DURING this whole season the Primitive Christians us'd to give the most publick Testimonies of Sorrow and Repentance, and to shew the greatest Signs of Hmiliation that can be imagin'd: No Marriages were allow'd of, nor any thing that might give the least occasion to Mirth or Chearfulness; (*o*); insomuch that they would not celebrate the Memories of the Apostles or Martyrs, that happen'd within this time, upon the ordinary Week-Days, but transferr'd the Commemoration of them to the Saturdays or Sundays (*p*). For the Eastern Christians, as I have already observ'd (pag. 91.) celebrated Saturday as well as Sunday as a Day of Festival Devotions. But except on those two Days, even the Holy Eucharist was not consecrated during

How observ'd by the Primitive Christians.

(*o*) Concil. Laod. Can. 52. Tom. 1. col. 1505. C.

(*p*) Ibid. Can. 51.

Chap. V.

the whole time of Lent; that being an Act, as those Fathers thought, more suitable and proper for a Festival than a Fast (*q*). On those Days indeed they consecrated enough to supply the Communions of each Day, till either Saturday or Sunday return'd again. For tho' the Sacrament was not consecrated on the ordinary Week-Days, yet it was customary to receive it every Day; and therefore to those that came to communicate upon any of those Days, they administred out of what the Greeks call'd the Προηγιασμένα, the Latins *Præsanctificata*, both which words signify the same thing, viz. the Bread and Wine that were ready consecrated.

NOR was the Demeanour of the Primitive Christians at Home less strict and austere than their Discipline at Church; they lay in Sackcloth and Ashes, and took no care of their Garb or Dress; they us'd no other Food but what was necessary to preserve Life (*r*); some abstaining from Flesh and Wine, others, especially the Greeks, forbearing all Fish likewise as well as Flesh: Some contented themselves with Eggs and Fruits; others forbore both, and liv'd upon Bread, Herbs, and Roots: But all agreed in this, viz. that whereas at other Seasons their Fasts continu'd but till three in the Afternoon, they would not on any Day in Lent eat till the Evening (*s*), and then such Food as was least delicate (*t*).

Sect. II. *Of* Ash-Wednesday, *or the First Day of* Lent.

Why Lent begins on this Day.

THE First Day of Lent had formerly two Names, one of which was *Caput Jejunii*, the *Head of the Fast*; the other *Dies Cinerum*, *Ash-Wednesday*. The first Compellation was given because Lent began on that Day; for since it was never the Custom of the Church to fast on Sundays (whereon we commemorate so great a Blessing as our Saviour's Resurrection) therefore we begin Lent on this Day, to supply the room of those Sundays. For if you deduct out of the six Weeks of Lent the six Sundays, there will remain but thirty six Fasting-Days, to which

(*q*) Ibid. Can. 49.
(*r*) Tertull. de Pœnit. passim.
(*s*) Basil. Hom. 1. de Jejun. & Prudent. Hymn. ante Cibum.
(*t*) Epiphan. Expos. Fid. Cathol. c. 22. Tom. 1. p. 1105. B. C.

these

these four of this Week being added, make up the exact number of forty. Sect. 11.

§. 2. THE Name of *Ash-Wednesday* proceeded from a Custom in the antient Discipline, which began very early to be exercis'd on this Day; an Account whereof we have in *Gratian* (*u*) as follows: *Why call'd* Ashwednes- day.

ON the first Day of Lent the Penitents were to present themselves before the Bishop cloath'd with Sackcloth, with naked Feet, and Eyes turn'd to the Ground; and this was to be done in the Presence of the Principal of the Clergy of the Diocese, who were to judge of the Sincerity of their Repentance. These introduc'd them into the Church, where the Bishop, all in Tears, and the rest of the Clergy repeated the seven Penitential Psalms. Then rising from Prayers, they threw *Ashes* upon them, and covered their Heads with Sackcloth; and then with mournfull Sighs declar'd to them, That as *Adam* was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop commanded the Officers to turn them out of the Church-Doors; and all the Clergy follow'd after, repeating that Curse upon *Adam*, *In the Sweat of thy Brows thou shalt eat thy Bread.* The like Penance was inflicted upon them the next time the Sacrament was administred, which was the Sunday following. And all this was done to the end that the Penitents, observing how great a Disorder the Church was in by reason of their Crimes, should not lightly esteem of Penance.

§. 3. THO' this Discipline was severe, yet the many good Consequences of it shew'd it worthy the Imitation of all Churches in succeeding Ages: And Ours in particular heartily bewails the want of it: But till she can be so happy as to succeed in discharging those Obligations she lies under to restore it, she supplies that Want, by adding to her ordinary Service a very proper and suitable Office call'd the *Commination*, which shall be treated of hereafter in its turn. *How observ'd by the Church of* England.

§. 4. IN the ordinary Morning and Evening Service, instead of the *Psalms* for the Day, are appointed six of *David's Penitential Psalms* (the seventh being us'd in the Office of Commination;) Concerning which we need only observe, that they are the very Forms wherein that Royal Prophet expres'd his Repentance, and were all compos'd by *The* Psalms.

(*u*) 1 Part. Decr. Dist. 50. c. 64. Tom. 1. p. 331.

him

him in times of Affliction, and contain Supplications and Prayers to be deliver'd from all Temporal and Spiritual Enemies; and have, for this reaſon, been very much eſteem'd of in the Church in all Ages (*w*), and were always thought proper to be us'd in times of Humiliation and Repentance.

The Collect, Epiſtle, *and* Goſpel.

§. 5. THE *Collect* for this Day was made new at the compiling of the Liturgy: The *Epiſtle* and *Goſpel* were taken out of the old Offices. For the former is read part of *Joel*, which, together with the latter, cautions us to be very careful, that, whilſt we ſeem to be ready at all external Signs of Sorrow, we be not void of internal Contrition.

§. 6. THERE are no proper *Leſſons* appointed for this Day, which I preſume proceeded from an Omiſſion of the Compilers.

Sect. 12. *Of the* Sundays *in* Lent.

The Collects, Epiſtles, *and* Goſpels.

THO' the Church allows us to interrupt our Faſts on the *Sundays in Lent*, by reaſon of the Eminency of thoſe Days; yet leſt the Pleaſantneſs of thoſe Intervals ſhould entice us to a Diſcontinuance of our Mortification and Abſtinence in the returning Week-Days, when we ought to renew it with the greater Zeal, ſhe takes care to remind us of the Duties we have undertaken, and therefore in the *Epiſtles* (which were continued from the old Miſſals) ſets before us the obligations we lie under of returning to our Acts of Self-denial and Humiliation. But becauſe all this without Charity is nothing worth; the *Goſpels* (which are of the ſame Antiquity) are deſign'd to excite us to the exerciſe of that great Duty in all its Branches, by propoſing to us the Example of our great Lord and Maſter the Bleſſed Jeſus, who not only faſted and withſtood the greateſt Temptations of doing Evil in his own Perſon (*x*), but went about ſeeking Opportunities of doing Good to others; healing the ſick (*y*), feeding the Hungry (*z*), bleſſing thoſe that curſed him (*a*), and doing Good to thoſe that deſpitefully uſed him (*b*): In all which Actions we are, at this time eſpecially, bound to imitate him. The *Collects*, as well as the Epiſtles and Goſpels for all theſe Sundays are the ſame

(*w*) Greg. Mag. Comment. in 7 Pſal. Pœn. Tom. 3. col. 369, &c.
(*x*) *Goſpel for the firſt Sunday in* Lent.
(*y*) *For the ſecond.*
(*z*) *For the fourth.*
(*a*) *For the third.*
(*b*) *For the fifth.*

that

that we meet with in the old Offices, excepting that the firſt was made new at the Reformation, and the laſt is in the Liturgy of St. *Ambroſe*, appointed for *Good-Friday*. Sect. 13.

§. 2. THE Sundays in Lent are by our own Church, as well as the *Greek*, generally term'd by their Number, being call'd the *firſt*, *ſecond*, and *third Sunday*, &c. in Lent; but the three laſt are ſometimes diſtinguiſh'd by particular Names of their own: The *fourth*, for inſtance, is with us generally call'd *Midlent-Sunday*; tho' Biſhop *Sparrow*, and ſome others, term it, *Dominica Refectionis*, *The Sunday of Refreſhment*. The Reaſon of which, I ſuppoſe, is the Goſpel for the Day, which treats of our Saviour's miraculouſly feeding five thouſand; or elſe perhaps the firſt Leſſon in the Morning, which gives us the Story of *Joſeph*'s entertaining his Brethren. And the Appointment of theſe Scriptures upon this Day, might probably give the firſt Riſe to a Cuſtom ſtill retain'd in many Parts of *England*, and well known by the name of *Midlenting* or *Mothering*.

Sundays in Lent, how nam'd.

Midlent-*Sunday.*

The probable Riſe of Midlenting *or* Mothering.

THE *fifth* Sunday in Lent is, by the *Latins* eſpecially, often call'd *Paſſion-Sunday*; tho' I think that would be a more proper Name for the Sunday following: But the Reaſon, I ſuppoſe, why that Title is thrown back to this, is becauſe the *Sunday next before Eaſter*, is generally call'd *Palm-Sunday*, in commemoration of our Saviour's triumphal Entry into *Jeruſalem*, when the Multitude that attended him ſtrew'd Palm-Branches in his way (*d*).

Paſſion *Sunday.*

Palm-*Sunday.*

Sect. 13. *Of the* Paſſion-Week.

THE following Week was by ſome look'd upon as a diſtinct time of Faſting from the foregoing Lent, and as inſtituted upon different accounts: That being obſerv'd in imitation of our Saviour's Faſting, &c. as has been already obſerv'd; this in Commemoration of his Sufferings and Paſſion, which he then compleated (*e*). But by others it was only accounted a Continuation of the ſame Faſt in a ſtricter degree; it being generally call'd the *Great Week*, not becauſe it had more Hours or Days in it than any other

Paſſion-Week.

(*d*) Iſid. Hiſpal. de Offic. Eccleſe. lib. 1. cap. 27.

(*e*) Anaſtaſius Antiochenus (qui vixit 655.) in Cotelerii Notis in Conſt. Apoſtol. l. 5. c. 13. Tom. 1. p. 316. Edit. Cleric. Antw. 1698. & Matthæus Monachus ibid.

Chap. V.

Week, but becauſe in this Week was tranſacted an Affair of the greateſt Importance to the Happineſs of Man, and Actions truly Great were perform'd to ſecure his Salvation: Death was conquer'd, the Devil's Tyranny was aboliſh'd, the Partition-Wall betwixt Jew and Gentile was broken down, and God and Man were reconcil'd (*f*). It was alſo call'd the *Holy Week*, from thoſe devout Exerciſes which Chriſtians employ'd themſelves in upon this occaſion. They apply'd themſelves to Prayer both in publick and private, to hearing and reading God's holy Word, and exerciſing a moſt ſolemn Repentance for thoſe Sins which crucify'd the Lord of Life. They obſerv'd the whole Week with great ſtrictneſs of Faſting and Humiliation; ſome faſting three Days together; ſome four; and others, who could bear it, the whole ſix; beginning on Monday Morning, and not eating any thing again till Cock-crowing on the Sunday Morning following. And ſeveral of the Chriſtian Emperors, to ſhew what Veneration they had for this holy Seaſon, caus'd all Law-Suits to ceaſe, and Tribunal Doors to be ſhut, and Priſoners to be ſet free (*g*); thereby imitating their great Lord and Maſter, who by his death at this time deliver'd us from the Priſon and Chains of Sin.

How formerly obſerv'd.

How obſerv'd by the Church of England.

§. 2. THE Church of *England* uſes all the Means ſhe can to retain this decent and pious Cuſtom, and hath made ſufficient Proviſion for the exerciſe of the Devotion of her Members in publick, calling us every Day this Week to meditate upon our Lord's Sufferings, and collecting in the Leſſons, Epiſtles and Goſpels, moſt of thoſe Portions of Scripture that relate to this tragical Subject, to increaſe our Humiliation by the Conſideration of our Saviour's; to the end that with penitent Hearts, and firm Reſolution of dying likewiſe to Sin, we may attend our Saviour thro' the ſeveral Stages of his bitter Paſſion.

The Goſpels.

§. 3. OUR Reformers did not much confine themſelves to the *Goſpels* appointed for this Week by the antient Offices; but thought, as there was time enough to admit of it, it would be moſt regular and uſeful to read all the four Evangeliſts Accounts of our Saviour's Paſſion, as they ſtand in Order. To this end they have order'd St. *Matthew*'s Account on the Sunday, appointing the 26th Chapter for the

(*f*) Chryſ. Hom. 30. in Gen. 11. 1. Tom. 1. p. 235.

(*g*) Cod. Theod. lib. 9. Tit. 35. de Quæſtione 4. Tom. 3. p. 252.

ſecond

second Lesson, and the 27th, as far as relates to his Crucifixion, for the Gospel. On Monday and Tuesday is read the Story, as by St. *Mark*; on Wednesday and Thursday that by St. *Luke*, and on Good-Friday the 18th of St. *John* is appointed for the second Lesson, and the 19th for the Gospel. Sect. 14.

THE *Epistles* also that are now appointed, are more suitable to the Season, than those that were found in older Offices. Epistles,

AS for the *Collect*, the same that is us'd on the Sunday before, is appointed (as indeed a very proper one) to be us'd on the four Days following till Good-Friday: On which Day it is also appointed in the Liturgy of St. *Ambrose*, tho' in other Offices it is found, as with us, upon the Sunday before. *And* Collect.

Sect. 14. *Of the* Thursday *before* Easter.

THIS Day is call'd [*Dies Mandati*] *Mandate* or *Maundy-Thursday*, from the Commandment which our Saviour gave his Apostles to commemorate the Sacrament of his Supper, which he this Day instituted after the Celebration of the Passover; and which was, for that reason, generally receiv'd in the Evening of the Day (*h*): Or, as others think, from that new Commandment, which he gave them to love one another, after he had washed their Feet, in token of the Love he bore to them, as is recorded in the second Lesson at Morning-Prayer. Maundy-Thursday, *why so call'd.*

§. 2. THE *Gospel* for this Day is suitable to the time, as treating of our Saviour's Passion: But the *Epistle* is something different, containing an Account of the Institution of the Lord's Supper, the constant Celebration of which on this Day, both in the Morning and in the Evening, after Supper (*i*), in commemoration of its being first instituted at that time, render'd that Portion of Scripture very suitable to the Day. *The* Epistle *and* Gospel.

§. 3. ON this Day the *Penitents* that were put out of the Church upon Ashwednesday, were receiv'd again into the Church, partly that they might be Partakers of the Holy *The Form of reconciling* Penitents.

(*h*) Concil. Carthag. 3. Can. 29. Codex Can. Eccles. Afric. Can. 41.
(*i*) Concil. Carthag. 3. Can. 29. Codex Can. Eccles. Afric. Can. 41. Concil. Trul. Can. 29. Aug. ad Jan. Ep. 118.

Communion, and partly in remembrance of our Lord's being on this Day apprehended and bound, in order to work our Deliverance and Freedom (*k*).

THE Form of reconciling Penitents was this: The Bishop went out to the Doors of the Church where the Penitents lay proſtrate upon the Earth, and thrice in the name of Chriſt call'd them, *Come, come, come, ye Children, hearken to me, I will teach you the Fear of the Lord:* Then after he had pray'd for them, and admoniſh'd them, he reconcil'd them, and brought them into the Church. The Penitents, thus receiv'd, trim'd their Heads and Beards, and laying off their penitential Weeds, recloth'd themſelves in decent Apparel (*l*).

The Church-doors *always ſet open on this day.*

§. 4. It may not be amiſs to obſerve, that the Church-doors us'd to be all ſet open on this Day, to ſignify that penitent Sinners, coming from North or South, or any part of the World, ſhould be receiv'd to Mercy, and the Church's Favour.

Sect. 15. *Of* Good-Friday.

Why ſo call'd.

THIS Day receiv'd its Name from the bleſſed Effects of our Saviour's Sufferings, which are the ground of all our Joy, and from thoſe unſpeakable *good* things he hath purchas'd for us by his Death, whereby the bleſſed Jeſus made Expiation for the Sins of the whole World, and by the ſhedding his own Blood, obtain'd eternal Redemption for us. Among the *Saxons* it was call'd *Long Friday*, but for what Reaſons (excepting for the long Faſtings and Offices they then us'd) does not appear.

Why obſerv'd as a Faſt.

§. 2. THE Commemoration of our Saviour's Sufferings hath been kept from the very firſt Age of Chriſtianity (*m*), and was always obſerv'd as a Day of the ſtricteſt *Faſting* and *Humiliation*; not that the Grief and Affliction they then expreſs'd did ariſe from the Loſs they ſuſtain'd, but from a ſenſe of the Guilt of the Sins of the whole World, which drew upon our bleſſed Redeemer that painful and ſhameful Death of the Croſs.

(*k*) Innocent. Epiſt. ut citat. ab Ivo, Part. 15. cap. 40. & à Barchardo, l. 18. c. 18.

(*l*) Capit. l. 7. c. 143.

(*m*) Euſeb. Hiſt. Eccl. lib. 2. cap. 17. p. 57. B. Apoſt. Conſt. l. 5. c. 13.

§. 3. THE *Goſpel* for this Day (beſides its coming in courſe) is properly taken out of St. *John* rather than any other Evangeliſt, becauſe he was the only one that was preſent at the Paſſion, and ſtood by the Croſs while others fled: And therefore, the Paſſion being as it were repreſented before our Eyes, his Teſtimony is read who ſaw it himſelf, and from whoſe Example we may learn not to be aſham'd or afraid of the Croſs of Chriſt (*n*). The *Epiſtle* proves from the Inſufficiency of the Jewiſh Sacrifices, that they only typify'd a more ſufficient one, which the Son of God did as on this Day offer up, and by one Oblation of himſelf, then made upon the Croſs, compleated all the other Sacrifices (which were only Shadows of this) and made full Satisfaction for the Sins of the whole World. In imitation of which Divine and Infinite Love, the Church endeavours to ſhew her Charity to be boundleſs and unlimited, by praying in one of the proper *Collects*, that the Effects of Chriſt's Death may be as univerſal as the Deſign of it, viz. that it may tend to the Salvation of all, *Jews*, *Turks*, *Infidels* and *Hereticks*.

Sect. 15.

The Goſpel *why taken out of St.* John.

The Epiſtle.

The Collect.

§. 4. HOW ſuitable the proper *Pſalms* are to the Day, is obvious to any one that reads them with a due Attention: They were all compos'd by *David* in times of the greateſt Calamity and Diſtreſs, and do moſt of them belong myſtically to the Crucifixion of our Saviour; eſpecially the twenty ſecond, which is the firſt for the Morning, which was in ſeveral Paſſages literally fulfill'd by his Sufferings, and, either part of it, or all, recited by him upon the Croſs (*o*).

The Pſalms.

§. 5. THE *firſt Leſſon for the Morning* is Gen. 22. containing an account of *Abraham*'s readineſs to offer up his Son, thereby typifying that perfect Oblation which was this Day made by the Son of God: Which was thought ſo proper a Leſſon for this occaſion, that the Church us'd it upon this Day in St. *Auſtin*'s time (*p*). The *ſecond Leſſon* is St. John 18. which needs no explanation. The *firſt Leſſon for the Evening* (Iſa. 53) contains a clear Prophecy of the Paſſion of Chriſt, and of the Benefits which the Church thereby receives. The *ſecond Leſſon* is 1 Pet. 2. exhorting us to Patience under Afflictions, from the Example of Chriſt who ſuffer'd ſo much for us.

The Leſſons.

(*n*) Rupertus de Officiis Divinis, l. 6. c. 8.

(*o*) *See St.* Mat. 27. 35, 43, 46.

(*p*) Auguſt. Serm. de Temp. 71.

Sect. 16. *Of* Easter-Eve.

How obſerv'd in the Primitive Church.

THIS Eve was in the antient Church celebrated with more than ordinary Devotions, with ſolemn Watchings, with multitudes of lighted Torches both in their Churches and their own private Houſes, and with the genral Reſort and Confluence of all Ranks of People (*q*). At *Conſtantinople* it was obſerv'd with moſt magnificent Illuminations, not only within the Church but without. All over the City lighted Torches were ſet up, or rather Pillars of Wax, which glorioufly turned the Night into Day (*r*). All which was deſign'd as a Forerunner of that great Light, even the *Sun of Righteouſneſs*, which the next Day aroſe upon the World.

AS the Day was kept as a ſtrict Faſt, ſo the *Vigil* continu'd at leaſt till Midnight, the Congregation not being diſmiſs'd till that time (*s*); it being a Tradition of the Church, that our Saviour roſe a little after Midnight: But in the Eaſt the Vigil laſted till Cock-crowing; the time being ſpent in reading the Law and the Prophets, in expounding the Holy Scriptures, and in baptizing the Catechumens (*t*).

How obſerv'd by the Church of England.

§. 2. SUCH decent Solemnities would in theſe Days be look'd upon as Popiſh and Antichriſtian: For which reaſon, ſince they are only indifferent (tho' innocent) Ceremonies, the Church of *England* hath laid them aſide: But for the Exerciſe of the Devotions of her true Sons, ſhe retains as much of the Primitive Diſcipline as ſhe can; adviſing us to faſt in private, and calling us together in publick, to meditate upon our Saviour's Death, Burial, and Deſcent into Hell: Which Article of our Faith the publick Service of the Church this Day confirms, the *Goſpel* treating of Chriſt's Body lying in the Grave, the *Epiſtle* of his Soul's Deſcent into Hell. 'Tis true, that Text is by ſome People otherwiſe interpreted; but the other Parts of the *Epiſtle* are notwithſtanding very proper for Eaſter-Eve: The former part of it exciting us to *ſuffer* chearfully even tho *for well-doing*, after the Example of Chriſt, who, as at this time, had once

The Epiſtle *and* Goſpel.

(*q*) Greg. Naz. Orat. 42. Tom. 1. p. 676. D.
(*r*) Euſeb. Vit. Conſt. lib. 4. cap. 22. p. 536. A. B.
(*s*) Conſt. Apoſt. lib. 5. cap. 18.
(*t*) Conſt. Apoſt. lib. 5. cap. 14, 17, 18.

ſuffer'd

ſuffer'd for Sins, the Juſt for the Unjuſt; the latter part ſhewing us the End and Efficacy of *Baptiſm*, which was always, in the Primitive Church, adminiſter'd to the Catechumens on this Day. Sect. 17.

Sect. 17. *Of* Eaſter-Day.

HAVING now as it were, with the Apoſtles, and firſt Believers, ſtood mournfully by the Croſs on Good-Friday; and on the Day following been again overwhelm'd with Grief for the Loſs of the Bridegroom; the Church this Day, upon the firſt notice of his Reſurrection from the Grave, calls upon us with a becoming and holy Tranſport, *to turn our Heavineſs into Joy, to put off our Sackcloth, and gird our ſelves with Gladneſs.* Eaſter-*Day.*

§. 2. THAT in and from the Times of the Apoſtles, there has been always obſerv'd an Anniverſary Feſtival in memory of Chriſt's Reſurrection (which from the old Saxon Word *Oſter*, ſignifying to riſe, we call *Eaſter-Day*, or the *Day of the Reſurrection*; or, as others think, from one of the Saxon Goddeſſes call'd *Eaſter*, which they always worſhipp'd at this time of the Year) no Man can doubt that hath any Inſight into the Affairs of the ancient Church: In thoſe purer Times, the only Diſpute being not about the Thing, but the particular Time when the Feſtival was to be kept. But of this I have already treated, pag. 37, &c. *When firſt obſerv'd, and why ſo call'd.*

§. 3. AS for the manner of obſerving it, we find that it was always accounted the *Queen*, or *Higheſt of Feſtivals*, and celebrated with the greateſt Solemnity (*u*). In the Primitive Times the Chriſtians of all Churches on this Day us'd this Morning-Salutation, *Chriſt is riſen*, to which thoſe who were ſaluted, anſwer'd, *Chriſt is riſen indeed:* Or elſe thus, *And hath appear'd unto* Simon, Luke 24. 34. a Cuſtom ſtill retain'd in the Greek Church (*w*). And our Church, ſuppoſing us as eager of the joyful News as they were, is loth to with-hold from us long the pleaſure of expreſſing it; and therefore as ſoon as the Abſolution is pronounced, and we be thereby render'd fit for Rejoicing, ſhe begins her Office *The* Anthems *inſtead of the* Venite Exultemus, *why appointed.*

(*u*) Greg. Naz. Orat. 42. Tom. 1. p. 666. C.

(*w*) *Dr.* Smith's *Account of the Greek Church*, pag. 32.

of

of Praiſe with *Anthems* proper to the Day, encouraging her Members to call upon one another *to keep the Feaſt; for that Chriſt our Paſſover is ſacrific'd for us, and is alſo riſen from the Dead, and become the firſt fruits of them that ſlept*, &c.

The Pſalms. §. 4. THE *Pſalms for the Morning* are Pſal. 2, 57, 111. The firſt of which was compos'd by *David*, upon his being triumphantly ſettled in his Kingdom, after ſome ſhort Oppoſition made by his Enemies: But it is alſo (as the Jews themſelves confeſs) a prophetical Repreſentation of Chriſt's Inauguration to his Regal and Sacerdotal Offices; who, after he had been violently oppos'd, and even crucify'd by his Adverſaries, was rais'd from the Dead, by the power of his Father, and exalted to thoſe great Offices in the ſucceſsful Exerciſe whereof our Salvation conſiſts. The 57th Pſalm was occaſion'd by *David*'s being deliver'd from *Saul*, by whom he was purſu'd after he had been ſo merciful to him in the Cave, when he had it in his power to deſtroy him; and in a myſtical ſenſe contains Chriſt's Triumph over Death and Hell. The laſt Pſalm for the Morning, is a Thankſgiving to God for all the marvellous Works of our Redemption, of which the Reſurrection of Chriſt is the chief; and therefore tho' this Pſalm does not peculiarly belong to this Day, yet it is very ſuitable to the Buſineſs of it.

THE *Pſalms for Evening-Prayer* are 113, 114, 118, The 113th was deſign'd to ſet forth in ſeveral Particulars, the admirable Providence of God, which being never more diſcernable than in the great Work of our Redemption, this Pſalm can never be more ſeaſonably recited. The 114th Pſalm is a Thankſgiving for the Deliverance of *Iſrael* out of *Egypt*; which being a Type of our Deliverance from Death and Hell, makes this Pſalm very proper for this Day. The laſt Pſalm for the Day is the 118th, which is ſuppos'd to have been compos'd at firſt upon account of the undiſturb'd Peace of *David*'s Kingdom, after the Ark was brought into *Jeruſalem*; but it was ſecondarily intended for our Saviour's Reſurrection, to which we find it apply'd both by St. *Matthew* and St. *Luke* (*x*).

The Leſſons, Collect, Epiſtle, *and* Goſpel. §. 5. THE *firſt Leſſons* for the Morning and Evening-Service contain an account of the Paſſover, and of the *Iſraelites* Deliverance out of *Egypt*, both very ſuitable to the

(*x*) *St.* Matt. 21. 42. Acts 4. 11.

Day:

5

Day: for by their Passover Christ our Passover was prefigur'd; and the Deliverance of the *Israelites* out of *Egypt*, and the drowning of *Pharaoh* and his Host in the *Red Sea*, was a Type of our Deliverance from Death and Sin which is done away by our being baptiz'd with Water into Christ. The *Gospel* and the *second Lesson for the Evening* give us the full Evidence of Christ's Resurrection; and the *Epistle* and the *second Lesson for the Morning* teach us what use we must make of it. Sect. 18.

THE *Collect*, *Epistle*, *and Gospel* are all very old: In the first Book of King *Edward* they are appointed for the *first Communion*; for I observ'd (pag. 207.) that upon the great Feasts they had then two Communions, and a distinct Service at each. For the *second Communion*, they had the same Collect which we now use upon the first Sunday after Easter. The *Epistle* for that Service was 1 Cor. 5. 6, to ver. 9. the *Gospel* was Mark 16. to ver. 9.

Sect. 18. *Of the* Monday *and* Tuesday *in* Easter-Week.

AMONG the Primitive Christians this Queen of Feasts, as those Fathers call'd it, was so highly esteem'd that it was solemniz'd fifty Days together, even from Easter to Whitsuntide (*y*): During which whole time Baptism was conferr'd, all Fasts were suspended and counted unlawful, they pray'd standing (as they were wont to do every Lord's Day in token of Joy) thereby making every one of those Days in a manner equal to Sunday. As Devotion abated, this Feast was shortned; yet long after *Tertullian*, even to *Gratian*'s time and downwards, the whole Weeks of Easter and Whitsuntide were reckon'd as Holy-Days (*z*). And in our Church, tho' she hath appointed Epistles and Gospels for the *Monday* and *Tuesday* only of this Week, which contain full Evidences of our Saviour's Resurrection; yet she seems to recommend the observing of the whole Week for Holy-Days, by prescribing the Communion to be celebrated every Day for eight Days together after, as may be gather'd from the proper *Preface* appointed in the Communion-Office,

The whole time between Easter *and* Whitsuntide *formerly observ'd.*

(*y*) Tert. de Jejuniis, c. 14, p. 552. B. De Idol. c. 14. p. 94. B. De Coron. Mil. c. 3. p. 102. A. Concil. Nicen. Can. 20. Tom. 2. col. 37.

(*z*) Gratian de Consecrat. Dist. 3. c. 1. p. 2421.

fice, which is never to be us'd but when the Lord's Supper is administred.

Easter-week, *why so solemnly observ'd.*

§. 2. THE *Occasion* of this Week's Solemnity was principally intended for the expressing our Joy for our Lord's Resurrection: But among the Ancients there was another peculiar Reason for the more solemn Observation of this Week. For except in Cases of Necessity they administred *Baptism* at no other times than Easter and Whitsuntide; at Easter, in memory of Christ's Death and Resurrection (correspondent to which are the two Parts of the Christian Life represented in Baptism, *dying unto Sin*, and *rising again unto Newness of Life*;) and at Whitsuntide in memory of the Apostles being then *baptiz*'d *with the Holy Ghost* and *with Fire*; and of their having themselves at that time baptiz'd three thousand Souls, Acts 2. 41. this Communication of the Holy Ghost to the Apostles being in some measure represented and convey'd by Baptism. After these times they made it part of their Festivity the Week following, to congratulate the access of a new Christian Progeny; the New-Baptiz'd coming each Day to Church in white Garments, with Lights before them, in token that they had now laid aside their Works of Darkness, and were become the Children of Light, and had made a Resolution to lead a new, innocent, and unspotted Life (*a*). At Church, Thanksgivings and Prayers, were made for them, and those that were at years of Discretion (for in those times many such came in from Heathenism) were instructed in the Principles and Ways of Christianity; But afterwards when most of the Baptiz'd were Infants, and so not capable of such Solemnities, this Custom was alter'd and Baptism administred at all times of the Year, as at the beginning of Christianity.

The Lessons.

§. 3. THE *first Lesson for Monday Morning* (*b*) treats about God's sending the Israelites Manna or Bread from Heaven, which was a Type of our blessed Saviour, who was the *Bread of Life that came down from Heaven, of which whosoever eateth hath eternal Life.* The *first Lesson for Monday Evening* (*c*) contains the History of the vanquishing the *Amalekites*, by the holding up of *Moses*'s Hands; by which Posture he put himself into the Form of a Cross, and exactly typify'd the Victory which the Christians obtain over their

(*a*) Ambr. de Initiand. c. 7. Tom. 4. col. 348.

(*b*) Exod. 16.
(*c*) Exod. 17.

Sect. 19.

ſpiritual Enemies by the Croſs of Chriſt. The ſmiting alſo of the Rock, out of which came Water (mention'd in the ſame Chapter) is another Type of our Saviour: For as the Water flowing from the Rock quench'd the Iſraelites Thirſt, ſo our Saviour, ſmitten upon the Croſs, gave forth that living Water, *of which whoſoever drinketh, ſhall never thirſt*, 1 Cor. 10. 4. The *ſecond Leſſons (d)* contain full Teſtimonies of our Saviour's Reſurrection; that for the Morning giving an hiſtorical Account of it, the other for the Evening, containing a Relation of a lame Man being reſtor'd to his Feet, thro' Faith in the name of Chriſt, which was an undeniable Proof that he was then alive.

THE *firſt Leſſon for Tueſday Morning (e)* contains the ten Commandments, which were communicated to the People from God by the Miniſtry of *Moſes*, wherein he prefigur'd our Saviour who was to be a Prophet like unto him, Deut. 18. 15. i. e. who was to bring dowd a new Law from Heaven, and more perfectly to reveal the Divine Will to Man. The *firſt Leſſon at Evening (f)* repreſents *Moſes* interceeding with God for the Children of *Iſrael*, for whom (rather than God ſhould impute to them their Sins) he deſir'd even to die, and be *blotted out of the Book of Life*; thereby alſo typifying Chriſt, who *dy'd and was made a Curſe for us*, Gal. 3. 13. The *ſecond Leſſon for the Morning (g)* is an Evidence of our Saviour's Reſurrection; and that *for the Evening (h)* proves, by his Reſurrection, the neceſſity of ours.

THE *Epiſtles and Goſpels* for theſe Days are the ſame as in old Offices: But the *Collect for Tueſday*, till the laſt Review, was what we now uſe on the Sunday after, being the ſame that in King *Edward*'s firſt Common-Prayer Book was appointed for the ſecond Communion on Eaſter-Day.

Sect. 19. *Of the* Sundays *after* Eaſter.

UPON the *Octave* or firſt Sunday after Eaſter-Day, it was a Cuſtom of the Ancients to repeat ſome part of the Solemnity which was us'd upon Eaſter-Day: From whence this Sunday took the name of *Low-Sunday*, being ce-

Low-Sunday, *why ſo call'd.*

(d) Matt. 28. *and* Acts 3.
(e) Exod. 20.
(f) Exod. 32.
(g) Luke 24, *to* ver. 13.
(h) 1 Cor. 15.

lebrated

Chap. V.

lebrated as a Feaſt, tho' of a lower degree than Eaſter-Day it ſelf. In Latin it is call'd *Dominica in Albis*, or rather *poſt Albas*, (ſc. *depoſitas*) as ſome Ritualiſts call it, i. e. *the Sunday of putting off the Chriſoms*; becauſe thoſe that were baptiz'd on Eaſter-Eve, on this Day laid aſide thoſe white Robes or Chriſoms which were put upon them at their Baptiſm, and which were now laid up in the Churches, that they might be produc'd as Evidences againſt them, if they ſhould afterwards violate or deny that Faith which they had profeſs'd in their Baptiſm. And we may ſtill obſerve, that the *Epiſtle* ſeems to be the Remains of ſuch a Solemnity, for it contains an Exhortation to new-baptiz'd Perſons, that are *born of God*, to labour to *overcome the World*, which at their Baptiſm they had reſolv'd to do. Both that and the *Goſpel* were us'd very anciently upon this Day: But before the laſt Review the *Collect* for Eaſter-Day was order'd to be repeated; the *Collect* we now uſe being originally appointed for the ſecond Communion upon that Feſtival, and upon the Tueſday following.

Why call'd Dominica in albis.

§. 2. AS for the other *Sundays after Eaſter*, we have already obſerv'd, that they were all ſpent in joyful Commemorations of our Saviour's Reſurrection, and the Promiſe of the Comforter; and accordingly we find that both thoſe grand Occaſions of Joy and Exultation are the principal Subjects from Eaſter to Whitſuntide. But leſt our Joy ſhould grow preſumptuous and luxuriant (Joy being always apt to exceed) the *Epiſtles* for the ſame time exhort us to the Practice of ſuch Duties as are anſwerable to the Profeſſion of Chriſtians; admoniſhing us to *believe in Chriſt*, to *riſe from the Death of Sin*, to be *patient*, *loving*, *meek*, *charitable*, &c. having our bleſſed Lord himſelf for our Example, and the Promiſe of his Spirit for our Guide, Strength, and Comfort.

The Collects, Epiſtles, *and* Goſpel's *for the other* Sundays after Eaſter.

THE *Collect for the ſecond Sunday* was made new in 1549. and that for the *fourth* was a little corrected at the laſt Review: But the other *Collects* are very old, as are all the *Epiſtles* and *Goſpels*, which are very ſuitable to the Seaſon; eſpecially the Goſpel for the *fifth Sunday*, which ſeems to be allotted to that Day upon two accounts: 1ſt, Becauſe it foretels our Saviour's Aſcenſion, which the Church commemorates the Thurſday following; and 2dly, Becauſe it is applicable to the Rogations, which were perform'd on the three following Days, of which we ſhall ſubjoin this ſhort Account.

Sect. 20. *Of the* Rogation-Days.

ABOUT the middle of the fifth Century, *Mamercus*, Bishop of *Vienne*, upon the Prospect of some particular Calamities that threatned his Diocese, appointed that extraordinary Prayers and Supplications should be offer'd up with Fasting to God, for the averting those impendent Evils, upon the three Days immediately preceding the Day of our Lord's Ascension (*i*); from which Supplications (which the Greeks call *Litanies*, but the Latins *Rogations*) these Days have ever since been called *Rogation-Days*. For some few years after, this Example was follow'd by *Sidonius* Bishop of *Clermont* (tho' he indeed hints that *Mamercus* was rather the Restorer than the Inventor of the (*k*) Rogations:) and in the beginning of the sixth Century the first Council of *Orleans* appointed that they should be yearly observ'd (*l*). Rogation-Days, *when first observ'd.*

§. 2. IN these Fasts the Church had a regard, not only to prepare our Minds to celebrate our Saviour's Ascension after a devout manner; but also by fervent Prayer and Humiliation to appease God's Wrath, and deprecate his Displeasure, that so he might avert those Judgments which the Sins of a Nation deserv'd; that he might be pleas'd to bless the Fruits with which the Earth is at this time cover'd, and not pour upon us those Scourges of his Wrath, Pestilence and War, which ordinarily begin in this Season. *The* Design *of their Institution.*

§. 3. AT the Reformation when all Processions were abolish'd by reason of the Abuse of them; yet for retaining the *Perambulation of the Circuits of Parishes*, 'twas ordain'd, "That the People shall once a Year at the time accu-
" stom'd, with the Curate and substantial Men of the Parish,
" walk about the Parishes, as they were accustom'd, and at
" their return to Church make their Common-Prayers. Pro-
" vided that the Curate in the said common Perambula-
" tions, us'd heretofore in the Days of Rogations, at cer-
" tain convenient Places, shall admonish the People to give *Why continu'd at the* Reformation.

(*i*) Aviti Archiepiscopi Vienn. A. D. 490. Homil. in Bibliotheca SS. Patrum, Paris. 1575. Tom. 7. col. 338. *And from him* Greg. Turonensis, l. 2. c. 34. apud Histor. Francor. Scriptores, Paris. 1636. Tom. 1. p. 289. A.

(*k*) Sidon. l. 5. Ep. 14.

(*l*) Concil. Aurel. Can. 27. Tom. 4. col. 1408. D. E.

" Thanks to God in the beholding of God's Benefits for " the Increaſe and Abundance of his Fruits upon the Face " of the Earth, with the ſaying of the 103d Pſalm, *Bene-* " *dic Anima mea, &c.* At which time alſo the ſame Mini- " ſter ſhall inculcate this and ſuch like Sentences, *Curſed be* " *he which tranſlateth the Bounds and Doles of his Neighbour*, " or ſuch other Order of Prayer as ſhall be hereafter ap- " pointed (*m*). No ſuch Prayers indeed have been ſince publiſh'd; but there is a *Homily* appointed, which is divided into four Parts; the three firſt to be us'd upon the Monday, Tueſday, and Wedneſday, and the fourth upon the Day when the Pariſh make their Proceſſion.

Sect. 21. *Of* Aſcenſion-Day.

Aſcenſion-Day.

FORTY Days after his Reſurrection, our bleſſed Saviour aſcended with our human Nature into Heaven, and preſented it to God, who plac'd it at his own right hand, and by the Reception of thoſe firſt Fruits ſanctify'd the whole Race of Mankind. As a thankful Acknowledgment of which great and myſterious Act of our Redemption, the Church hath from the beginning of Chriſtianity ſet apart this Day for its Commemoration (*n*); and for the greater Solemnity of it, our Church in particular hath ſelected ſuch peculiar Offices as are ſuitable to the Occaſion; as may be ſeen by a ſhort View of the Particulars.

The Pſalms.

§. 2. INSTEAD of the ordinary *Pſalms for the Morning*, are appointed the 8th, 15th, 21ſt; and for the Afternoon the 24th, 108th. The 8th Pſalm was at firſt deſign'd by *David* for the magnifying God for his wonderful Creation of the World, and for his Goodneſs to Mankind, in appointing him to be Lord of ſo great a Work: But in a prophetical ſenſe it ſets forth his more admirable mercy to Men, in exalting our human Nature above all Creatures in the World, which was eminently completed in our Saviour's Aſſumption of our Fleſh, and aſcending with it to Heaven, and reigning in it there. The 15th Pſalm ſhews how juſtly our Saviour aſcended the *Holy Hill*, the higheſt Heavens, of which Mount *Sion* was a Type; ſince he was

(*m*) *Injunction of Queen* Elizabeth, 18, 19. *in Biſhop* Sparrow's *Collections*, p. 73.

(*n*) S. Chryſ. in Diem, Orat. 87. Tom. 5. p. 595. Conſt. Apoſt. l. 5. c. 18.

the

the only Person that had all the Qualifications which that Psalm mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed Mansions. The 21st, or last Psalm for the Morning, was plainly fulfill'd in our Saviour's Ascension, when *he put all his Enemies to flight*, and was *exalted in his own Strength*, when he entred into everlasting Felicity, and had *a Crown of pure Gold set upon his Head.* Sect. 21.

THE first Psalm for the Evening Service is the 24th, compos'd by *David*, upon the bringing the Ark into the House which he had prepar'd for it in Mount *Sion*. And as that was a Type of Christ's Ascension into Heaven, so is this Psalm a Prophecy of that Exaltation likewise, and alludes so very plainly to it, that *Theodore* says it was actually sung at his Ascension by a Choir of Angels that attended him *(o)*. The next is the 47th, which was an Exhortation to the Jews to bless God for his Power and Mercy, in subduing the Heathen Nations about them; but is mystically apply'd to the Christian Church, which it exhorts to rejoice and sing Praise, because *God is gone up with a merry Noise, and the Lord with the Sound of the Trump:* Who, being now *very high exalted, defends his Church as with a Shield; subduing its Enemies, and joining the Princes of the People to his Inheritance.* In the 108th Psalm, the Prophet awakens himself and his Instruments of Musick to *give Thanks to God among the People, for setting himself above the Heavens, and his Glory above all the Earth*; which was most literally fulfill'd this Day in his Ascension into Heaven, and sitting down at the right Hand of God.

§. 3. IN the *first Lesson for the Morning (p)* is recorded *Moses*'s going up to the Mount to receive the Law from God to deliver it to the Jews, which was a Type of our Saviour's Ascension into Heaven, to send down a new Law, the Law of Faith. The *first Lesson at Evening (q)* contains the History of *Elijah*'s being taken up into Heaven, and of his conferring at that time a double Portion of his Spirit upon *Elisha*, which exactly prefigur'd our Saviour, who after he was ascended, sent down the Fulness of his Spirit upon his Apostles and Disciples. The *second Lessons (r)* are plainly suitable to the Day, as are also the *Collect*, *Epistle*, and *Gospel*. *The* Lessons. Collect, Epistle, *and* Gospel.

(o) *In* Psal. 24.
(p) Deut. 10.
(q) 2 Kings 2.
(r) Luke 24. 44. *and* Eph. 4. *to* v. 17.

and

and *Goſpel*, which are the ſame as we meet with in the oldeſt Offices.

Sect. 22. *Of the* Sunday *after* Aſcenſion-Day.

Expectation-Week, *why ſo call'd.*

DURING this Week the Apoſtles continu'd in earneſt Prayer and Expectation of the Comforter, whom our Saviour had promis'd to ſend them, from whence it is ſometimes call'd *Expectation-Week*. The *Collect* for this Day was a little alter'd at the Reformation, but the *Epiſtle* and *Goſpel* are the ſame that were us'd of old. The *Goſpel* contains the Promiſe of the Comforter, who is the Spirit of Truth; and the *Epiſtle* exhorts every one to make ſuch uſe of thoſe Gifts which the Holy Spirit ſhall beſtow upon them, as becomes good Stewards of the manifold Grace of God.

The Collect, Epiſtle, *and* Goſpel.

Sect. 23. *Of* Whit-Sunday.

Whit-Sunday *an ancient Feſtival.*

THE Feaſt of *Pentecoſt* was of great Eminency among the Jews, in memory of the Law's being deliver'd on Mount *Sinai* at that time; and of no leſs Note among the Chriſtians, for the Holy Ghoſt's deſcending the very ſame Day upon the Apoſtles and other Chriſtians in the viſible appearance of fiery Tongues, and of thoſe miraculous Powers that were then conferr'd upon them. It was obſerv'd with the ſame reſpect to Eaſter, as the Jewiſh Pentecoſt was to their Paſſover, viz. (as the word imports) juſt fifty Days afterwards. Some conclude from St. *Paul*'s earneſt Deſire of being at *Jeruſalem* at this time (Acts 20. 16.) that the Obſervation of it as a Chriſtian Feſtival is as old as the Apoſtles: But whatever St. *Paul*'s Deſign was, we are aſſur'd that it hath been univerſally obſerv'd from the very firſt Ages of Chriſtianity (*s*).

Why ſo call'd. §. 2. IT was ſtyl'd *Whit-Sunday*, partly becauſe of thoſe vaſt Diffuſions of Light and Knowledge which were then ſhed upon the Apoſtles in order to the enlightning of the World, but principally from the white Garments, which they that were baptiz'd at this time put on, of which we

(*s*) Vid. Juſt. Mart. Quæſt. & Reſponſ. ad Orthodox. 115.——Tert. de idol. c. 14. p. 94. B. De Coron. Mil. c. 3. p. 102. A.——Orig. adv. Celſ. l. 8. Part. 2. p. 522. L. in Numer. 31. Hom. 25. Part. I. p. 169. A.

have

have already given a particular Account (Sect. 18. §. 2. and Sect. 19. §. 1.) Tho Mr. *Hamon L'Estrange* conjectures that it is deriv'd from the French word [*Huict*] which signifies eight, and then Whit-Sunday will be *Huict-Sunday*, i. e. the *Eighth Sunday*, viz. from Easter: And to make his Opinion the more probable, he observes, that the Octave of any Feast is in the Latin call'd *Utas*, which he derives from the French word *Huictas (t)*. In a Latin Letter I have by me of the famous *Gerard Langbain*, I find another Account of the Original of this word, which he says he met with accidentally in a *Bodleian* Manuscript. He observes from thence, that it was a Custom among our Ancestors upon this Day, to give all the Milk of their Ewes and Kine to the Poor for the Love of God, in order to qualify themselves to receive the Gift of the Holy Ghost: Which Milk being then (as it is still in some Counties) call'd *White-Meat*, &c. therefore this Day from that Custom took the name of *Whitsunday**. Sect. 23.

§. 3. THE proper *Psalms for the Morning Service*, are Psalms 48, 68. The 48th is an Hymn in honour of *Jerusalem*, as particularly chosen for the Place of God's Wor- The P

* The Letter I have is in Manuscript, but seems to be a Transcript of a printed Letter of *Langbain*, dated from *Oxford* on *Whitsun-Eve*, 1650. and writ in answer to a Friend that had enquir'd of him the Original of the word *Whitsuntide:* In which, after he had hinted at some other Opinions, he gives the abovemention'd account in the following words: *Sed cùm ex variantibus vulgi Sermonibus nihil certi hac in re pronunciari possit, necesse est* μένωμεν ὅπερ ἐσμέν; *atque adhuc liberum cuivis conjectandi relinquatur arbitrium. Licebit ideo quod (dum in* Bodleaniâ *nostrâ omne genus Manuscriptos Codices pervolvo) casu mihi obvenerit, hic subjicere. Extat illic MS. hoc Titulo,* De Solennitatibus Sanctorum feriandis. *Author est anonymus, qui de Festo Pentecostes agens, hæc habet.* " *Judæi quatuor præcipua celebrant Solemnia; Pascha, Pentecosten, Scenopegiam,* " *Encœnia. Nos autem duo de illis celebramus, Pascha & Pentecosten, sed aliâ* " *ratione. Illi celebrant Pentecosten, quia tunc Legem perceperunt: nos autem ideo,* " *quia tunc Spiritus Sanctus missus est Discipulis. Illi susceperunt Tabulis lapideis* " *extrinsecus scripta ad designandam eorum duritiem, quoniam usque ad spiritualem* " *intellectum literæ non pertingebant: Sed Spiritus Sanctus datus est septuaginta duo-* " *bus Discipulis in corde, digito Dei spiritualem intellectum intus dedicante. Ideoque* " *Dies intellectus dicitur* Witsonenday, *vel item* Vitsonenday; *quia Prædecessо-* " *res nostri omne Lac Ovium & Vaccarum suarum solebant dare pauperibus illo die,* " *pro Dei amore, ut puriores efficerentur ad recipiendum Donum Spiritûs Sancti.*" *Quocum, fere ad Verbum, consentit Manuscriptus alter hoc Titulo,* Doctrina quomodo Curatus possit sanctorum vitas per annum populo denunciare. *Et certe quod de Lacte Vaccarum refert, illud percognitum habeo, in agro* Hamptonienſi *(an & alibi nescio) decimas Lacticiniorum venire vulgo sub hoc nomine,* The Whites of Kine; *apud* Leicestrenses *etiam Lacticinia vulgariter dicuntur* Whitemeat.

(t) *See his Annotations upon* Whitsunday, *in his Alliance of Divine Offices.*

Chap. V. ſhip, and for that reaſon defended by his more immediate Care from all Invaſions of Enemies. It is alſo a Form of Thankſgiving to God for his Mercy, in permitting Men to meet in his ſolemn Service, and ſo in the myſtical Senſe is an acknowledgment of his glorious Mercies afforded to the Church of Chriſtians under the Goſpel, and conſequently very ſuitable to this Day, whereon we commemorate the greateſt Mercy that ever was vouchſafed to any Church in the World, viz. the immediate Inſpiration of the Apoſtles by the Holy Ghoſt, at which *all that ſaw it marvell'd*; and tho' *many that were aſtoniſh'd were caſt down*, yet thro the Aſſiſtance of the ſame Spirit the Church was that very Day augmented by the acceſs of three thouſand Souls, *Acts* 2. 41. The other Pſalm for the Morning is the 68th, ſung at firſt in commemoration of the great Deliverance afforded to the *Iſraelites*, and of the Judgments inflicted on their Enemies; and contains a prophetical Deſcription of the Aſcenſion of Chriſt, who *went up on high, and led Captivity captive, and receiv'd Gifts for Men*; which Benefits he ſoon after, as on this Day, pour'd upon the Apoſtles, at which time the *Earth ſhook, and the Heavens dropp'd at the Preſence of God*; who ſent (as it were) *a gracious Rain upon his Inheritance, and refreſh'd it when it was weary; and when the Lord gave the Word, great was the Company of the Preachers.*

THE *Pſalms for the Evening* are Pſalms 104, 145. The 104th is an elegant and pious Meditation on the Power and Wiſdom of God, in making and preſerving all the Creatures of the World. It is us'd on this Day, becauſe ſome Verſes are very applicable to the Subject of it; for we herein celebrate the miraculous Works of the Holy Ghoſt, who made the *Clouds his Chariot, and walk'd upon the Wings of the Wind: The Earth*, at firſt, *trembled at the Look of him*, but it was afterwards *renew'd by his Breath, and fill'd with the Fruits of his Works.* The 145th Pſalm is a Form of ſolemn Thankſgiving to God, deſcanting on all his glorious Attributes, very proper for this Day, whereon we *declare the Power* of the third Perſon of the glorious Trinity, and *talk of his Worſhip, his Glory, his Praiſe and wondrous Works; we ſpeak of the Might of his marvellous Acts, and tell of his Greatneſs.*

The Leſſons, Epiſtle *and* Goſpel.

§. 4. THE *firſt Leſſon for the Morning (u)* contains the Law of the Jewiſh *Pentecoſt*, or *Feaſt of Weeks*, which was a

(u) Deut. 16. *to* ℣. 18.

Type

Type of ours: For as the Law was at this time given to the Jews from Mount *Sinai*, so also the Christians upon this Day receiv'd the new Evangelical Law from Heaven, by the Administration of the Holy Ghost. The *first Lesson for the Evening* (*w*) is a Prophecy of the Conversion of the Gentiles to the Kingdom of Christ, thro' the Inspiration of the Apostles by the Spirit of God; the Completion of which Prophecy is recorded in both the *second Lessons* (*x*), but especially in the Portion of Scripture for the *Epistle*, which contains a particular Description of the first wonderful Descent of the Holy Ghost upon the Apostles, who were *assembled together in one Place*, in expectation of that blessed Spirit, according to the Promise of our Saviour mention'd in the *Gospel*, which, together with the *Collect* and *Epistle*, were taken from the old Liturgies. Sect. 24.

Sect. 24. *Of the* Monday *and* Tuesday *in* Whitsun-Week.

THE *Whitsun-Week* was not intirely Festival like that of Easter, the Wednesday, Thursday, and Friday being observ'd as Fasts, and Days of Humiliation and Supplication for a Blessing upon the Work of Ordination (which was usually on the next Sunday) in imitation of the Apostolical Practice, mention'd *Acts* 13. 3. (*y*) But the *Monday* and *Tuesday* were observ'd after the same manner and for the same reasons as in the Easter Week: So that what hath been said concerning the Observation of them, may suffice for these; wherefore I shall forbear all Repetitions, and proceed immediately to their proper Services. Whitsun-Week, *how formerly observ'd.*

§. 2. THE *Collects*, *Epistles*, and *Gospels* for both these Days are antient: Both the *Epistles* are concerning the Baptism of Converts (this being, as we have already noted, one of the more solemn times appointed for Baptism;) and of their receiving of the Holy Ghost by the hands of the Apostles (this being also a time for Confirmation, which was always perform'd by the Imposition of Hands.) The *Gospel for Monday* seems to have been allotted for the Instruction of the New-baptiz'd, teaching them to believe in *The* Collects, Epistles *and* Gospels.

(*w*) Isa. 11.
(*x*) Acts 10. ℣. 34. *and* ch. 19 *to* ℣. 21.
(*y*) Athanas. Apolog. de Fugâ suâ, §. 6. Tom. 1. p. 323. C. Concil. Gerund. Can. 2. Tom. 4. col. 1568. A.

Christ,

Chap. V.

Chriſt, and to become the Children of Light. The *Goſpel for Tueſday* ſeems to be appointed, as it is one of the Ember or Ordination Weeks, the Deſign of it being to put a difference between thoſe who are lawfully appointed and ordain'd to the Miniſtry, and thoſe who, without any Commiſſion arrogate to themſelves that ſacred Office.

The Leſſons.

§. 3. THE *firſt Leſſon for Monday-Morning (z)* is a Hiſtory of the Confuſion of Tongues at *Babel*, whereby the Church reminds us, that as the *Confuſion of Tongues* ſpread Idolatry thro' the World, and made Men loſe the Knowledge of God and true Religion; ſo God provided by the *Gift of Tongues* to repair the Knowledge of himſelf, and lay the Foundation of a new Religion. In the *firſt Leſſon for Monday-Evening (a)* is recorded the reſting of God's Spirit upon the ſeventy Elders of *Iſrael*, to enable them to eaſe *Moſes* of part of his Burden in governing that numerous People; which exactly prefigur'd the Deſcent of the ſame Holy Spirit at this time upon the Apoſtles and others to the ſame end, viz. that the Care of all the Churches might not lie upon one ſingle Perſon: And accordingly the *ſecond Leſſons* for this Day *(b)* inſtruct us that theſe ſpiritual Gifts, of whatever ſort they be, are all given to profit withal, and therefore muſt be all made uſe of to Edification, as to their true and proper end.

THE *firſt Leſſon for Tueſday Morning (c)* contains the Inſpiration of *Saul* and his Meſſengers by the Spirit of God; and that at *Evening (d)* is a Prophecy of *Moſes*, how God would in after-times deal with the Jews upon their Repentance. The *Morning ſecond Leſſon (e)* forbids us to quench the Spirit of God, or to deſpiſe the Prophecies utter'd by it: But becauſe there are many falſe Prophets gone into the World, the *ſecond Leſſon for the Afternoon (f)* warns us not to believe all Teachers who boaſt of the Spirit, but to try them by the Rules of the Catholick Faith.

(z) Gen. 11. *to* ver. 10.
(a) Numb. 11. ver. 16.
(b) 1 Cor. 12. *and* ch. 14. 26.
(c) 1 Sam. 19. ver. 18.
(d) Deut. 30.
(e) 1 Theſſ. 5. ver. 12. *to* ver. 24.
(f) 1 John 4. *to* ver. 14.

Sect. 25. *Of* Trinity-Sunday.

IN all the antient Liturgies we find that this Day was look'd upon only as an *Octave* of *Pentecost*; the Observation of it as the Feast of the *Trinity* being of a later Date: For since the Praises of the Trinity were every Day celebrated in the Doxology, Hymns, and Creeds; therefore the Church thought there was no need to set apart one particular Day for that which was done on each (*g*). But afterwards when the *Arians*, and such like Hereticks, were spread over the World, and had vented their Blasphemies against this Divine Mystery, the Wisdom of the Church thought it convenient, that tho' the blessed Trinity was daily commemorated in its publick Offices of Devotion, yet it should be the more solemn Subject of one particular Day's Meditation. *Of how antient Date.*

§. 2. FOR which Solemnity they chose this Day as most seasonable: For no sooner had our Lord ascended into Heaven, and the Holy Ghost descended upon the Church, but there ensu'd the full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church, therefore having dedicated the foregoing solemn Festivals to the Honour of each several Person by himself, thereby celebrating the *Unity in Trinity*; thinks it highly seasonable to conclude those Solemnities, by adding to them one more Festival to the Honour and Glory of the whole *Trinity* together, therein celebrating *the Trinity in Unity*. But in the Greek Church the Monday in Whitsun-Week is set apart for this purpose, the Sunday following being with them the Festival of All-Saints (*h*). *Why observ'd the* Sunday after Whit-Sunday.

§. 3. THIS Mystery was not clearly deliver'd to the *Jews*, because they, being always surrounded by idolatrous Nations, would have easily mistaken it for a Doctrine of Plurality of Gods: But yet it was not so much hidden in those times, but that any one, with a spiritual eye, might have discern'd some Glimmerings of it dispers'd thro the Old Testament. The first Chapter in the Bible seems to set forth three Persons in the Godhead; for besides the *The* Lessons.

(*g*) Decretal. Greg. IX. l. 2. Tit. 9. c. 2. col. 596. Paris. 1601.

(*h*) Smith's *Account of the Greek Church*, pag. 34.

Chap. V.

Spirit of God which *mov'd upon the Waters*, ver. 2. we find the great Creator (at the 26th Verſe) conſulting with others about the greateſt Work of his Creation, the making of Man, of which we may be aſſur'd the Word or Son of God was one, ſince *all things were made by him, and without him was not any thing made that was made*; John 1. 3. So that theſe two Verſes fully pointing out to us the Father, Son, and Holy Ghoſt, make this a very proper Leſſon for the Solemnity of the Day. The reaſon of the choice of the other *firſt* Leſſon (*i*) is as obvious: It records the appearance of the Great *JEHOVAH* to *Abraham*, whom the Patriarch acknowledges to be the *Judge of all the earth*, and who therefore, by vouchſafing to appear with two others in his Company, might deſign to repreſent to him the *Trinity of Perſons*. But this ſacred Myſtery is no where ſo plainly manifeſted, as in the *ſecond Leſſon for the Morning* (*k*), which at one and the ſame time relates the Baptiſm of the Son, the Voice of the Father, and the Deſcent of the Holy Ghoſt: Which tho' they are (as appears from this Chapter) three diſtinct Perſons in Number, yet the *ſecond Leſſon at Evening* (*l*) ſhews they are but one in Eſſence.

The Epiſtle *and* Goſpel.

§. 4. THE *Epiſtle* and *Goſpel* are the ſame that in antient Services were aſſign'd for the Octave of Whitſunday; the Goſpel eſpecially ſeems to be very proper to the Seaſon, as being the laſt Day of the more ſolemn time of Baptiſm; tho' they are neither of them improper to the Day as it is Trinity-Sunday: For in both the Epiſtle and Goſpel are mention'd the three Perſons of the bleſſed Trinity; and that noted Hymn of the Angels in Heaven, mention'd in the Portion of Scripture appointed for the Epiſtle, *Holy, Holy, Holy, Lord God Almighty*, ſeems of it ſelf to be a ſufficient Manifeſtation of three Perſons, and but one God. The *Collect* is plainly adapted to this Day, as it is Trinity-Sunday, tho' this too is the ſame as in the Office of *Sarum*.

(*i*) Gen. 18.
(*k*) Matt. 3.
(*l*) 1 John 5.

Sect.

Sect. 26. *Of the* Sundays *from* Trinity-Sunday *to* Advent.

IN the annual Courſe of the Goſpels for Sundays and Holy-Days, the chief Matter and Subſtance of the four Evangeliſts is collected in ſuch Order, as the Church thinks moſt convenient to make the deepeſt Impreſſion upon the Congregation. The whole time from Advent to Trinity-Sunday is chiefly taken up in commemorating the principal Acts of Providence in the great Work of our Redemption; and therefore ſuch Portions of Scripture are appointed to be read, as are thought moſt ſuitable to the ſeveral Solemnities, and moſt likely to enlighten our Underſtanding, and confirm our Faith in the Myſteries we celebrate. But from Trinity-Sunday to Advent, the *Goſpels* are not choſen as peculiarly proper to this or that Sunday (for that could only be obſerv'd in the greater Feſtivals) but ſuch Paſſages are ſelected out of the Evangeliſts as are proper for our Meditation at all times, and may ſingularly conduce to the making us good Chriſtians; ſuch as are the holy Doctrine Deeds, and Miracles of the bleſſed Jeſus, who always went about doing Good, and whom the Church always propoſes to our Imitation. *The* Goſpels.

§. 2. THE *Epiſtles* tend to the ſame end, being frequent Exhortations to an uninterrupted Practice of all Chriſtian Virtues: They are all of them taken out of St. *Paul*'s Epiſtles, and obſerve the very Order both of Chapters and Epiſtles in which they ſtand in the New Teſtament, except thoſe for the five firſt Sundays, that for the 18th, and the laſt for the 25th. Thoſe for the *five firſt Sundays* are all (except that for the fourth) taken out of St. *John* and St. *Peter*; for which reaſon they are plac'd firſt, that they might not afterwards interrupt the Order of thoſe taken out of St. *Paul*. For the variation of the Epiſtle *for the* 18*th Sunday*, another reaſon may be given, which is this: It was an antient Cuſtom in the Ordination or Ember-Weeks to have proper Services on the Wedneſdays and Fridays, but eſpecially on the Saturdays, when after a long Continuance in Prayer and Faſting, they perform'd the Solemnities of the Ordination either late on Saturday Evening (which was always look'd upon as part of the Lord's Day) or elſe early on the Morn- *The* Epiſtles.

ing

ing following: For which reaſon, and becauſe they might be weary'd with their Prayers and Faſting on the Saturdays, the Sundays following had no publick Services, but were call'd [*Dominicæ Vacantes*] *vacant Sundays*. But afterwards when they thought it not convenient to let a Sunday paſs without any ſolemn Service, they diſpatched the Ordination ſooner on Saturdays, and perform'd the ſolemn Service of the Church as at other times on the Sundays. But theſe Sundays having no particular Service of their own, for ſome time borrow'd of ſome other Days, till they had proper ones fix'd pertinent to the Occaſion. So that this 18th Sunday after Trinity, often happening to be one of theſe vacant Sundays, had at the ſame time a particular Epiſtle and Goſpel allotted to it, in ſome meaſure ſuitable to the Solemnity of the time. For the *Epiſtle* hints at the neceſſity there is of ſpiritual Teachers, and mentions ſuch Qualifications as are ſpecially requiſite to thoſe that are ordain'd, as the being *enrich'd with all Utterance and in all Knowledge*, and being *behind in no good gift*. The *Goſpel* treats of our Saviour's ſilencing the moſt learned of the Jews by his Queſtions, and Anſwers, thereby alſo ſhewing how his Miniſters ought to be qualify'd, viz. able to ſpeak a word in due ſeaſon, to give a reaſon of their Faith, and to convince, or at leaſt to confute, all thoſe that are of Heterodox Opinions. The laſt Sunday, whoſe Epiſtle varies from the Order of the reſt, is the 25th, for which the Reaſon is manifeſt: For this Sunday being look'd upon as a kind of Preparation or Forerunner to Advent, as Advent is to Chriſtmas; an Epiſtle was choſen not according to the former Method, but ſuch a one as ſo clearly foretold the Coming of our Saviour that it was afterwards apply'd to him by the common People, as appears by an inſtance mention'd in the Goſpel for the ſame Day; for when they ſaw the Miracle that Jeſus did, they ſaid, *This is of a truth that Prophet that ſhould come into the World*. And it was probably for the ſake of this Text, that this Portion of Scripture (which has before been appointed for the Goſpel on the fourth Sunday in Lent) is here repeated, viz. becauſe they thought this Inference of the Multitude a fit Preparation for the approaching Seaſon of Advent: For which reaſon in the Rubrick following this Goſpel, we ſee it is order'd, that *if there are either more or fewer Sundays between Trinity-Sunday and Advent, the Services muſt be ſo order'd, that this laſt Collect, Epiſtle, and Goſpel be al-*

was us'd upon the Sunday next before Advent; which is conformable to an old Rule in *Micrologus*, an ancient Ritualist. Sect. 27.

§. 3. ALL the *Collects* for these Sundays, together with the Epistles and Gospels, are taken out of the Sacramentary of St. *Gregory*, excepting that some of the Collects were a little corrected and smooth'd at the last Review. *The* Collects.

Sect. 27. *Of the* Immoveable Feasts *in general.*

THESE Festivals are all of them fix'd to set Days, and so could not conveniently be plac'd among those we have already treated of, because (they having all of them, except those from Christmas Day to Epiphany, a Tependence upon *Easter*, which varies every Year) they happen sometimes sooner, and sometimes later. So that if the Moveable and Immoveable had been plac'd together, it must of necessity have caus'd a Confusion of the Order which they ought to be plac'd in; for prevention of which, the Fix'd Holy-Days are plac'd by themselves, in the same Order they stand in the Calendar. *Why plac'd by themselves in the Common-Prayer Book.*

§. 2. THEY are most of them set apart in commemoration of the *Apostles* and first *Martyrs*; concerning the Reason and Manner of which Solemnity, I have already spoke in general (pag. 193, 194.) which may suffice without descending to Particulars: So that now I shall only make a few Observations on some of them, which may not seem wholly impertinent.

Sect. 28. *Particular* Observations *on some of the* Immoveable Feasts.

CONCERNING St. *Andrew*, we may observe, that as he was the first that found the Messiah (John 1. 38.) and the first that brought others to him (ver. 42.) so the Church, for his greater Honour, commemorates him *first* in her anniversary Course of Holy-Days, and places his Festival at the beginning of Advent, as the most proper to bring the News of our Saviour's Coming. St. Andrew's day, *why observ'd first.*

§. 2. ST. *THOMAS*'s Day seems to be plac'd next, not because he was the second that believ'd Jesus to be the Messiah, but the last that believ'd his Resurrection; of which St. Thomas, *why commemorated next.*

Chap. V.

tho' he was at first the most doubtful, yet he had afterwards the greatest Evidence of its Truth, which the Church recommends to our Meditation at this Season, as a fit Preparative to our Lord's Nativity: For unless we believe with St. *Thomas*, that the same Jesus, whose Birth we immediately afterwards commemorate, is the very Christ, *our Lord and our God*; neither his Birth, Death, nor Resurrection will avail us any thing.

St. Paul, *why commemorated by his* Conversion.

§. 3. ST. *PAUL* is not commemorated, as the other Apostles are, by his Death or Martyrdom, but by his *Conversion*; because as it was wonderful in it self, so it was highly beneficial to the Church of Christ: For while other Apostles had their particular Provinces, he had *the Care of all the Churches*, and by his indefatigable Labours contributed very much to the Propagation of the Gospel throughout the World.

The Purification *and* Annunciation.

§. 4. WHEREAS some Churches keep four Holy-Days in memory of the blessed *Virgin*, viz. the *Nativity*, the *Annunciation*, the *Purification*, and the *Assumption*, our Church keeps only two, viz. the *Annunciation* and *Purification*; which, tho' they may have some relation to the blessed Virgin, do yet more peculiarly belong to our Saviour: The *Annunciation* hath a peculiar respect to his Incarnation, who being the eternal Word of the Father, was at this time made Flesh; the *Purification* is principally observ'd in memory of our Lord's being made manifest in the Flesh, when he was presented in the Temple.

Candlemas-day, *whence so call'd.*

ON the Purification the antient Christians us'd abundance of *Lights* both in their Churches and Processions, in remembrance (as it is suppos'd) of our blessed Saviour's being this Day declar'd by old *Simeon*, to be a *Light to lighten the Gentiles*, &c. which Portion of Scripture is for that reason appointed for the Gospel for the Day. And in the Church of *Rome* they still continue to consecrate all the Tapers and Candles which they use in their Churches all the Year afterwards: From which Custom, I suppose, the Day first took the name of *Candlemas-Day*.

The true time of keeping St. Matthias's *day.*

§. 5. IN the Common-Prayer Book of Queen *Elizabeth*, there was a Rubrick inserted, which directed that every Leap-Year, the Intercalary, or additional, Day, should be added between the 23d and 24th Days of *February*, and that the Psalms and Lessons, which were read for the 23d Day, should be read again the Day following. So that whilst

whilſt that Rubrick was in force, St. *Matthias*'s Day, which, in common Years, was always obſerv'd upon the 24th of February, was in Leap-Years neceſſarily obſerv'd on the 25th; becauſe the intercalary Day in thoſe Leap-Years was not ſo properly to be reckon'd the 24th Day, as the ſecond 23d Day. But in the Review of our Liturgy, after the Reſtoration, that Rubrick was left out, and a 29th Day added to February, which has Leſſons of its own appointed, and till which Day the Sunday or Dominical Letter is not chang'd: But whereas F us'd to be doubled at the 24th and 25th Days, C, which is the Dominical Letter for the 28th Day, is now repeated on the 29th. So that now there being no other variation of the Days, than that a Day is added at the end of the Month, St. *Matthias*'s Day muſt conſequently be always obſerv'd on the 24th Day, i. e. as well in Leap-Years as others. But notwithſtanding the Caſe is ſo clear in it ſelf, yet ſome Almanack-makers, ſtill following the old Cuſtom of placing St. *Matthias*'s Day in Leap-Years on the 25th, and not on the 24th, of February, are the occaſion of that Day's being ſtill variouſly obſerv'd in ſuch Years. For which reaſon I ſhall obſerve further, that on February 5. A. D. 1683. Archbiſhop *Sancroft*, who was himſelf one of the Reviewers of the Liturgy, publiſh'd an Injunction or Order, requiring *all Parſons, Vicars, and Curates to take notice, that the Feaſt of St.* Matthias *is to be celebrated not upon the 25th of* February *(as the common Almanacks boldly and erroneouſly ſet it) but upon the* 24th of February *for ever, whether it be* Leap-Year *or not, as the Calendar in the Liturgy, confirm'd by Act of Uniformity, appoints and enjoins.* Sect. 28.

§. 6. Upon the Day of St. *Philip* and St. *James*, till the laſt Review, the Church read the *8th Chapter of the Acts* for the Morning ſecond Leſſon, therein commemorating St. *Philip the Deacon:* But now in the Room of that ſhe appoints part of the *firſt Chapter of St. John*, and commemorates only St. *Philip the Apoſtle*, and St. *James the Brother of our Lord*, the firſt Biſhop of *Jeruſalem*, who wrote the Epiſtle that bears that Name, part of which is appointed for the Epiſtle for the Day. The other St. *James*, the Son of *Zebedee*, for diſtinction-ſake ſirnam'd *the Great*, (either by reaſon of his Age or Stature) hath another Day peculiar to himſelf in *July*. St. Philip and St. James.

St. John *the* Baptiſt's Nativity, *why celebrated.*

§. 7. ST. *JOHN BAPTIST's Nativity* is celebrated by reaſon of the wonderful Circumſtances of it, and upon account of the great Joy it brought to all thoſe who expected the Meſſiah. There was formerly another Day, (viz. *Auguſt* 29.) ſet apart in commemoration of his *Beheading*, but now the Church celebrates both his Nativity and Death on one and the ſame Day; whereon tho' his myſterious Birth is principally ſolemniz'd, yet the chief Paſſages of his Life and Death are ſeverally recorded in the Portions of Scripture appointed for the Day.

St. Michael *and* All-Angels.

§. 8. ONE Day in the Year the Church ſets apart to expreſs her Thankfulneſs to God for the many Benefits it hath receiv'd by the Miniſtry of holy *Angels*. And becauſe St. *Michael* is recorded in Scripture as an Angel of great Power and Dignity, and as preſiding and watching over the Church of God, with a particular Vigilance and Application *(b)*, and triumphing over the Devil *(c)*, it therefore bears his Name.

All-Saints *day.*

§. 9. THE Feaſt of *All-Saints* is not of very great Antiquity in the Church. About the Year of our Lord 610. the *Pantheon*, or Temple dedicated to all the Gods, at the deſire of *Boniface* XIV. Biſhop of *Rome*, was taken from the Heathens by *Phocas* the Emperor, and dedicated to the Honour of *All-Martyrs*. Hence came the Original of *All-Saints*, which was then celebrated upon the 1ſt of *May*: Afterwards, by an Order of *Gregory* IV. it was remov'd to the 1ſt of *November*, A. D. 834. where it hath ſtood ever ſince. And our Reformers having laid aſide the Celebration of a great many Martyrs Days, which had grown too numerous and cumberſome to the Church, thought fit to retain this Day, whereon the Church, by a general Commemoration, returns her Thanks to God for them all.

The Leſſons, Collects, Epiſtles, *and* Goſpels.

§. 10. THE *Leſſons*, *Collects*, *Epiſtles*, and *Goſpels* for all theſe and the other Holy-Days, are either ſuch as bear a particular relation to the Subject of the Feſtival, or are at leaſt ſuitable to the Seaſon, as containing excellent Inſtructions for holy and exemplary Lives, it being (as I have already noted, pag. 193.) the Deſign of the Church, to excite us to emulate thoſe bleſſed Saints, by ſetting their Examples ſo often before us. They are moſt of them taken

(b) Dan. 10. 13. *(c)* Jude 9. Rev. 12. 7.

from antient Liturgies, but ſome were (for good reaſons) alter'd and chang'd at the Reformation. Sect. 28.

IT would not have been foreign to the Deſign of theſe Sheets, to have added in this place a ſhort Account of the Lives of the Apoſtles and other Saints commemorated by our Church: But conſidering that this is done in ſeveral other Books already publiſh'd, I ſhall wave the doing it in this, being not willing to ſwell the Bulk of it with any thing that is better ſupply'd by other hands. If the Reader be as yet deſtitute of any thing of this nature, he cannot better provide himſelf than with the late learned and moſt excellent Mr. *Nelſon*'s *Companion for the Feſtivals and Faſts:* In which he may not only ſatisfy his Curioſity as to the Remains we have in Hiſtory concerning thoſe bleſſed Saints, whoſe virtues we commemorate; but he will alſo be ſupply'd with proper Meditations and Devotions for each Day: A Book which, next to the Bible and Common-Prayer, I would heartily recommend, as the moſt uſeful one I know, to all ſincere Members of the Church of *England*.

CHAP. VI.

OF THE

Order for the Adminiſtration

OF THE

LORD's SUPPER.

The Introduction.

Introduct.

The Virtue *of the Euchariſt.*

WHATEVER Benefits we now enjoy, or hope hereafter to receive from Almighty God; they are all purchas'd by the Death, and muſt be obtain'd thro' the Interceſſion, of the Holy JESUS. We are therefore not only taught to mention his Name continually in our Prayers, but are alſo commanded, by viſible Signs, to repreſent and ſet forth to his Heavenly Father His all-ſufficient and meritorious Death and Sacrifice, as a more powerful way of interceeding, and obtaining the Divine Acceptance. So that what we more compendiouſly expreſs in that general Concluſion of our Prayers [*thro' Jeſus Chriſt our Lord*;] we more fully and forcibly repreſent in the Celebration of the Holy Euchariſt: Wherein we interceed on Earth, in conjunction with the great Interceſſion of our High Prieſt in Heaven, and plead in the Virtue and Merits of the ſame Sacrifice here, which He is continually urging for us there. And becauſe of this near Alliance between Praying and Communicating, we find the Euchariſt was always, in the pureſt Ages of the Church, a dai-

Chap. VI.

a daily part of the Common-Prayer. And therefore, tho' the ſhameful Neglect of Religion with us has made the Imitation of this Example to be rather wiſh'd for than expected; yet it ſhews us what excellent Reaſon our Church had to annex ſo much of this Office to the uſual Service on all ſolemn Days.

The Primitive Forms of Adminiſtration different and various.

§. 2. AS to the Primitive and Original Form of Adminiſtration, ſince it does not appear that our Saviour preſcrib'd any particular Method; moſt Churches took the Liberty to compoſe Liturgies for themſelves: Which perhaps being only the Forms us'd by the Founders of each Church, a little alter'd and enlarg'd, were, in honour of thoſe Founders, diſtinguiſh'd by their Names. For thus the Liturgies of *Jeruſalem*, *Alexandria*, and *Rome*, have been always call'd St. *James*'s, *St. Mark*'s, and St. *Clement*'s. But however none of theſe being receiv'd as of Divine Inſtitution; therefore St. *Baſil* and St. *Chryſoſtom*, St. *Ambroſe* and St. *Gregory*, in After-Ages, each of them compoſed a Liturgy of their own. And ſo the excellent Compilers of our Common-Prayer, following their Example, no otherwiſe confin'd themſelves to the Liturgies that were before them, than out of them all to extract an Office for themſelves: And which indeed they perform'd with ſo exact a Judgment and happy Succeſs, that it is hard to determine whether they more endeavour'd the Advancement of Devotion, or the Imitation of pure Antiquity.

BUT *Bucer* being call'd in (as I have obſerv'd elſewhere) to give his Opinion of it, this momentous and principal Office of our Liturgy had the Misfortune to ſuffer very great Alterations. Some Amendment in the Method it might poſſibly have borne: But the Practice of foreign Churches, and not Primitive Liturgies, being always with him the Standard of Reformation, the moſt antient Forms and Primitive Rites were forc'd to give way to modern Fancies. It is true, ſome of theſe were again reſtor'd at the laſt Review: But it is ſtill much lamented by learned Men, that ſome other Additions were not made at that time, that ſo every thing might have been reſtor'd which was proper or decent, as well as every thing left out that was ſuperſtitious or offenſive.

§. 3. WHAT theſe Particulars are, ſhall be ſhewn hereafter in their proper Places. In the mean time I ſhall here obſerve

Introduct.

The Communion-Office design'd to be us'd at a different Time *from Morning-Prayer.*

obſerve, that the Office originally was deſign'd to be diſtinct, and conſequently to be us'd at a different time from Morning-Prayer: For in all Common-Prayer Books before the laſt, *ſo many as intended to be Partakers of the Holy Communion, were to ſignify their Names to the Curate over Night, or elſe in the Morning, before the beginning of Morning-Prayer, or immediately after.* The Deſign of which Rubrick was partly that the Miniſter (by this means knowing the Number of his Communicants) might the better judge how to provide the Elements of Bread and Wine ſufficient for the occaſion; but chiefly (as appears from the following Rubricks) that he might have time to inform himſelf of the Parties who intended to receive, that ſo if there were any among them not duly qualify'd, he might perſuade them to abſtain of their own accords; or if they obſtinately offer'd themſelves, abſolutely reject them. Now the Rubrick ſuppoſing that this might be done immediately after Morning-Prayer, as well as before it began, we muſt neceſſarily infer, that there was ſufficient time deſign'd to be allow'd between the two Services, for the Curate not only to provide the Elements, but alſo to confer with, and adviſe his Communicants. I know indeed that *Bucer*, and other *Latin* Tranſlators, apply the word *After* to the *beginning of Morning-Prayer*, tranſlating the Rubrick (tho' without either Reaſon or Authority) after this manner: *Quotquot cupiunt participes fieri ſacræ Communionis, indicabunt nomina ſua Paſtori pridie, aut mane, priuſquam inchoentur Matutinæ, vel immediate poſt Principium.* But how is it poſſible that the Curate could either take their Names, or confer with thoſe that came, whilſt he was otherwiſe imploy'd in reading Morning-Prayers? The words *immediately after* therefore muſt plainly refer to the ending of Morning-Prayers; after which, thoſe who had not offer'd themſelves before, were requir'd to come and *ſignify their Names*, that ſo the Curate might know what ſort of Perſons he ſhould have to communicate with him, before he proceeded to the Communion-Office. This Rubrick indeed was alter'd at the laſt Review; ſo that now all that intend to communicate, are requir'd to ſignify their Names *at leaſt ſometime the Day before.* But then the Deſign of this Alteration was not that both Offices ſhould be united in one, but that the Curate might have a more competent time to enquire of, and conſult with, thoſe that offer'd themſelves to communicate.

Chap. VI.

The Offices are ſtill as diſtinct as ever, and ought ſtill to be read at different Times. A Cuſtom which Biſhop *Overall* ſays was obſerv'd in his time in *York* and *Chicheſter* (*a*); and the ſame Practice Mr. *Johnſon* tells us prevail'd at *Canterbury* long ſince the Reſtoration, as it did very lately, if it does not ſtill, at the Cathedral of *Worceſter* (*b*). It is certain that the Communion-Office ſtill every where retains the old Name of the *Second Service*; and Biſhop *Overall*, juſt now mention'd, imputes it to the Negligence of Miniſters, and Careleſſneſs of People, that they are ever huddled together into one Office.

Sect. 1. *Of the* Rubricks *before the Communion Office.*

Rubrick 1. *The Miniſters to be Judges of the Fitneſs of their Communicants.*

FROM what has been ſaid juſt now above, the Deſign of the *Firſt Rubrick* ſufficiently appears, viz. That the Curate, by knowing, *at leaſt ſome time the Day before, the Names of all that intend to be Partakers of the Holy Communion*, may judge what Quantity of Bread and Wine will be ſufficient, and alſo may have time enough to learn, whether thoſe that offer themſelves to the Communion are fit to receive.

Rubrick 2, 3. *And have Power to repel ſcandalous Offenders.*

§, 2. FOR *if any of thoſe be an open or notorious evil Liver, or have done any Wrong to his Neighbour by Word or Deed, ſo that the Congregation be thereby offended; the Curate, having Knowledge thereof, is to call him and advertiſe him, that in any wiſe he preſume not to come to the Lord's Table, until he hath openly declar'd himſelf to have truly repented, and amended his former naughty Life, that the Congregation may thereby be ſatisfy'd, which before were offended; and that he hath recompens'd the Parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.*

THE ſame Order is the Curate to uſe with thoſe between whom he perceiveth Malice and Hatred to reign; not ſuffering them to be Partakers of the Lord's Table, until he know them to be reconcil'd. And if one of the Parties, ſo at variance, be content to

(*a*) *See Dr.* Nichols's *additional Notes*, pag. 36.

(*b*) Clergyman's Vade Mecum, p. 12.

forgive,

Sect. 1.

forgive, from the bottom of his Heart, all that the other hath treſpaſs'd againſt him, and to make amends for that he himſelf hath offended; and the other Party will not be perſuaded to a Godly Unity, but remain ſtill in his Frowardneſs and Malice, the Miniſter in that Caſe ought to admit the penitent Perſon to the Holy Communion, and not him that is obſtinate.

NOW here we muſt diſtinguiſh between abſolutely repelling and ſhutting out any one from the Communion, as by a judicial Act, and only ſuſpending him for a time, till the Miniſter has Opportunity to ſend his Caſe to the Ordinary. The firſt of theſe is what the Rubrick can't be underſtood to imply; for by the Laws of this Land, both Eccleſiaſtical and Civil, none are to be ſhut out from this Sacrament, but ſuch as are notorious Delinquents, and none are notorious, but ſuch as the Sentence of the Law hath, either upon their own Confeſſion, or full Conviction, declar'd ſo to be. And this is conformable both to the *Imperial Edict*, and the Practice of the Church, as long ago as St. *Auſtin*. The firſt hath this eſtabliſh'd Law; *We prohibit all, both Biſhops and Presbyters, from ſhutting out any one from the Communion, before ſome juſt Cauſe be ſhewn for which the Holy Canons require it to be done (c)*. And as to the antient Uſage, St. *Auſtin* ſpeaks very plain; *We cannot*, ſaith he, *repel any Man from the Communion, unleſs he has freely confeſs'd his Offence, or hath been accus'd and convicted in ſome Eccleſiaſtical Conſiſtory, or Secular Court.*

BUT now all this plainly refers to the Power of ſecluding from the Communion judicially and with Authority; whereas the Deſign of this Rubrick is only to enable the Curate to refuſe to adminiſter to any of his Congregation (of whoſe ill Life and Behaviour he has receiv'd ſudden notice) till he can have Opportunity of laying his Caſe before the Ordinary. For by a Clauſe, added at the laſt Review, it is provided, *That every Miniſter, ſo repelling any, ſhall be oblig'd to give an Account of the ſame to the Ordinary, within fourteen Days after at the furtheſt, and the Ordinary is to proceed againſt the offending Perſon according to the Canon:* The 109th Canon, I ſuppoſe, is meant; which requires the Ordinary to *puniſh all ſuch notorious Offenders by the Severity of the Laws, and not to admit them to the Communion till they be reform'd.*

(c) Novel. 123. c. 11. Collat. 9. Tit. 15. c. 11.

Chap. VI.

BUT here I know it may be objected, that the Persons whom the Curate is by this Rubrick empower'd to repel, are declar'd to be such as are *notorious evil Livers*; and that I have already allow'd that none are notorious, but such as the Sentence of the Law has declar'd so to be. But to this I answer, that *Notoriety* in this Place is taken in a lower Degree; the Rubrick using the words *open* and *notorious* for the same thing, and explaining those to be *notorious* by whom *the Congregation is offended.* That it can't mean those whom the Law has declar'd to be notorious, is plain, because such are suppos'd to be already shut out from the Communion, and consequently the Curate must himself have receiv'd Notice from his Ordinary not to admit them: Whereas the Persons whom the Rubrick provides against, are such as the Ordinary is suppos'd not yet to have heard of, whom therefore it requires the Curate to send him notice of, in order that he may proceed against them according to Law; and whom, in the mean while, the Curate is empower'd by this Rubrick (which is it self a Law, being establish'd by the *Act of Uniformity*) to refuse the Commonion, if, after due Admonition to keep away, he obstinately offers himself to receive: insomuch that no Damage from any prior Law can accrue to him from a conscientious Execution of a latter. And that this is no novel or unnecessary Power, is plain from the Practice of the antient Church, in which, tho all open Offenders, as soon as known, were put under Censure, yet if before Censure they offer'd themselves at the Communion, they were repell'd. This is evident from St. *Chrysostom (d)*, who does not more earnestly press the Duty, than he does plainly assert the Authority of the Sacerdotal Power to effect it. *Let no Judas*, saith he, *no Lover of Money be present at this Table; he that is not Christ's Disciple, let him depart from it. Let no inhuman, no cruel Person, no uncompassionate Man, or unchast, come hither. I speak this to* You that administer, *as well as to those that partake; for it is necessary I speak these things to you, that you may take great Care, and use your utmost Diligence to distribute these Offerings aright. For no small Punishment hangeth over your heads, if knowing any Man to be wicked, you suffer him to be Partaker of this Table, for his Blood shall be requir'd at your hands. Wherefore if he be a* General, *or a* Provincial Governor, *or the* Emperor

(d) Chrysost. Hom. 83. in Mat. 26.

Sect. 1.

himſelf that cometh unworthily, forbid him and keep him off; thy Power is greater than his: If any ſuch get to the Table, reject him without Fear. If thou dareſt not remove him, tell it me, I will not ſuffer it, I will yield my Life rather than the Lord's Body to any unworthy Perſon; and ſuffer my own Blood to be ſhed, before I will grant that ſacred Blood to any but to him that is worthy.

BUT here, I know, it has been objected, That "all "Perſons, before they are admitted into any Office, are "oblig'd by our Laws to receive the Sacrament as a *Qua-* "*lification*, and conſequently that the Miniſter is oblig'd "by the ſame Laws to admit any Perſon, that offers him- "ſelf upon this Occaſion, to the Holy Communion, how- "ever unfit he may have render'd himſelf by his Life and "Actions." But in anſwer to this, it muſt be conſider'd, that the Power which Chriſt himſelf inveſted his Church with, of admitting Perſons into her Communion, and excluding them from it, is what no human Laws can deprive her of. And therefore when the Laws require Men to receive this Holy Sacrament to qualify themſelves for Offices, they always ſuppoſe that they muſt firſt qualify themſelves according to the holy Laws of the Church, which are founded on thoſe of the Goſpel. So that it would be a very great Injury to our Legiſlators (as being a very uncharitable Opinion of them) to imagine, that if an Unbaptiz'd, or Excommunicate Perſon, a Deiſt or Notorious Sinner, ſhould happen to obtain an Office, that they intend to oblige the Church to admit Perſons, under theſe bad Diſpoſitions, to be Partakers of the bleſſed Euchariſt.

THE Primitive Church was ſo cautious in this Reſpect, that even Perſons in the higheſt Stations were rejected, if they offer'd themſelves unworthily. Of which we have a remarkable Inſtance in the Caſe of the Emperor *Theodoſius*, whom St. *Ambroſe* boldly and openly refus'd, upon the commiſſion of a barbarous Crime. The Story being worth the Reader's Notice, I ſhall therefore give it him in few words: There being a Sedition among the People of *Theſſalonica*, the Emperor order'd the Guard to fall on them in Heat, who in that Hurry and Confuſion deſtroy'd ſeveral Thouſands of thoſe poor Wretches. Soon after which he coming to *Milan*, was going to offer himſelf at St. *Ambroſe*'s Church to receive the Communion. But the good Biſhop (when he heard of it) met him couragiouſly at the Church-Doors,

Chap. VI.

and oblig'd him to return, and first repent himself of his Crime. *With what Eyes* (saith he) *can you behold the Temple of Him who is the common Lord of all? With what Feet can you tread this Holy Place? How can you put out those Hands to receive the blessed Elements, which are yet reaking with innocent Blood? How can you take the precious Blood into that Mouth, which gave out such barbarous and bloody Orders? Depart therefore, and take heed that you do not increase your first Crime by a second. Submit your self to the Bond which the Lord of the World has been pleas'd to bind you with, which is only medicinal, and intended to work your Cure (e).* This Repulse the Emperor acquiesc'd in, and offer'd himself no more to those holy Rites, till he had in Tears repented of the sad Effects of his hasty Anger. I have chosen to give this Instance, because it is what the Church of *England* has thought fit to record in her *Homilies*, and to mention with Marks of Approbation and Applause *(f)*.

Other Persons disqualify'd from Communicating; *are* Schismaticks,

BUT besides Persons excommunicated, and those abovemention'd, there are other Persons, by the Laws of our Church, disabled from communicating: Such as are of course all *Schismaticks*, to whom no *Minister, when he celebrateth the Communion, is wittingly to administer the same, under pain of Suspension (g).* But of these too, unless they have been legally convicted, *the Minister who repels them, is oblig'd, upon Complaint, or being requir'd by the Ordinary, to signify the Cause thereof unto him, and therein to obey his Order and Direction (h).* And further, by a Rubrick at the end of the *Order of Confirmation, None are to be admitted to the Holy Communion, until such time as he be confirm'd, or be ready and desirous to be confirm'd.* The like Provision is made by our *Provincial Constitutions*, which allow none to communicate (unless at the point of Death) but such as are confirm'd, or at least have a reasonable Impediment for not being confirm'd *(i)*: And the Glossary allows no Impediment to be reasonable, but the want of a Bishop near the Place. And, lastly, all Strangers from other Parishes, the Minister is by the Canons *(k)* requir'd *to forbid, and to remit such home to their own Parish-Churches and Ministers, there to receive the Communion with the rest of their Neighbours.*

Persons not confirm'd,

And Strangers *from other Parishes.*

Rubrick 4. *Concerning the* Situation *of the Communion-Table.*

§. 3. THE last Rubrick concerning the *Covering* and *Situation* of the Communion-Table, was first added in Queen

(e) Theod. Hist. Eccl. lib. 5.
(f) *In the second Part of the Homily of the right Use of the Church.*
(g) Can. 27.
(h) Ibid.
(i) Prov. Linw. cap. de sacr. Unct.
(k) Can. 28.

Elizabeth's

Elizabeth's Common Prayer. There being no other Rubrick in the firſt Book of King *Edward*, than this, *The Prieſt, ſtanding humbly afore the middes of the Altar, ſhall ſaie the Lord's Prayer*, &c. For *Altar* was the Name by which the Holy Board was conſtantly diſtinguiſh'd, for the firſt three hundred years after Chriſt; during all which time it does not appear that it was above once call'd *Table*, and that was in a Letter of *Dionyſius* of *Alexandria* to *Xyſtus* of *Rome*. And when in the fourth Century *Athanaſius* call'd it a *Table*, he thought himſelf oblig'd to explain the Word and to let the Reader know that by *Table* he meant *Altar*, that being then the conſtant and familiar Name *(l)*. Afterwards indeed both Names came to be promiſcuouſly us'd; the one having Reſpect to the *Oblation* of the Euchariſt, the other to the *Participation*; but it was always plac'd Altar-wiſe in the moſt ſacred part of the Church, and fenc'd in with Rails to ſecure it from Irreverence and Diſreſpect. Sect. 1.

BUT at the beginning of the Reformation, an unhappy Diſpute aroſe, viz. Whether thoſe Tables of the Altar-Faſhion, which had been us'd in the Popiſh Times, and on which Maſſes had been celebrated, ſhould ſtill be continu'd? This Point was firſt ſtarted by Biſhop *Hooper*, who in a Sermon before the King, in the third year of his Reign, declar'd, *That it would do well, if it might pleaſe the Magiſtrate, to have Altars turn'd into Tables; to take away the falſe Perſuaſion of the People, which they have of Sacrifice to be done upon Altars: Becauſe as long* (ſays he) *as Altars remain, both the ignorant People and Prieſts will dream of ſacrifice.* This occaſion'd not only a Couple of Letters from the King and Council, one of which was ſent to all the Biſhops, and the other to *Ridley* Biſhop of *London* (in both which they were requir'd to pull down the Altars;) but alſo that when the Liturgy was review'd in 1551, the aboveſaid Rubrick was alter'd, and in the room of it the Prieſt was directed *to ſtand on the Northſide of the Table*. But this did not put an end to the Controverſy. Another Diſpute ariſing, viz. Whether the Table plac'd in the room of the Altar, ought to ſtand Altar-wiſe; *i. e.* in the ſame Place and Situation, as the Altar formerly ſtood? This was the Occaſion that in ſome Churches the Tables were plac'd in the middle of the Chancels, in others

(l) See all this prov'd in Mr. Johnſon's Unbloody Sacrifice, *&c.* Chap. 2. Sect. 3. | Vol. 1. pag. 300, &c.

at

Chap. VI. at the Eaſt part thereof next to the Wall. Biſhop *Ridley* endeavour'd to compromiſe this Matter, and therefore in St. *Paul*'s Cathedral, ſuffer'd the Table to ſtand in the place of the old Altar; but beating down the Wainſcot Partition behind, laid all the Choir open to the Eaſt, leaving the Table then to ſtand in the middle of the Chancel. Under this Diverſity of Uſage, Things went on till the Death of King *Edward*; when Queen *Mary* coming to the Throne, Altars were again reſtor'd wherever they had been demoliſh'd: But her Reign proving ſhort, and Queen *Elizabeth* ſucceeding her, the People (juſt got free again from the Tyranny of Popery, thro' a miſtaken Zeal, fell in a tumultuous manner to the pulling down of Altars; tho' indeed this happen'd for the generality only in private Churches, they not being meddled with in any of the Queen's Palaces, and in but very few of the Cathedrals. And as ſoon as the Queen was ſenſible of what had happen'd in other Places, ſhe put out an *Injunction (m)*, to reſtrain the Fury of the People, declaring it to be *no matter of great moment, whether there were Altars or Tables, ſo that the Sacrament was duly and reverently adminiſtred*; but ordering, that where Altars were taken down, *Holy Tables ſhould be decently made, and ſet in the place where the Altars ſtood, and ſo to ſtand, ſaving when the Communion of the Sacrament was to be diſtributed; at which time the ſame was to be ſo plac'd in good ſort within the Chancel, as thereby the Miniſter might be more conveniently heard of the Communicants in his Prayer and Miniſtration, and the Communicants alſo more conveniently and in more number communicate with the ſaid Miniſter. And after the Communion done, from time to time the ſame Holy Table was to be plac'd where it ſtood before.* Purſuant hereunto, this part of the preſent Rubrick was added to the Liturgy, in the firſt year of her Reign, viz. That *the Table, at the Communion-Time, having a fair white Linen Cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel, where Morning and Evening-Prayer are appointed to be ſaid:* which as I have ſhew'd, pag. 112. was in thoſe Times generally in the Choir. But then it is plain from the aforeſaid Injunction, as well as from the eighty ſecond Canon of the Church (which is almoſt verbatim the ſame) that there is no Obligation ariſing from this Rubrick to move the Table at the Time of the Communion, unleſs the People cannot

(m) *See the Injunction in Biſhop* Sparrow's *Collection*, pag. 84.

otherwiſe

otherwiſe conveniently hear and communicate. The Injunction declares, that the *Holy Tables are to be ſet in the ſame Place where the Altars ſtood*, which every one knows was at the Eaſt-end of the Chancel. And when both the Injunction and Canon ſpeak of its being mov'd at the time of the Communion, it ſuppoſes that the Miniſter could not otherwiſe be heard: The Interpoſition of a Belfry between the Chancel and Body of the Church (as I have already obſerv'd pag. 114.) hindring the Miniſter in ſome Churches from being heard by the People, if he continu'd in the Chancel. And with the ſame View ſeems this Rubrick to have been added, and which therefore lays us under no Obligation to move the Table, unleſs Neceſſity requires. But whenever the Churches are built ſo as *the Miniſter can be heard, and conveniently adminiſter the Sacrament* at the Place where the Table uſually ſtands, he is rather oblig'd to adminiſter in the Chancel (that being the *Sanctum Sanctorum*, or moſt Holy Place of the Church) as appears from the Rubrick before the *Commandments*, as alſo from that before the *Abſolution*, by both which Rubricks the Prieſt is directed to *turn himſelf to the People*. From whence I argue, that if the Table be *in the middle of the Church*, and the People conſequently round about the Miniſter, the Miniſter cannot turn himſelf to the People any more at one time than another. Whereas if the Table be cloſe to the Eaſt-Wall, the Miniſter ſtands on the Northſide, and looks Southward, and conſequently by looking Weſtward, *turns himſelf to the People*. Sect. 1.

§. 4. WHEREVER it ſtands, the Prieſt is oblig'd to ſtand at the *Northſide* or *End* thereof (as the *Scotch* Liturgy expreſſes it; which alſo orders, that it *ſhall ſtand at the uppermoſt part of the Chancel or Church*;) the Deſign of which is, that the Prieſt may be the better ſeen and heard: Which, as our Altars are now plac'd, he cannot be but at the North or South ſide. And therefore the *Northſide*, being the right hand or upper ſide of the Altar, is certainly the moſt proper for the *Officiating Prieſt*, that ſo the aſſiſting Miniſter (if there be one) may not be oblig'd to ſtand above him. And Biſhop *Beveridge* has ſhewn that wherever, in the antient Liturgies, the Miniſter is directed to ſtand before the Altar, the Northſide of it is always meant *(a)*. *The Prieſt why to ſtand at the* Northſide *of the Table.*

(a) Bev. Pandect. Vol. 2. pag. 76. §. 15.

Chap. VI.

The Table to be cover'd with a Linen Cloth.

§. 5. THE Covering of the Altar *with a fair white linen Cloth*, at the time of the Celebration of the Lord's Supper, was a Primitive Practice *(b)*, enjoin'd at firſt, and retain'd ever ſince for its Decency. In the Sacramentary of St. *Gregory (c)*, this Covering is call'd *Palla Altaris*, the Pall of the Altar; to diſtinguiſh it, I ſuppoſe, from the *Corporis Palla*, or the Cloth that was thrown over the conſecrated Elements. And the *Scotch* Liturgy orders, that *the Holy Table at the Communion-Time ſhould have a Carpet, and a fair white Linen Cloth upon it, with other decent Furniture, meet for the high Myſteries there to be celebrated.* And by our own Canons *(d)*, at all other times, when Divine Service is perform'd, it is to be *cover'd with a Carpet of Silk, or other decent Stuff, thought meet by the Ordinary of the Place, if any Queſtion be made of it.*

Sect. 2. *Of the* Lord's Prayer.

Why us'd at the beginning of the Office.

THERE can be no fitter Beginning for this ſacred Ordinance, which ſo peculiarly challengeth Chriſt for its Author, than that Divine Prayer which owes its Original to the ſame Perſon, and which St. *Jerom* tells us *(e)*, Chriſt taught his Apoſtles, on purpoſe that they ſhould uſe it at the Holy Communion. To which the Primitive Fathers thought it ſo peculiarly adapted, that they generally expounded that Petition [*Give us this Day our daily Bread.*] of the Body of Chriſt, the Bread of Life, which in thoſe times they daily receiv'd for the Nouriſhment of their Souls *(f)*.

Sect. 3. *Of the Collect for* Purity.

Why us'd before the Commandments.

AS the People were to be *purify'd* before the firſt Publication of the Law, *Exod.* 19. 14. ſo muſt we have *clean Hearts* before we be fit to hear it; leſt, if our Minds be impure, *Sin take occaſion by the Commandment* to ſtir up Concupiſcence; Rom. 7. 8. For prevention of which, the old Weſtern Church us'd this very Form in their Commu-

(b) Optat. Milev. l. 6. p. 113. Hieron. in Ep. ad Nepotianum.
(c) In Ord. Diac.
(d) Can. 82.
(e) Hieron. adv. Pelag. l. 3. c. 5. Tom. 2. p. 596. C.
(f) Tert. de Orat. Dom. c. 6. p. 131. D. 132. A. Cyprian. in Orat. Dom. p. 146, 147.

nion-

nion-Office; and the Eaſtern Church, before they receiv'd the Sacrament, pray'd to God *to purify their Souls and Bodies from all Pollutions both of Fleſh and Spirit (g).* Sect. 4.

Sect. 4. *Of the* Ten Commandments.

THESE Divine Precepts of the Moral Law as much oblige Chriſtians, as they did the Jews: We vow'd to keep them at our Baptiſm, and we renew that Vow at every Communion: And therefore it is very fit we ſhould hear them often, and eſpecially at thoſe times when we are going to make freſh Engagements to obſerve them. Upon which account, ſince we are to confeſs all our Sins before we come to this bleſſed Sacrament of Pardon, the Church prudently directs the Miniſter, now ſtanding in the moſt Holy Part of the Church, to *turn himſelf to the People*, and from thence, like another *Moſes* from Mount *Sinai*, to convey God's Laws to them, by *rehearſing diſtinctly all the Ten Commandments*; by which, as in a Glaſs, they may diſcover all their Offences, and, *ſtill kneeling, may, after every Commandment, ask God Mercy for their Tranſgreſſion thereof* (i. e. as the *Scotch* Liturgy expreſſes it, *of every Duty therein, either according to the Letter, or to the myſtical Importance of the ſaid Commandment) for the time paſt, and Grace to keep the ſame for the time to come.* *How aptly plac'd here.*

§. 2. I DON'T find that theſe Commandments were ever us'd in this manner in any Liturgy before the ſecond Common-Prayer of King *Edward* VI. in which they were firſt added, as I have already obſerv'd, pag. 28. *When firſt added.*

Sect. 5. *Of the two Collects for the* King.

ST. *PAUL* ſeems to command that we ſhould pray *for Kings* in all our Prayers, 1 Tim. 2. 1, 2. And in the Primitive Church they always ſupplicated for their *Princes* at the time of the Celebration of the Holy Euchariſt *(h)*; where, by virtue of the Sacrifice of Chriſt's Death commemorated, thoſe great Requeſts might be likely to prevail. *The Collects for the* King.

(g) Eucholog. pag. 71.
(h) Liturg. S. Jacob. S. Chryſ. S. Baſ. | Vide Euſeb. de vitâ Conſtant. l. 4. c. 45. pag. 549.

Chap. VI.

Why plac'd next after the Command-ments.

§. 2. IN our Liturgy these Prayers do not (as in the *Roman* Missal) disturb the Prayer of *Consecration*, but are more conveniently plac'd here: The King is *Custos utriusque Tabulæ*, Defender of both Tables of the Law, and therefore we properly pray for him just after the Commandments. Nor do our Prayers for him less aptly precede the Daily Collect: Since when we have pray'd for outward Prosperity to the Church, the consequent of the King's Welfare; we may very seasonably in the *Collect* pray for inward Grace, to make it compleatly happy. For variety, here are two Prayers, but they both tend to the same end, and only differ a little in the Form.

Sect 6. *Of the* Collect, Epistle, *and* Gospel.

Of the Collect, &c.

IT is evident that long before the dividing the Bible into Chapters and Verses, it was the Custom both of the Greek and Latin Churches to read some select Portions of the plainest and most practical Parts of the New Testament, first for the *Epistle*, and then for the *Gospel*, at the Celebration of the Holy Eucharist *(i)*, in imitation perhaps of the Jewish Mode of reading the History of the Passover before the eating of the *Paschal Lamb (k)*.

Why the Epistle *is read* first.

§. 2. AS for the *Antiquity*, *Matter*, and *Suitableness* of the several Collects, Epistles, and Gospels, we have already spoken at large (Chap. 5.) We shall only make this one Remark more, that as our Saviour's Disciples *went before his Face to every City and Place, whither he himself would come*; Luke 10. 1. so here the *Epistle*, as the Word of the Servant, is read first, that it may be as a Harbinger to the *Gospel*, to which the last Place and greatest Honour is reserv'd, as being the Word of their Great Master.

The Custom of saying, Glory be to thee, O Lord, *&c. of what Antiquity.*

§. 3. THE Custom of saying, *Glory be to thee, O Lord*, when the Minister was about to read the Holy Gospel, and of singing *Hallelujah*, of saying, *Thanks be to God for his Holy Gospel*, when he had concluded it, is as old as St. *Chrysostom (l)*, but we have no Authority for it in our present Liturgy. The first indeed was enjoin'd by King *Edward*'s first Common-Prayer Book, and so the Custom has con-

(i) Just. Mart. Ap. 1. Clem. Const. Apost. lib. 2. c. 56, 57.

(k) Buxtorf. Lex. Chald.

(l) Liturg. S. Chrys.

tinu'd

tinu'd ever ſince; and I don't find how it came to be left out of the Rubrick afterwards. It certainly could have nothing objected againſt it, and therefore it is reſtor'd in the *Scotch* Liturgy; which alſo ordereth, that when the Presbyter ſhall ſay, *So endeth the Holy Goſpel*, the People ſhall anſwer *Thanks be to thee, O Lord.* In our own Common-Prayer Book the Prieſt has no Direction to ſay *the Goſpel is ended*; the Reaſon of which ſome imagine to be, becauſe it is ſtill continu'd in the *Creed* that followeth. Sect. 7.

§. 4. IN St. *Auguſtine*'s time the People always *ſtood* when the *Leſſons* were read, to ſhew their Reverence to God's Holy Word *(m)*: But afterwards, when this was thought too great a Burden, they were allow'd to ſit down at the Leſſons, and were only oblig'd to *ſtand* (as our Rubrick now enjoins us) at the reading of the *Goſpel (n)*, which always contains ſomething that our Lord did, ſpake, or ſuffer'd in his own Perſon. By which Geſture they ſhew'd they had a greater reſpect to the Son of God himſelf, than they had to any other inſpir'd Perſon, tho' ſpeaking the Word of God, and by his own Authority. *Standing up at the Goſpel why commanded.*

Sect. 7. *Of the* Nicene Creed.

AS the *Apoſtles Creed* is plac'd immediately after the daily *Leſſons*, ſo is this after the *Epiſtle* and *Goſpel*; both of them being founded upon the Doctrine of Chriſt and his Apoſtles. As therefore in the foregoing Portions of Scripture *we believe with our Heart to Righteouſneſs*, ſo in the Creed that follows, *we confeſs with our Mouth to Salvation.* *Why plac'd after the* Epiſtle *and* Goſpel.

§. 2. THIS is commonly call'd the *Nicene Creed*; *tho'* it ought more properly to be call'd the *Conſtantinopolitan*, being in reality a Paraphraſe of that Creed, which was made at the firſt General Council at *Nice*; and drawn up into this Form by the ſecond General Council, at *Conſtantinople*, A. D. 381. It more largely condemns all Hereſies than that of the *Apoſtles*; for which Reaſon it was enjoin'd, by the third Council of *Toledo*, to be recited by all the People before the Sacrament, to ſhew that they are all free from Hereſy, and in the ſtricteſt League of Union with the Catholick Church *(o)*. *An Account of it.*

(m) Auguſtin. Serm. 300. in Append. ad Tom. 5. col. 504. B.
(n) Conſt. Ap. l. 2. c. 56. Niceph. l. 9. c. 18. Iſid. Peluſ. l. 1. Ep. 136. Soz. l. 7. c. 19.
(o) Can. 2. Tom. 5. col. 1009. E.

And ſince in this Sacrament we are to renew our Baptiſmal Vow (one Branch of which was, that we would *believe all the Articles of the Chriſtian Faith*) it is very requiſite that, before we be admitted, we ſhould declare that we ſtand firm in the Belief of thoſe Articles.

Sect. 8. *Of the* Rubrick *after the Nicene Creed.*

The Rubrick *of* Directions.

AFTER the Creed follows a *Rubrick of Directions*, inſtructing the Prieſt what he is to publiſh, or make known to the People. I don't find any ſuch Rubrick in the firſt Common-Prayer Book of King *Edward* VI. and in all the reſt quite down to the Reſtoration, a Declaration of the Holy-Days only was order'd to be made after the Sermon or Homily was ended.

Why the Curate is to bid Holy-Days.

§. 2. THIS is the firſt thing our Rubrick mentions now, viz. that *the Curate ſhall declare unto the People what Holy-Days or Faſting-Days are in the Week following to be obſerv'd.* The firſt Reaſon of which was, leſt the People ſhould obſerve any ſuch Days as had been formerly kept, but were laid aſide at the Reformation: And therefore the Biſhops enquir'd in their Viſitations, *whether any of their Curates bid any other Days than were appointed by the New Calendar* (*p*). This Danger is now pretty well over; there being no great Fear of the People's obſerving ſuperſtitious Holy-Days: But there is ſtill as much Reaſon for keeping up the Rubrick, ſince now they are run into a contrary Extreme, and inſtead of obſerving too many Holy-Days, regard none; which makes it fit that the Curate ſhould diſcharge his Duty, by telling them beforehand what Holy-Days will happen, and then leaving it upon his People to anſwer for the Neglect, if they are paſs'd over without due Regard.

When to give notice of the Communion.

§. 3. *And then alſo* (*if Occaſion be*) *ſhall notice be given of the Communion:* Tho' by another Rubrick, juſt before the firſt Exhortation, this is ſuppos'd to be done after Sermon. For there it is order'd, that *when the Miniſter giveth Warning for the Celebration of the Holy Communion* (*which he ſhall always do upon the Sunday, or ſome Holy-Day immediately preceding*) *after the Sermon or Homily ended, he ſhall read the Exhortation following.* The occaſion of this Difference was

(*p*) *Archbiſhop* Grindall, *Art.* 8. 1576. *for the whole Province.*

the

the placing of *this Rubrick of Directions*, at the laſt Review, before the Rubrick concerning the *Sermon* or *Homily*: For by the old Common-Prayer-Books immediately after the Nicene Creed, the *Sermon* was order'd; and then after that *the Curate was to declare unto the People, whether there were any Holy-Days or Faſting-Days in the Week following, and earneſtly to exhort them to remember the Poor, by reading one or more of the Sentences, as he thought moſt convenient by his Diſcretion.* This was the whole of that Rubrick then. All the remaining part was added at the Reſtoration, as was alſo the Rubrick above-cited juſt before the Exhortation. Now it is plain by that Rubrick, that the Warning to the Communion was intended to be given after the Sermon, and therefore I imagine that there was no Deſign to change the Places of the two Rubricks here, but only to add ſome other Directions concerning the proclaiming or publiſhing things in the Church; and that conſequently the placing of them in the Order they now ſtand, was owing to the Printer's, or ſome other, Miſtake. However, they may ſtill be both comply'd with, viz. by giving warning in this place, that there will be a Communion on ſuch a Day, and then reading the Exhortation after Sermon. Sect. 9.

§. 4. AT this time alſo *Bans of Matrimony are to be publiſh'd, and Briefs, Citations, and Excommunications are to be read; but nothing is to be proclaim'd or publiſh'd in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing but what is preſcrib'd in the Rules of the Common-Prayer Book, or enjoin'd by the King, or by the Ordinary of the Place.* All this was undoubtedly added, to prevent the Cuſtom that ſtill too much prevails in ſome Country Churches of publiſhing the moſt frivolous, unbefitting, and even ridiculous things in the face of the Congregation. *What things to be publiſh'd and what not.*

Sect. 9. *Of the* Sermon.

SERMONS have been appointed from the beginning of Chriſtianity (*q*), to be us'd upon all Sundays and Holy-Days, but eſpecially when the Lord's Supper was to be adminiſtred: For by a pious and practical Diſcourſe ſuited to the Holy Communion, the Minds of the Hearers are put *The* Antiquity *and* Deſign *of it.*

(*q*) Conſt. Ap. lib. 8. cap. 5. Auguſtin. de Civ. Dei, l. 22. c. 8. Concil. Vaſenſe 1. Can. 9. Tom. 3. Col. 1459. A. | Concil. 6. Conſtant. Can. 19. Tom. 6. Col. 1151. C.

into

Chap. VI. into a devout Frame, and made much fitter for the ſucceeding Myſteries.

Formerly perform'd by Biſhops.

§. 2. THIS Province indeed, in antient times, was generally undertaken by the *Biſhops*, who, at firſt voluntarily, and afterwards by Injunction, preach'd every Sunday, unleſs hindred by Sickneſs *(r)*: But however in the Abſence of the Biſhop, this Duty was perform'd by Presbyters, and by his Permiſſion in his Preſence *(s)*.

Why order'd here.

§. 3. THE Reaſon of its being order'd here, is becauſe the firſt Deſign of them was to explain ſome part of the foregoing Epiſtle and Goſpel *(t)*, in imitation of that Practice of the Jews, mention'd in *Nehem.* 8. 8. For which Reaſon they were formerly call'd *Poſtills* (*quaſi poſt illa, ſc. Evangelia*) becauſe they follow'd the Goſpel.

Of the Homilies.

§. 4. THE *Homilies* mention'd in this Rubrick are two Books of plain Sermons (for ſo the word ſignifies) ſet out by publick Authority, one whereof is to be read upon any Sunday or Holy-Day, when there is no Sermon. The firſt Volume of them was ſet out in the beginning of *Edward* VI's Reign, having been compos'd (as it is thought) by Archbiſhop *Cranmer*, Biſhop *Ridley* and *Latimer*, at the beginning of the Reformation, when a competent Number of Miniſters, of ſufficient Abilities to preach in a publick Congregation, was not to be found, The ſecond Volume was ſet out in Queen *Elizabeth*'s time by order of Convocation, A. D. 1563. And that this is not at all contrary to the Practice of the antient Church, is evident from the Teſtimony of *Sixtus Sinenſis*, who, in the fourth Book of his Library ſaith, " That our Countryman *Alcuinus* collected and re-
" duc'd into Order, by the Command of *Charles* the Great,
" the Homilies of the moſt famous Doctors of the Church
" upon the Goſpels, which were read in Churches all the
" Year round." He ſays, they were all in Number 209: But where the Work lies hid, is not known.

Bidding of Prayers *enjoin'd by the Church.*

§. 5. I DESIGN'D in this place to have added a Paragraph concerning the Form of *Bidding of Prayers*, which the Church enjoins, by the LVth Canon, to be us'd by every Miniſter *before his Sermon, Lecture, or Homily:* And from thence to have taken occaſion to have hinted at the Irregularity and ill Conſequences of the *Petitionary Form*, which is

(*r*) Can. 19. Trull. Mogun. cap. 25.
(*s*) Poſſid. in vit. Auguſt.
(*t*) Vid. Auguſt. Sermones de Temp.

now the general Practice. But finding it neceſſary to be more particular than I at firſt foreſaw, if I propos'd to give any tolerable Satisfaction; the deſign immediately ſwell'd into too large a Compaſs to be inſerted in a Work of ſo general a Nature. For this Reaſon I have choſen to publiſh it in a little Treatiſe by it ſelf: By which means too I hope it will be more known, than if it had only been treated of in a few Pages here. For the ſake of thoſe who may be deſirous to look into the Queſtion, I have inſerted the Title in the bottom of the Page (*a*), not without hopes that my ſincere Endeavours may contribute a little to put a ſtop to the Cuſtom of praying in the Pulpit, which the Reader will there ſee has once been attended with fatal Conſequences, and which has been diſcountenanced and prohibited almoſt in every Reign ſince the Reformation, by our Governors and Superiors both in Church and State.

Sect. 10.

Sect. 10. *Of the* Offertory, *or* Sentences, *and the Rubricks that follow.*

AFTER the Confeſſion of our Faith in the Nicene Creed or elſe after the Improvement of it in the Sermon or Homily, follows the Exerciſe of our Charity, without which our *Faith would be dead*, James 2. 17. The firſt way of expreſſing which, is by dedicating ſome part of what God has given us to his Uſe and Service, which is frequently and ſtrictly commanded in the Goſpel, hath the beſt Examples for it, and the largeſt Rewards promis'd to it; being inſtead of all the vaſt Oblations and coſtly Sacrifices which the Jews did always join with their Prayers, and the only chargeable Duty to which Chriſtians are obliged. It is, in a word, ſo neceſſary to recommend our Prayers, that St. *Paul* preſcribes (*b*), and the antient Church in *Juſtin Martyr*'s time, us'd to have, Collections every Sunday (*c*).

Almſgiving *a neceſſary Duty.*

(*a*) *Bidding of Prayers before Sermon, no Mark of Diſaffection to the Preſent Government: Or an Hiſtorical Vindication of the 55th Canon. Shewing that the Form of Bidding-Prayers has been preſcrib'd and injoin'd ever ſince the Reformation, and conſtantly practis'd by the Greateſt Divines of our Church; and that it has been lately enforc'd both by his Preſent Majeſty, and our Right Reverend Dioceſan, the Lord Biſhop of* London. London, *Printed for* A. Betteſworth *in* Pater-noſter-Row, *and* C. Rivington *in St.* Paul's Church-yard. 1718. *Price* 1 s.

(*b*) 1 Cor. 16. 1, 2.

(*c*) Juſt. Martyr. Apol. 1. c. 88. p. 132.

Especially at the Sacrament.

HOWEVER, when we receive the *Sacrament*, it is by no means to be omitted. When the Jews came before the Lord at their ſolemn Feaſts, *they were not allowed to appear empty; but every Man was required to give as he was able, according to the Bleſſing of the Lord which he had given him: Deut.* 16. 16, 17. And our Saviour with reſpect no doubt to the *Holy Table* (as Mr. *Mede* excellently *(d)* proves) ſuppoſes that we ſhould never come to the Altar *without a Gift (e)*, but always imitate his Practice, whoſe Cuſtom of giving Alms at the Paſſover made his Diſciples miſtake his Words to him that bare the Bag *(f)*. And it is very probable that at the time of receiving the Sacrament were all thoſe large Donations of Houſes, Lands, and Money made, Acts 2. 44, 45, 46. For when thoſe firſt Converts were all united to Chriſt and one another, in this Feaſt of Love, their very Souls were mingled; they chearfully renounc'd their Propriety, and eaſily diſtributed their Goods among thoſe to whom they had given their Hearts before. None (of Ability) were allow'd to receive without giving ſomething *(g)*; and to reject any Man's Oblation, was to deny him a Share in the Benefit of thoſe comfortable Myſteries *(h)*.

The Deſign of the Sentences.

§. 2. WHEREFORE to ſtir us up more effectually to imitate their pious Example, the Church hath here ſelected ſuch *Sentences* of Scripture, as contain Inſtructions, Injunctions, and Exhortations to this great Duty; ſetting before us the Neceſſity of performing it, and the manner of doing it. Some of them, (viz. thoſe from the ſixth to the tenth inclu-

Alms *and* other Devotions *how diſtinguiſh'd.*

ſively) reſpect the *Clergy*. And it was with an eye, I ſuppoſe, to this Difference, that in the laſt Review there was a Diſtinction made in the Rubrick that follows theſe Sentences, between *the Alms for the Poor*, and *the other Devotions of the People*. In the old Common-Prayer there was only mention made of the latter of theſe, viz. *the Devotion of the People*, by which Alms for the Poor were then meant, as appears from its being order'd to be *put into the Poor Mens Box*. But then the Clergy were included in other words, which order'd, that *upon the Offering-Days appointed, every Man and*

(d) *Mr.* Mede, *Of the Altar or Holy Table*, Sect. 2. p. 390.
(e) Mat. 5. 23, 24.
(f) John 13. 29.
(g) Cyprian. de Oper. & Eleemoſ. p. 203, &c.
(h) Concil. Elib. Can. 28. Tom. 1. Col. 973. E. Concil. Carthag. 4. Can. 93, 94. Tom. 2. Col. 1207. B.

Woman

4

Woman ſhould pay to the Curate the due and accuſtom'd Offerings. But of this I ſhall have Occaſion to ſay more when I come to treat of the Rubricks at the end of this Office. I ſhall only obſerve further here, that the words *Alms for the Poor* being added at the laſt Review, by which undoubtedly muſt be underſtood all that is given for their Relief; it is plain, that *by the other Devotions of the People* is now intended ſomething diſtinct from the ſaid Alms. And if ſo, then the Offerings for the Clergy, or their Share in the Collections, muſt certainly be meant, as is plain from the Deſign of the abovemention'd Sentences, which have a direct and immediate regard to them. It is well known, that in the Primitive Times, the Clergy had a liberal Maintenance out of what the People offer'd upon theſe Occaſions (*i*). Now indeed, whilſt they have a ſtated and legal Income, the Money collected at theſe times is generally appropriated to the Poor: Not but that where te ſtated Income of a Pariſh is not ſufficient to maintain the Clergy belonging to the Church, they have ſtill a Right to claim their Share in theſe Offerings. Sect. 10.

§. 3. *WHILST theſe Sentences are in reading, the Deacons, Church-Wardens, or other fit Perſons, are to receive the Alms for the Poor, and other Devotions of the People, in a decent Baſon, to be provided by the Pariſh for that purpoſe* (*k*). The *Deacons* are the moſt proper Perſons for this Buſineſs, it being the very Office for which their Order was inſtituted *Acts* 6. And for this Reaſon the *Scotch* Liturgy does not allow the Church-Wardens to do it, but at ſuch times *when there are no Deacons preſent.* *By whom to be collected,*

IT is now indeed grown a Cuſtom with us for the Church-Wardens to perform this Office, who do it generally by going to the ſeveral Seats and Pews of the Congregation: Tho' in ſome places they collect at the Entrance into the Chancel, where the People make their Offerings as they draw towards the Altar. This laſt way ſeems the moſt conformable to the Practice of the Primitive Church, which, in purſuance of that Text deliver'd by our Saviour, *Mat.* 5. 23. order'd that the People ſhould come up to the Rails of the Altar, and there make their Offerings to the Prieſt (*l*). *And in what manner.*

(*i*) Cypr. Ep. 34, 36.
(*k*) *Rubrick after the Sentences.*
(*l*) Greg. Naz. in Laud. Baſilii, Orat. 20. Tom. 1. Theodoret. de Theodoſio.

AND

Chap. VI.

AND with an Eye, I ſuppoſe, to this Practice, the Deacons, or Church-Wardens, or whoever they be that collect the Alms, and other Devotions of the People, are order'd by the Rubrick to *bring it reverently to the Prieſt* (as in their Name) *who is humbly to preſent it* [*before the Lord*, ſaith the *Scotch* Liturgy] *and to place it upon the Holy Table*; in conformity to the Practice of the antient Jews, who when they brought their Gifts and Sacrifices to the Temple, offered them to God by the Hands of the Prieſt.

The Bread and Wine when *and* by whom *to be plac'd on the Table.*

§. 4. *AND if there be a Communion, the Prieſt is then alſo to place upon the Table ſo much Bread and Wine as he ſhall think ſufficient.* Which Rubrick being added at the ſame time with the word OBLATIONS, in the Prayer following (i. e. at the laſt Review) it is clearly evident, that by that Word are to be underſtood the Elements of *Bread and Wine*, which the Prieſt is to offer ſolemnly to God, as an Acknowledgment of his Sovereignty over his Creatures, and that from thenceforth they might become properly and peculiarly His. For in all the Jewiſh Sacrifices, of which the People were Partakers, the Viands or Materials of the Feaſt were firſt made God's by a ſolemn Oblation, and then afterwards eaten by the Communicants, not as Man's, but as God's Proviſion; Who, by thus entertaining them at His own Table, declar'd Himſelf reconcil'd and again in Covenant with them. And therefore our bleſſed Saviour, when he inſtituted the new Sacrifice of his own Body and Blood, firſt *gave Thanks and bleſſed the Elements*, i. e. offered them up to God as Lord of the Creatures, as the moſt antient Fathers expound that Paſſage: Who, for that Reaſon, whenever they celebrated the Holy Euchariſt, always offer'd the Bread and Wine for the Communion to God, upon the Altar, by this, or ſome ſuch ſhort Ejaculation, *Lord, we offer thee thy own, out of what thou haſt bountifully given us (m).* After which they received them, as it were from him again, in order to convert them into the ſacred Banquet of the Body and Blood of his dear Son *(n)*. Conſonant to this, in the firſt Common-Prayer of King *Edward* VI. the Prieſt was order'd in this Place to *ſet forth the Bread and Wine upon the Altar:* But at the ſecond Review, this and ſeveral other ſuch antient Uſages were thrown out, I ſuppoſe, at the Inſtance of *Bu-*

(m) *See St.* Chryſoſtom's *and other Liturgies.*

(n) *See this prov'd in Mr.* Mede's *Chriſtian Sacrifice*, c. 8. pag. 372, &c.

ter and *Martyr*. After which the *Scotch* Liturgy was the first wherein we find it restor'd: But there the Presbyter is directed *to offer up and place the Bread and Wine prepar'd for the Sacrament upon the Lord's Table*. And Mr. *Mede* having observed our own Liturgy to be defective in this Particular (*o*), was probably the Occasion that, in the Review of it after the Restoration, this Primitive Practice was restor'd, and the Bread and Wine ordered by the Rubrick to be set solemnly upon the Table by the Priest himself. From whence it appears, that the placing the Elements upon the Lord's Table, before the beginning of Morning Prayer, by the Hands of a *Clerk* or *Sexton* (as is now the general Practice) is a profane and shameful Breach of the aforesaid Rubrick; and consequently that it is the Duty of every Minister to prevent it for the future, and reverently to place the Bread and Wine himself upon the Table, immediately after he has placed on the Alms. Sect. 10.

§. 5. IN the first Common-Prayer of King *Edward* the Sixth, the Minister, when he put the Wine into the Chalice, was directed by the Rubrick *to put thereto a little pure and clean Water*. This was ordered in conformity to a very antient and primitive Practice, and with an Eye perhaps to our Saviour's Institution. For the Wine among the *Jews* being very strong, it was generally their Custom, as at their ordinary Meals, so also at the Passover, to qualify it with Water (*p*): And therefore since the Cup which our Saviour blessed was probably one of those which were prepared for that Feast (*q*), some have concluded that at the time of the Institution, he made use of Wine in which Water had been mix'd. But of this they can produce no Certainty or Proof: For tho' it is allowed that the Jews *often* mingled their Wine, yet it does not appear that they *always* did so, or thought it necessary. For Dr. *Lightfoot* observes, that *he that drinks pure Wine perform'd his Duty* (*r*); and *Buxtorf* adds further, that it is indifferent whether it is mixed or not, and that they drink it sometimes one way, and sometimes the other (*s*): So that we must not affirm that our Saviour's Cup was certainly mix'd, before we are assured whether the Wine which he had pre-

Mixing Water *with the Wine a Primitive Practice, but not essential to the Sacrament.*

Mr. Mede, *as above*, pag. 375, 376.

(*p*) R. Ob. de Bartenora, & Maimonides in Mishnam, de Benedict. cap. 7. Sect. 5.

(*q*) *Dr.* Lightfoot's *Temple-Service*, Vol. 1. pag. 966. *and Bishop* Hooper *of* Lent, Part 2. Chap. 3.

(*r*) Lightfoot, ut supra, pag. 961. & Hor. Heb. in Mat. 26. 27. Vol. 2. pag. 260.

(*s*) De Primæ Cœnæ Ritibus & Forma, Sect. 20. *as cited by* Mr. Drake *in his late* Latin *Sermon*.

Chap. VI.

par'd for his last Passover was so. Our Saviour indeed intimates, that what he had delivered to his Apostles, was the *Fruit of the Vine* (*t*); and Dr. *Lightfoot* observes, from the *Babylonish Talmud*, that this was a Term which the *Jews* used in their Blessing for Wine mix'd with Water, to distinguish it from pure Wine, which they called the *Fruit of the Tree* (*u*). But now not to insist upon the Absurdity of calling it the *Fruit of the Vine*, from its being mix'd with Water, which makes it less the Fruit of the Vine than it was in its Purity; it is plain that this Expression, wherever we meet with it in other Places of Scripture, is used to denote the pure Product of the Tree (*x*). From whence we may be assur'd, that in the time of our Saviour, no such Distinction as this had obtained: Nor indeed does the *Mishna* itself allow of it: For the Determination of the Wise Men is, that Wine is to be call'd the *Fruit of the Vine*, as well before the Mixture as after it (*y*). And the reason why they give it a particular Blessing, calling it *the Fruit of the Vine*, instead of *the Fruit of the Tree*, is not upon the account of its being mix'd with Water, but because the *Vine* is more excellent than any Tree besides (*z*). And if this Distinction fail, I don't know that there is so much as a Hint given in Scripture, from whence we may judge whether the Wine us'd by our Saviour was mix'd or not; which yet we might reasonably expect to have found, if our Lord had design'd the Mixture as essential. Tho' were it ever so clear, that the Cup was mix'd; yet if it does not also appear that it was mix'd with Design, our Saviour's Practice would no more oblige us to mix it now, than it would that we should consecrate unleaven'd Bread. For 'tis certain that our Saviour, at the time of Institution used unleavened Bread (*a*): And yet since the Reason of his doing so, was, because there was no other at that time in the House; our Church thinks it sufficient in her present Rubrick, to prescribe *such Bread as is usual to be eaten*. Consequently since he made use of Wine that was mix'd, only because he found it ready prepared, or at most because the Strength of the Wine used in that Country requir'd it; therefore our Church thinks it not necessary to mix it with us, because we ordinarily drink it pure. But I say this, upon supposition that it could be clearly prov'd, that the

(*t*) Mat. 26. 29.
(*u*) Hor. Hebr. ut supra.
(*x*) Isa. 32. 12. Hab. 3. 17. Zech. 8. 12. secundum LXX. Mark 12. 2. Luke 20. 10.
(*y*) Tract. de Benedict. Cap. 7. Sect. 5. Vid. & R. ob de Bartenora, ac Maimon. in locum.
(*z*) Ibid. cap. 6. Vide & Surenhus. & R. Ob. de Bart. in locum.
(*a*) Exod. 12. 15, 19. Mat. 26. 17. Mark. 14. 12. Luke 22. 7.

Sect. 10.

Cup which our Saviour us'd was mix'd; whereas I have ſhewn that there is no Intimation in Scripture about it. Nor do any of the firſt Fathers aſſert or mention it. *Origen* (who is the firſt that ſpeaks either one way or the other) ſays, that our Saviour adminiſter'd in wine unmix'd (*b*), which he would not ſure have done, had there been any certain Tradition, or ſo much as a general Opinion to the contrary. We don't indeed deny, but that, before his Time, the Mixture was the general Practice of the Church (*c*): But then it was no where ſaid, that this was done in conformity to our Saviour's Inſtitution: But ſince the ſame Wine perhaps, that was prepar'd for the Communion, ſerv'd alſo for the Love-Feaſts, which, in the firſt Ages of the Church, were always held at the ſame (*d*) time) Water might be mix'd with it, for what we know, to prevent thoſe Diſorders which, even in the Apoſtles Time, were apt to ariſe from their drinking of it to Exceſs (*e*): or poſſibly it might be inſtituted as an Emblem of the indiſſoluble Union between Chriſt and his Church, as St. *Cyprian* explains it (*f*); or, Laſtly, (as is aſſerted by ſome other of the Antients) to be more expreſſive and ſignificant of that Blood and Water which flow'd from our Saviour's Side, when he was pierc'd upon the Croſs (*g*). St. *Cyprian* indeed pleads ſtrenuouſly for the Mixture, and urges it from the Practice and Example of our Lord (*h*): But then it is to be obſerv'd, that he is arguing againſt thoſe who us'd Water alone (for fear the Heathens ſhould diſcover them by the Smell of the Wine) and therefore might inſiſt upon the Mixture as neceſſary, becauſe otherwiſe the Wine was the Part that was wanting; which he plainly enough allows to be the only Eſſential in the Cup, when he aſſerts that Wine alone would be *better* than pure Water (*i*). For if both of them were eſſential, neither of them could be ſaid to be *better* than the other.) And for the ſame Reaſon it is, that ſome other Fathers and Councils enjoin the Mixture ſo ſtrictly, *viz.* becauſe the *Encratites* and others, who look'd upon Wine and Fleſh to be forbidden, would adminiſter the Cup, in the Sacrament of the Euchariſt, with pure Water alone (*k*). Tho' 'tis true the *Armeni-*

(*b*) Hom. 12. in Hieremiam.

(*c*) Juſt. Mart. Apol. 1. cap. 85. pag. 125, 128. Irenæ. l. 4. cap. 57. p. 357. & l. 5. cap. 2. pag. 397. Clem. Alex. Pædag. l. 2. cap. 2.

(*d*) 1 Cor. 11. Jude 12. Ignat. ad Smyrn. § 8. pag. 5. Clem. Alex. Pædag. l. 2. cap. 1. Tertul. Apol. cap. 39. Conſt. App. l. 2. cap. 28.

(*e*) 1 Cor. 11.

(*f*) Ad Cæcil. Ep. 63. p. 148, &c.

(*g*) Ambroſe. de Sacr. l. 5. cap. 1. Gennad. de Eccleſ. Dogm. c. 75. Theophylact. In Johan. 19. 34. Martin. Bracar. Collect. Canon. cap. 55.

(*h*) Cypr. ut ſupra.

(*i*) Sacramentum rei illius admonere & inſtruere nos debet, ut in Sacrificiis Dominicis vinum POTIUS offeramus. ibid.

(*k*) Epiphan. Hær. 46. Tom. 1. p. 392. Aug. de Hæreſ. cap. 64. Theodoret. de Fabulis Hæreticor. l. 1. c. 20. Tom. 4. pag. 208.

ans, who administer'd in pure Wine alone, are equally condemn'd by the Council in *Tullo (l)*, who produce the Authority of St. *James*'s and St. *Basil*'s Liturgies against them: To which may be added, the Liturgies under the Name of St. *Mark* and St. *Chrysostom*, and that which is contain'd in the eighth Book of the *Constitutions (m)*. And indeed it must be confessed, that the Mixture has, in all Ages, been the general Practice, and for that Reason was enjoin'd, as has been noted above, to be continu'd in our own Church by the first Reformers. And tho' in the next Review the Order for it was omitted, yet the Practice of it was continu'd in the King's Chappel-Royal, all the time that Bishop *Andrews* was Dean of it *(n)*. How it came to be neglected in that Review, I have not yet been able to discover. I am apt to suspect that it was thrown out upon some Objection of *Calvin* or *Bucer*, who were no Friends to any Practice for its being Antient and Catholick, if it did not happen to suit with their Fancy or Humour. But, whatever may have been the Cause of laying it aside; since there is no Reason to believe it essential; and since every Church has liberty to determine for her self in things not essential; it must be an Argument sure of a very indiscreet and over-hasty Zeal to urge the Omission of it, as a Ground for Separation.

Sect. 11. *Of the Prayer* for the whole State of Christ's Church, *&c.*

How properly used here.

THE Alms, and Devotions, and Oblations of the People being now presented to God, and plac'd before Him upon the Holy Table, it is a proper time to proceed to the Exercise of another Branch of our Charity; I mean that of *Intercession*. Our Alms perhaps are confin'd to a few indigent Neighbours; but our Prayers may extend to all Mankind, by recommending them all to the Mercies of God, who is able to supply and relieve them all. Nor can we at any time hope to interceed more effectually for the whole Church of God, than just when we are about to represent and shew forth to the Divine Majesty that meritorious Sacrifice, by virtue whereof our Great High Priest did once redeem us, and for ever continues to interceed for us in Heaven. For which Reason we find that the antient and

(l) Can. 32. Tom. 6. col. 1156, 1157.
(m) Cap. 12.
(n) *See* the Primitive Rule of Reformation according to the first Liturgy of King *Edward* VI. pag. 20. *printed in* Quarto, 1688.

primitive Christians, whenever they celebrated these Holy Mysteries, us'd a Form of Intercession for the whole Catholick Church (*o*). But there is this Difference between our Practice and theirs, that whereas we use it immediately after placing the Elements upon the Table, it is in all the antient Liturgies, except in St. *Mark*'s and the *Æthiopian*, defer'd till after the Consecration. Sect. 10.

§. 2. IN the Primitive Church too their Prayers were more extensive, and took in the Dead as well as the Living: Not that they had any Notion of the Romish Purgatory, or so much as imagin'd that those whom they pray'd for were rack'd or tormented with any temporary Pain. There were some of the Antients it is true, who believ'd (and it seems to have been the current Opinion from *Origen* downwards) that the Trial we shall undergo at the last Great Day will be a State of Purgation; which they imagin'd to consist of a probational Fire, thro' which all must pass (even the Prophets and Apostles, and the Virgin *Mary* herself not excepted) and which shall differently affect us, as we shall be differently prepar'd (*p*): And upon this perhaps some of them might found the Prayers they used for the departed Saints. Others again believ'd, that Christ should reign a thousand Years upon Earth before the final Day of Judgment; and also supposed that the Saints should rise to enjoy and partake of this happy State, before the general Resurrection of the Dead: And therefore they prayed for the Souls of the Deceased, that they might not only rest in Peace for the present, bnt also obtain part in the first Resurrection (*q*). However they all agreed in this, that the Interval between Death and the End of the World, is a State of Expectation and imperfect Bliss, in which the Souls of the Righteous wait for the Completion and Perfection of their Happiness at the Consummation of all things: And therefore whilst they were praying for the *Prapers for the* Dead *an Antient and Catholick Practice.*

(*o*) Chrys. Liturg. & Hom. 52. in Eustath. & Hom. 26. in Mat. & Hom. 37. in Act. & de Sacerdot. l. 6. c. 4. Cyril. Catech. Mystag. 5. n. 6. Const. Apost. l. 8. c. 12.

(*p*) Origen. in Exod. 15. Hom. 6. & in Psal. 36. Hom. 3. Lactant Institut. l. 7. c. 21. p. 653. Basil. in Isa. 4. 4. Tom. 1. p. 932. Greg. Nyss. de Mortuis Orat. Tom. 3. p. 638. Greg. Naz. Orat. 39. Tom. 1. p. 636. Ambros. Enarrat. in Psal. 36. §. 26. Tom. 1. col. 789, 790. & in Psal. 118. Serm. 3 §. 14. —17. Tom. 1. col. 997, 998. & Serm. 20. col. 1225, 1226. Edit. Benedict. Paris. 1686. Hieron. in Mal. 3. Tom. 3. col. 1825. & l. 1. adv. Pelag. Tom. 4. col. 502. Edit. Benedict. Parss. 1704. August. Respons. ad Quest 1. Dulcit. Tom. 6. col. 121, 126, 128. & enchirid. de Fide, Spe, & Charitate, cap. 67. 68, 69. in Tom. eod. col. 221, 222. & de Civ. Dei, l. 20. c. 25. Tom. 7. col. 609. Edit. Benedict. Paris. 1685. Consule etiam Estium in 1 Cor. 3. 13.

(*q*) Tertul. de Monogam. c. 10. Ambros. de Obitu Valentin. ad finem, & in Psalm. 1.

Catholick

Chap. VI.

Catholick Church, they thought it not improper to add a Petition in behalf of that larger and better part of it which had gone before them, that they might altogether attain a bleſſed and glorious Reſurrection, and be brought at laſt to a perfect Fruition of Happineſs in Heaven *(r)*. By this means they teſtify'd their Love and Reſpect to the Dead, declar'd their Belief in the Communion of Saints, and kept up in themſelves a lively Senſe of the Soul's Immortality. And with this Intent a Petition for the Deceas'd was continu'd by our Reformers, in this very Prayer of which we are now diſcourſing in the firſt Common-Prayer Book of King *Edward* VI. But this with a larger Thankſgiving for the Examples of the Saints*, than what we now uſe, was left out of the ſecond Book, upon the Exceptions of *Bucer (s)*; and the words [*Militant here on Earth*] were added to the Exhortation, *Let us pray for the whole State of Chriſt's Church*, in order to limit the Prayer to the Living only. The Subſtance of the Thankſgiving indeed was added again afterwards, firſt to the *Scotch* Liturgy, and then to our own at the laſt Review; Tho' that in the *Scotch* Liturgy keeps cloſeſt to the words in the firſt Book of King *Edward*. And tho' the direct Petition for the *Faithful departed* is ſtill diſcontinu'd, yet, were it not for the Reſtriction of the words, *Militant here on Earth*, they might be ſuppos'd to be imply'd in our preſent Form, when we beg of God, that *We WITH THEM may be Partakers of his heavenly Kingdom.*

---

* *The whole Paragraph, as it ſtood then, ran thus*: And here we do give unto thee moſt high Praiſe and hearty Thanks, for the wonderful Grace and Virtue declared in all thy Saints, from the beginning of the World, and chiefly in the glorious and moſt bleſſed Virgin *Mary*, Mother of thy Son *Jeſus Chriſt* our Lord and God, and in the Holy Patriarchs, Prophets, Apoſtles, and Martyrs, whoſe Examples (O Lord) and Stedfaſtneſs in thy Faith, and keeping thy Holy Commandments, grant us to follow. We commend unto thy Mercy, O Lord, all other thy Servants, which are departed hence from us with the Sign of Faith, and now do reſt in the Sleep of Peace. Grant unto them, we beſeech thee, thy Mercy and everlaſting Peace, and that at the Day of the general Reſurrection, we and all they which be of the myſtical Body of thy Son, may all together be ſet on his right Hand, and hear that his moſt joyful Voice, Come unto me, O ye that be bleſſed of my Father, and poſſeſs the Kingdom which is prepar'd for you from the beginning of the World. Grant this, O Father for Jeſus Chriſt's ſake, our only Mediator and Advocate.

(r) Tertul. ut ſupra, & de Coron. Mil. c. 3, 4. & Exhortat. ad Caſtitat. c. 11. Cypr. Ep. 1. & 55. Euſeb. in vit. Conſtant. l. 4. c. 71. Arnob. adv. Gentes ſub fine, l. 4. Cyril. Catech. Myſtag. 5, Ambroſ. ut ſupra. Epiphan. Hær. 5. Aerian. n. 7. Chryſoſt de Sacerdot. lib. 6. c. 4. & in Moral. Hom. 3. in Ep. ad Philip & Hom. 41. in 1 Cor. Aug. de Curâ pro Mortuis gerendâ, c. 4. & Confeſſ. l. 9. c. 13. & Conſt. Apoſt. l. 8. c. 41, 42, 43.

(s) Script. Anglican. pag. 467, 468.

Sect. 12. *Of the* Exhortations *on the Sunday or Holy-Day* before *the Communion.*

Due Preparation neceſſary to the receiving the Sacrament.

GREAT Myſteries ought to be uſher'd in with the Solemnities of a great Preparation: God gave the *Iſraelites* three Days warning of his Deſign to publiſh the Law *(c)*, and order'd their Feſtivals to be proclaim'd by the Sound of a Trumpet ſome time before *(d)*. The Paſchal Lamb (the Type of Chriſt in this Sacrament) was to be choſen and kept by them four Days, to put them in mind of preparing for the Celebration of the Paſſover *(e)*. And Chriſtians having more and higher Duties to do in order to this Holy Feaſt, ought not to have leſs Time or ſhorter Warning. Wherefore as good *Hezekiah* publiſh'd, by particular Expreſſes, his intended Paſſover long before *(f)*; ſo hath our Church prudently order'd this timely Notice to be given, that none might pretend to ſtay away out of Ignorance of the Time, or Unfitneſs for the Duty, but that all might come, and with due Preparation.

Why there were no Exhortations in the Primitive Church.

§. 2. THE antient Church indeed had no ſuch Exhortations: For their Daily, or at leaſt Weekly, Communions made it known that there was then no ſolemn Aſſembly of Chriſtians without it; and every one (not under Cenſure) was expected to communicate. But now when the Time is ſomewhat uncertain, and our long Omiſſions have made ſome of us ignorant, and others forgetful of this Duty; moſt of us unwilling, and all of us more or leſs indispos'd for it; it was thought both prudent and neceſſary to provide theſe large Warnings and Exhortations.

The uſefulneſs of theſe Compoſures.

§. 3. AS to the Compoſures themſelves, they are ſo extraordinary ſuitable, that if every Communicant would duly weigh and conſider them, they would be no ſmall help towards a due Preparation. The firſt contains proper Exhortations and Inſtructions how to prepare our ſelves: The latter is more urgent, and applicable to thoſe who generally turn their Backs upon thoſe Holy Myſteries, and ſhews the Danger of thoſe vain and frivolous Excuſes which Men frequently make for their ſtaying away. For which Reaſon it is

---

(c) Exod. 19. 15.
(d) Lev. 25. 9. Numb. 10. 2.
(e) Exod. 12. 3, 6.
(f) 2 Chron. 30.

Chap. VI.

appointed by the Rubrick to be used instead of the former, whenever the Minister shall observe that the People *are negligent to come.*

How this Rubrick is to be reconcil'd with that after the Nicene Creed.

§. 4. HOW the Rubrick that orders these Exhortations to be read *after the Sermon or Homily is ended,* may be reconcil'd to the Rubrick that orders the Minister *to give notice of the Communion before Sermon,* I have already shew'd upon that Place.

THE Reason why it is not to be us'd till after Sermon, is, because at first it was only design'd to be us'd *when the People were not exhorted in the Sermon or Homily it self to the worthy receiving of the Holy Sacrament (g).*

Sect. 13. *Of the* Exhortation *at the Communion.*

The Design *of it.*

THE former Exhortations are design'd to increase the Numbers of the Communicants, and this to rectify their Dispositions; that so they may be not only Many but Good. In the antient Greek Church, besides all other preparatory Matters, when the Congregation were all plac'd in order to receive the Sacrament; the Priest even then standing on the Steps to be seen of all, stretched out his Hand, and lifted up his Voice in the midst of that profound Silence, inviting the Worthy, and warning the Unworthy to forbear *(h).* Which if it were necessary in those blessed Days, how much more requisite is it in our looser Age, wherein Men have learnt to trample upon Church-Discipline, and to come out of fashion at set-times, whether they be prepar'd or not? Every one hopes to pass in the Crow'd; but *knowing the Terror of the Lord,* tho' the People have been exhorted before, and tho' they are now come with a purpose of communicating, and are even *conveniently plac'd for the receiving of the Holy Sacrament,* yet the Priest again exhorts them in the words of St. *Paul, diligently to try and examine themselves before they presume to eat of that Bread, and drink of that Cup,* &c.

The Communicants when and how to be conveniently plac'd.

§. 2. THE ordering that *the Communicants shall be conveniently plac'd for the receiving of the Holy Sacrament,* before the Minister reads the Exhortation, seems to have an eye to an old Custom still retain'd in some Country Churches,

(g) *See the first Common-Prayer of King* Edward.

(h) Chrysost. Hom. 17 in 9. ad Hebr. Tom. 4. p. 524. 525.

where the Communicants kneel down in Rows one behind another, and there continue till the Minister comes to them. In the first Common-Prayer of King *Edward*, it is thus order'd just after the Offertory or Sentences; *Then so many as shall be Partakers of the Holy Communion, shall tarry still in the Choir, the Men on the one side, and the Women on the other side:* Where it may be remark'd, that the separating the Men from the Women, and allotting to each Sex a distinct Place, was what was very strictly observ'd in the Primitive Church *(i)*. Sect. 14.

Sect. 14. *Of the* Invitation.

THE Feast being now ready, and the Guests prepar'd with due Instruction, the Priest (who is the Steward of those Mysteries) invites them to *draw near*; thereby putting them in mind, that they are now invited into Christ's more special Presence, to sit down with him at his own Table: (and therefore I think it would be more proper if all the Communicants were, at these words, to come from the more remote Parts of the Church as near to the Lord's Table as they could.) But then he adviseth them, in the words of the Primitive Liturgies *(k)*, to draw near *with Faith*, without which all their bodily approaches will avail them nothing; it being only by Faith that they can really draw near to Christ, *and take this Holy Sacrament to their Comfort.* But seeing they can't exercise their Faith, as they ought, until they have heartily confess'd and repented of their Sins, therefore he further calls upon them to *make their humble Confession to Almighty God, meekly kneeling upon their Knees.* *The Design of it.*

Sect. 15. *Of the* Confession.

BESIDES the private Confession of the Closet, and that made to the Priest in Cases of great Doubt, there was antiently a general Prayer for Forgiveness and Mercy in the publick Service of the Church, us'd by all the Communicants when they were come to the Altar *(l)*. And since Christ's Sufferings are here commemorated, it is very reaso- *The Suitableness of it in this Place.*

(i) Const. Apost. l. 2. c. 57.

(k) Μετὰ φόβου καὶ πίστεως προσέλθετε. Liturg. S. Chrys. *and* S. Jacob.

(l) Chrys. Hom. 18. in 2 Cor. 8. Tom. 3. p. 647. lin. 12. &c.

nable we ſhould confeſs our Sins which were the Cauſes of them: And ſince we hope to have our Pardon ſeal'd, we ought firſt with Shame and Sorrow to own our Tranſgreſſions, for his Honour who ſo freely forgives them: Which the Congregation here does in words ſo appoſite and pathetical, that if their Repentance be anſwerable to the Form, it is impoſſible it ſhould ever be more hearty and ſincere.

By whom to ſaid.

§. 2. IN the old Common-Prayer it was allow'd to be ſaid by one of the People in the name of the whole Congregation: But at the laſt Review, upon the Exception of the Presbyterians it was order'd to be ſaid *by one of the Miniſters, all the People kneeling humbly upon their Knees, and ſaying it with him.*

Sect. 16. *Of the* Abſolution.

The Neceſſity of it before the Sacrament.

WHEN the Diſcipline of the antient Church was in force, no notorious Offender could eſcape the Cenſures that his Sin deſerv'd, nor was he admitted to the Sacrament without a publick and ſolemn Abſolution upon his Repentance. But this Godly Diſcipline being now every where laid aſide (to the great Detriment of the Church) 'tis ſo much the more neceſſary to ſupply it by a general Confeſſion and Abſolution: Of which ſee more upon the Morning and Evening Service.

Why us'd in this Place.

§. 2. AS to this particular Form, it ſhall ſuffice to note, that it is in imitation of that antient Form of Bleſſing recorded *Numb.* 6. 24, &c. And ſince it is certain that there is ſuch a Power veſted in the Miniſters of the Goſpel, as to ſupport the Spirit of a dejected Penitent, by aſſuring him of a Pardon in the Name of God; there can be no fitter Opportunity to exerciſe it than now, viz. when ſo many humbled Sinners are kneeling before Him, and begging Forgiveneſs at his Hands: Which therefore thus coming accordingly from a Perſon commiſſionated by Chriſt for this end, ought to be received with Faith and Gratitude, ſince it is the only way to quiet Peoples Conſciences, now Revelations are ceas'd.

Sect. 17 *Of the Sentences of Scripture.*

IT is ſo neceſſary for every one that would receive Comfort and Benefit by this Bleſſed Sacrament, to have a lively Faith, and a Mind freed from unreaſonable Fears; that the Church, leſt any ſhould doubt of the Validity of the foregoing Abſolution, hath ſubjoin'd theſe Sentences, which are the very Promiſes on which it is grounded, and ſo overflowing with ſweet and powerful Comforts, that if duly conſider'd, they will ſatisfy the moſt fearful Souls, heal the moſt broken Hearts, and utterly baniſh all Clouds of Sorrow and Deſpair. *The Advantage of them in this Place.*

Sect. 18. *Of the* Lauds *and* Anthem.

AFTER we have exercis'd our Charity, Repentance, and Faith, the next part of the Office is *Thankſgiving*; which is ſo conſiderable a part of our preſent Duty, that it hath given Name to the whole, and caus'd it to be call'd the *Euchariſt* or *Sacrifice of Praiſe*. And here we begin with the *Lauds* and *Anthem*, which, together with moſt of the remaining part of the Office, are purely Primitive, near as old as Chriſtianity it ſelf, being to be found almoſt verbatim amongſt the antient Writers *(a)*. Having therefore exercis'd our Faith upon the foregoing Sentences, and ſo got above this World; we are now ready to go into the other, and to join with the glorify'd Saints and Angels in praiſing and adoring that God who hath done ſo great things for us. In order to this, the Miniſter calls upon us to *Lift up our Hearts*, viz. by a moſt quick and lively Faith in the moſt High God, the Supreme Governor of the whole World: which being ready to do, we immediately anſwer, *We lift them up unto the Lord*; and ſo caſting off all Thoughts of the World, turn our Minds to God alone. *The* Antiqnity *of them.* *Pr.* Lift up your Hearts. *Anſ.* We lift them up, *&c.*

§. 2. AND our Hearts being now all elevated together, and in a right Poſture to celebrate the Praiſes of God; the Miniſter invites us all to join with him in doing it, ſaying, *Pr.* Let us give Thanks, *&c.*

(a) Conſt. Apoſt. l. 8, 12. Liturg. S. Jacob, S. Chryſoſt. S. Baſil. —— Cyril. Catech. Myſtag. 5.

Chap. VI.

Anſw. It is meet and right, &c.

Pr. It is very meet, &c.

Let us give Thanks unto our Lord God: which the People having conſented to and approv'd of, by ſaying, *It is meet and right ſo to do*; he turns himſelf to the Lord's Table, and acknowledgeth to the Divine Majeſty there ſpecially preſent, that, *It is very meet, right, and our bounden Duty, that we ſhould at all Times, and in all Places give Thanks,* &c.

Sect. 19. *Of the* Triſagium.

Therefore with Angels and Arch-Angels.

THE Miniſter now looking upon himſelf and the reſt of the Congregation as Communicants with the Church-Triumphant; and all of us apprehending our ſelves, by Faith as in the midſt of that Bleſſed Society; we join with them in ſinging forth the Praiſes of the moſt High God, Father, Son, and Holy Ghoſt, ſaying, *Therefore with Angels, and Arch-Angels, and with all the Company of Heaven,* &c.

Angels *thought to be preſent at the Performance of Divine Myſteries.*

§. 2. THAT the *Angels* were preſent at the Performance of Divine Myſteries, hath been the Opinion of both Heathens and Chriſtians *(b)*; and that they are ſpecially preſent at the Lord's Supper is generally receiv'd *(c)*. For ſince Jeſus by his Death hath united Heaven and Earth, it is fit that, in this Commemoration of his Paſſion, we ſhould begin to unite our Voices with the Heavenly Choir, with whom we hope to praiſe him to all Eternity. For which end the Chriſtians of the very firſt Ages took this Hymn into heir Office for the Sacrament *(d)*, being of Divine Original *(e)*, and from the word [*Holy*] thrice repeated in it, call'd by the Greeks [Τρισάγιον] the *Triſagium*, or *Thrice-Holy*.

Sect. 20. *Of the proper* Prefaces.

Why to be repeated Eight *Days together.*

ON the greater Feſtivals there are proper Prefaces appointed, which are alſo to be repeated, in caſe there be a Communion, for ſeven Days after the Feſtivals themſelves; (excepting that for *Whitſunday*, which is to be repeated only ſix Days after, becauſe *Trinity-Sunday*, which is the ſeventh, hath a Preface peculiar to it ſelf) to the end

(b) Δαίμονας Ἐπισκόπους θείων ἱερῶν, καὶ μυστηρίων ὀργιαστάς, eſſe dicit Plutarch lib. de Orac. Angelo Orationis adhuc adſtante. Tertul. de Orat. c. 12. p. 134. B.

(c) Chryſt. in Epheſ. 1 Hom. 3 Tom. 3. p. 778. lin. 30, 31.

(d) Vid. ut in not. *(a)* in pag. præced.

(e) Iſa. 6. 3.

that

that the Mercies may be the better remembred by often Repetition, and alſo that all the people (who in moſt Places cannot communicate all in one Day) may have other Opportunites, within thoſe eight Days, to join in praiſing God for ſuch great Bleſſings. Sect. 20.

§. 2. THE Reaſon of the Church's *lengthening* out theſe high Feaſts for ſeveral Days, is plain: The Subject-Matter of them is of ſo high a Nature, and ſo nearly concerns our Salvation, that one Day would be too little to meditate upon them, and praiſe God for them as we ought. A *Bodily* Deliverance may juſtly require One Day of Thankſgiving and Joy: But the Deliverance of the Soul by the Bleſſings commemorated on thoſe Times, deſerves a much longer time of Praiſe and Acknowledgment. Since therefore it would be injurious to Chriſtians to have their Joy and Thankfulneſs for ſuch Mercies confin'd to one Day; the Church upon the Times when theſe unſpeakable Bleſſings were wrought for us, invites us by her moſt ſeaſonable Commands and Counſels, to fill our Hearts with Joy and Thankfulneſs, and let them overflow eight Days together. *Chriſtian Feſtivals why lengthen'd out for ſeveral Days.*

§. 3. THE Reaſon of their being fix'd to eight Days, is taken from the Practice of the Jews, who by God's Appointment obſerv'd their greater Feſtivals, ſome of them for ſeven, and one, viz, the Feaſt of *Tabernacles*, for eight Days, *Lev.* 23. 36. And therefore the Primitive Church thinking that the Obſervation of Chriſtian Feſtivals (of which the Jewiſh Feaſts were only Types and Shadows) ought not to come ſhort of them, lengthen'd out their higher Feaſts to eight Days. *Why fix'd to eight Days.*

THO' others give a quite different and myſtical Reaſon, viz. that as the *Octave* or Eighth Day ſignifies *Eternity* (our whole Lives being but the Repetition or Revolution of ſeven Days;) ſo the Church, by commanding us to obſerve theſe great Feaſts for eight Days (upon the laſt of which eſpecially, great part of the Solemnity is repeated which was us'd upon the firſt;) ſeems to hint to us, that if we continue the ſeven Days of this mortal Life in a due and conſtant Service and Worſhip of God; we ſhall upon the eighth Day of Eternity, return to the firſt happy State we were created in.

§. 4. BUT whatever the Riſe of this Cuſtom was, we are aſſur'd that the whole eight Days were very ſolemnly obſerv'd; on which they had always ſome proper *Preface* relating *The Deſign of the Prefaces.*

Chap. VI.

lating to the peculiar Mercy of the Feaſt they celebrated, to the end that all, who receiv'd at any of theſe Times, ſhould, beſides the general Praiſes offer'd for all God's Mercies, make a ſpecial Memorial proper to the Feſtival.

The Subjects of them.

§. 5. IN the Roman Church they had Ten of them, but our Reformers have only retain'd five of the moſt antient; all which (except that for *Trinity-Sunday*, retain'd by reaſon of the great Myſtery it celebrates) are concerning the principal Acts of our Redemption, viz. the *Nativity*, *Reſurrection*, and *Aſcenſion* of our Saviour, and of his ſending the *Holy Ghoſt* to comfort us.

Sect. 21. *Of the* Addreſs.

The Propriety of it in this Place.

THE nearer we approach to theſe Holy Myſteries, the greater Reverence we ought to expreſs: For ſince it is out of God's mere Grace and Goodneſs, that we have the Honour to approach his Table; it is at leaſt our Duty to acknowledge it to be a free and undeſerv'd Favour, agreeing rather to the Mercy of the Giver, than to the Deſerts of the Receivers. And therefore leaſt our Exultations ſhould ſavour of too much Confidence we now allay them with this Act of Humility, which the Prieſt offers up *in the name of all them that receive the Communion*; therein excuſing his own and the People's Unworthineſs, in words taken from the moſt antient Liturgies.

The Order of the Communion-Office in the Scotch *Liturgy.*

§. 2. IN the *Scotch* Common-Prayer, this Addreſs is order'd to be ſaid juſt before the Miniſter receives; and in the ſame place it ſtands in the firſt Liturgy of King *Edward*. Tho' the whole Communion-Office in K. *Edward*'s firſt Book is ſo very different, as to the Order of it, from what it is now that there can be no ſhewing how it ſtood then, except one was to give a Detail of it at length. I think our own is in a much better Method, tho' I can't help preferring the Order that is obſerv'd in the *Scotch* Liturgy: Where, after the Prayer of Conſecration, follows immediately a *Prayer of Oblation*, (which is the ſame with the firſt Prayer that follows the Lord's Prayer in our Poſt-Communion, beginning, *O Lord and Heavenly Father*, &c. but introduc'd with a proper Introduction, which ſhall be given by and by.) After this Prayer of Oblation, follows the *Lord's Prayer*; then comes this *Addreſs*, and then the Prieſt receives and adminiſters.

After all have communicated, is ſaid the Prayer *Almighty and Everliving God*, &c. and ſo on as in ours. Sect. 22.

Sect. 22. *Of the Prayer of* Conſecration.

THE antient *Greeks* and *Romans* would not taſte of their ordinary Meat and Drink till they had hallow'd it by giving the firſt Parts of it to their Gods (*a*): The Jews would not eat of their Sacrifice till *Samuel* came to bleſs it (*b*): And the Primitive Chriſtians always began their common Meals with a ſolemn Prayer for a Bleſſing (*c*): A Cuſtom ſo univerſal, that it is certainly a Part of Natural Religion: How much more then ought we to expect the Prayers of the Prieſt over this myſterious Food of our Souls, before we eat of it? eſpecially ſince our Saviour himſelf did not deliver this Bread and Wine until he had conſecrated them, by *bleſſing them*, and *giving Thanks* (*d*). So that this Prayer is the moſt antient and eſſential Part of the whole Communion-Office; and there are ſome who believe that the Apoſtles themſelves, after a ſuitable Introduction, us'd the latter part of it, from thoſe words [*Who in the ſame Night* (*e*), &c.] and it is certain that no Liturgy in the World hath alter'd that Particular. *The Antiquity of it.*

§. 2. BUT beſides this, there was always inſerted in the Primitive Forms a particular Petition for the Deſcent of the Holy Ghoſt upon the Sacramental Elements, which was alſo continu'd in the firſt Liturgy of King *Edward* VI. in very expreſs and open Terms. *Hear us, O merciful Father, we beſeech thee, and with thy Holy Spirit and Word vouchſafe to ble✠ſs and ſanc✠tify theſe thy Gifts and Creatures of Bread and Wine, that they may be unto us the Body and Blood of thy moſt dearly beloved Son Jeſus Chriſt, who in the ſame Night*, &c. This, upon the Scruples of *Bucer*, (whom I am ſorry I have ſo often occaſion to name) was left out at the Review in the 5th of King *Edward*; and the following Sentence which he was pleas'd to allow of, inſerted in its ſtead, viz. *Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's Holy Inſtitution,* *A Prayer for the Deſcent of the Holy Ghoſt always us'd in the Primitive Church.*

(*a*) Alex. ab Alex. Gen. Dier. l. 5. c. 21.
(*b*) 1 Sam. 9. 13.
(*c*) Tert. Apol. c. 39. p. 32. B.
(*d*) Mat. 26. 26. 1 Cor. 11. 24.
(*e*) Alcuin. de Divin. Offic. c. 39.

in remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood, who in the same Night, &c. In these Words, it is true, the Sense of the former is still imply'd, and consequently by these the Elements are now consecrated and chang'd into the Body and Blood of our Saviour Christ.

To which they attributed the Consecration of the Elements.

IN the Rubrick indeed, after the Form of Administration, the Church seems to suppose that the Consecration is made by the *Words of Institution:* For there it says, that *If the consecrated Bread and Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescrib'd; beginning at* [Our Saviour Christ in the same Night, &c.] *for the Blessing of the Bread; and at* [likewise after Supper, &c.] *for the Blessing of the Cup.* This Rubrick was added in the last Review, but to what end, unless to save the Minister some time, does not appear. But what is very remarkable is, that it was taken from the *Scotch* Liturgy, which expressly calls the words of Institution *the words of Consecration*; tho' the Compilers of it had restor'd the Sentence that had been thrown out of King *Edward*'s second Common-Prayer, imagining, one would think, that the Elements were not consecrated without them. For tho' all Churches in the World have, thro' all Ages, us'd the words of Institution at the time of Consecration; yet none, I believe, except the Church of *Rome*, ever before attributed the Consecration to the bare pronouncing of those Words only: But the Change of the Elements into the Body and Blood of Christ was always attributed, by the most antient Fathers, to the Prayer of the Church (*f*). Those who added this Rubrick seem to be of a different Opinion, but yet I humbly presume that if the Minister should, at the Consecration of fresh Elements after the others are spent, repeat again the whole Form of Consecration, or at least from those words, *Hear us, O merciful Father*, &c. he would answer the end of the Rubrick, which seems only to require that the latter part of the Form from those words, *Who in the same Night*, &c.] be always us'd at such Consecration.

AND this is certainly a very essential part of the Consecration: For during the Repetition of these words, the Priest

(*f*) Τὴν δι' Ευχῆς——ἐυχαεισηθεῖσαν τροφήν. Just. Mart. Apol. 1. c. 86. p. 129. Προσαγομένης ἄρτος ἐστὶ μόνον σῶμα γενομένης ἀπὸ τὴν ἐυχήν. Orig contra Cels. lib. 8. *See also* Constit. Apost. l. 8. c. 12. Cyril. Hieros. Catech. Mystag. 3. p. 289. Optat. adv. Parmen. lib. 6. Basil. de Spir. Sanct. c. 27. Chrysost. Homil. in Cœmeterii Appellationem. August. de Trinitat. l. 3. c. 4.

performs

performs to God the Repreſentative Sacrifice of the Death and Paſſion of his Son. By taking the *Bread into his Hands*, and *breaking* it, he makes a Memorial to him of our Saviour's Body broken upon the Croſs; and by exhibiting the *Wine*, he reminds him of his Blood there ſhed for the Sins of the World; and by *laying his Hands* upon each of them at the ſame time that he repeats thoſe words [*Take, eat, This is my Body*, &c. and *Drink ye all of this*, &c.] he ſignifies and acknowledges that this Commemoration of Chriſt's Sacrifice ſo made to God, is a Means inſtituted by Chriſt himſelf to convey to the Communicants the Benefits of his Death and Paſſion, viz. the Pardon of our Sins, and God's Grace and Favour for the time to come. Sect. 22.

§. 3. UPON the Exceptions of *Bucer*, theſe manual Repreſentations ſhar'd the ſame Fate with the above-mention'd Petition for the Deſcent of the Holy Ghoſt, being left out of King *Edward*'s ſecond Common-Prayer Book, and not reſtor'd again till after the Reſtoration. Except in the *Scotch* Common-Prayer, where the ſame Order is renew'd, in which alſo is inſerted the Prayer of Oblation, which by the firſt Liturgy of King *Edward* is order'd to be ſaid immediately after the Prayer of Conſecration *(g)*. Great part of this Prayer indeed we have ſtill in our Liturgy, tho' thrown I think into an improper place, being enjoin'd to be ſaid, by our preſent Rubrick, in that part of the Office which is to be us'd after the People have communicated. Whereas it was always the Practice of the Primitive Chriſtians to uſe it as ſoon as the Elements were conſecrated. For the Holy Euchariſt was, from the very firſt Inſtitution, eſteem'd and receiv'd as a proper Sacrifice, and ſolemnly offer'd to God upon the Altar before it was receiv'd and partaken of by the Communicants *(h)*. In conformity whereunto, it was Biſhop *Overall*'s Practice to uſe the firſt Prayer in the Poſt- *A Prayer of Oblation proper to be added after the Prayer of Conſecration.*

(g) Wherefore, O Lord and Heavenly Father, according to the Inſtitution of thy dearly beloved Son our Saviour Jeſus Chriſt, we thy humble Servants do celebrate and make here before thy Divine Majeſty, with theſe thy Holy Gifts, the Memorial which thy Son hath willed us to make, having in remembrance his bleſſed Paſſion, mighty Reſurrection, and glorious Aſcenſion, rendring unto thee moſt hearty Thanks for the innumerable Benefits procur'd unto us by the ſame: Entirely deſiring thy Fatherly Goodneſs, &c. as the firſt Prayer goes on in our Poſt-Communion; only towards the end after the words, *Our bounden Duty and Service*, it follows thus: *And command theſe our Prayers and Supplications by the Miniſtry of thy Holy Angels to be brought up into thy Holy Tabernacle, before the Sight of thy Divine Majeſty, not weighing our Merits*, &c.

(h) The Reader may ſee this Subject exhauſted, to the utmoſt Satisfaction, by the Learned and Reverend Mr. Johnſon, *in his Treatiſe on the Unbloody Sacrifice and Altar.*

Commu-

Communion-Office between the Consecration and the Administring (*i*), even when it was otherwise ordered by the publick Liturgy.

A various Reading *in this Prayer.*

§. 4. IN the beginning of this Prayer, instead of those words [one *Oblation of himself once offer'd*] which are now printed in most Common-Prayer Books; I have seen some that read [own *Oblation of himself once offer'd:*] and so, among others, does Dr. *Nichols*, in his Edition of which he says he corrected from a sealed Book. However the words, as they are, are not a Tautology, (as some object) but very copious and elegant, and alluding to that Portion of Scripture in Heb. 10. where the *One Oblation* of Christ is oppos'd to the many Kinds of Sacrifices under the Law, and the *Once offer'd* to the *Repetition* of those Sacrifices.

The Minister *to* stand *at this Prayer and in the Post-Communion-Office.*

§. 5. Dr. *NICHOLS*, in his Note upon this Prayer, has deliver'd his Opinion, that it ought to be said by the Minister upon his *Knees*, and the Reason he gives for it is because it is a Prayer. But that Reason would hold for Kneeling at several other Prayers both in this and in other Offices, which yet the Rubrick directs shall be us'd standing. As to this Prayer indeed, the Rubrick does not mention any Posture that the Minister shall be in at the saying it: For as to those words, *Standing before the Table*, I am of Opinion, that they only relate to the Posture of the Minister, whilst he is ordering the Elements: Tho' in the old Common-Prayer Book, it is very plain, that they referr'd to the Posture in which the Minister was to say the Prayer; the Rubrick then being no more than this, *Then the Minister, standing up, shall say as followeth.* But as the Rubrick is now enlarg'd, the Construction shews that the word *Standing* must refer to another thing. However since the Rubrick, before the Additions to it, was so very expres for the Minister's standing at the Consecration; I think it is very probable, that if they who made those Additions had intended any Alteration of the Posture, they would certainly have expres'd it. For Ministers that had been always us'd to stand when they consecrated, could never imagine that the new Rubrick directed them to kneel, when there was not one word of kneeling, but an expres Direction for standing, at the ordering of the Elements, without any following Prescription

(*i*) *See Dr.* Nichol's *Additional Notes*, pag. 49. col. 2.

for

Sect. 22.

for kneeling at this Prayer, even in this new Rubrick. And I take it for granted, that whenever the Church does not direct the Minister to kneel, it supposes him to stand: Tho' Dr. *Nichols*, will not allow of this, because, he says, there is not one Rubrick which obliges the Minister to k neel in all the Post-Communion-Service; and yet he does not know any one that has contended for the Posture of standing in the Performance of that part of the Service. What the Doctor has known I cannot tell, but I can affirm the direct contrary, that I never knew one that contended for the Posture of kneeling in the performance of that Part of the Service. But if any have done so, I am apt to think that they act contrary to the Intention of the Church: For that she supposes the Minister to stand during that part of the Service, I think is plain from her not ordering him to stand up whilst he gives the Blessing, which she certainly would have done, if she had suppos'd him to have been kneeling before. Besides, the whole Post-Communion Service is an Act of Thanksgiving, and therefore very proper to be said by the Minister standing, that so the lifting up of his Body may express the Elevation of his Soul. And indeed in most part of the whole Communion-Office the Priest is directed to *Stand:* In the beginning of the Office, he is order'd to say *the Lord's Prayer, with the Collect following, standing;* and so he is to continue whilst he repeats the *Commandments:* Then follows one of the two *Collects for the King, the Priest standing as before.* Whilst he says the Prayer *for the whole state of Christ's Church*, there is no Posture mention'd; but since both the *Sentences* before it, and the *Exhortation* (at the time of Communion) after it, are without doubt to be said standing, and yet no mention made that there shall be any Change of Posture during all that time; it seems very evident that the Church design'd that Prayer to be said standing. At the *General Confession* indeed it is very fit that the Minister should kneel, and therefore he is there directed to do so. And tho' any one knows in Reason that he should stand at the Absolution, yet that too is particularly mention'd in the Rubrick. From thence again to the *Address*, before the Prayer of Consecration, that being all an Act of Praise he is to stand; but there again he is directed to kneel: But then at the end of it he is order'd to stand up, and after the ordering of the Bread and Wine, to say the *Prayer of Consecration*, without any Direction to kneel. Nor indeed

would that be a proper Posture for him whilst he is performing an Act of Authority, as the consecrating the Elements must be allow'd to be. Nor is he from hence to the end of the Office to kneel any more, except just during the time of his own receiving. So that thro' the whole Office he is order'd to kneel but three times, viz. at the *General Confession*, the *Prayer of Address*, and at his *receiving the Elements*: Which being three Places where there least wants a Rubrick to direct him to kneel (since, if there was no such Rubrick, a Minister would of his own accord kneel down at those times) and yet there being an express Direction at each of those Places for him to kneel; it is very evident, that where the Rubrick gives no such Direction, the Minister is always to stand.

Whether the Priest be to say this Prayer standing before the Altar.

§. 6. IF it be ask'd, whether the Priest is to say this Prayer standing *before* the Table, or at the *North-end* of it; I answer, at the *North-end* of it: For according to the Rules of Grammar, the Participle *standing* must refer to the Verb *order'd*, and not to the Verb *say*. So that whilst the Priest is *ordering the Bread and Wine*, he is to stand *before the Table*: But when he says the Prayer, he is to stand so as *that he may with the more Readiness and Decency break the Bread before the People*, which must be on the *North-side*. For if he stood *before* the Table, his Body would hinder the People from seeing: So that he must not stand there, and consequently he must stand on the *Northside*; there being in our present Rubrick no other Place mention'd for performing any part of this Office. In the Romish Church indeed they always stand *before* the Altar during the time of Consecration, in order to prevent the People from being Eye-witnesses of their Operation in working their pretended Miracle: And in the Greek Church they set the Chancel-Door, or at least draw a Veil or Curtain before it (I suppose) upon the same account *(k)*. For were the People to look on and see what is done at such time, they would be apt to have less Esteem of it: And therefore they think it the best way to skreen it from their Eyes by the Intervention of the Priest's Body. But our Church enjoins the direct contrary, and that for a direct contrary Reason.

(k) Smith's *Account of the* Greek *Church*, p. 135.

Sect.

Sect. 23. *Of the* Form of Adminiſtration.

THE Holy Symbols being thus conſecrated, the Communicants muſt not rudely take every one his own part; becauſe God, who is the Maſter of the Feaſt, hath provided Stewards to divide to every one their Portion. Some Perſons indeed have diſlik'd the Miniſter's delivering the Holy Elements to each Communicant; pretending that it is contrary to the Practice of our Saviour, who bid the Apoſtles *take the Cup and divide it among themſelves*, Luke 22. 17. But one would think that and one that reads the Context would perceive, that this Paſſage does not relate to the Euchariſt, but to the Paſchal Supper; ſince it appears ſo evidently from the 19th and 20th Verſes of the ſame Chapter, that the Sacrament of the Lord's Supper was not inſtituted till after that Cup was drank. But as to the Manner of his delivering the Sacrament, the Scriptures are wholly ſilent; and conſequently we have no other means to judge what it was, but by the Practice of the firſt Chriſtians, who doubtleſs, as far as was convenient and requiſite imitated our Saviour in this as well as they did in other things: and therefore ſince it was the general Practice among them for the Miniſter to deliver the Elements to each Communicant, we have as much Authority and Reaſon as can be deſir'd to continue that Practice ſtill. *The Holy Elements to be deliver'd by the Miniſter to each Communicant;*

§. 2. THE *Miniſter* therefore *is firſt to receive the Communion in both Kinds himſelf; then to proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner* (i. e. in both kinds) *if any be preſent, (that they may help the chief Miniſter*, as the old Common-Prayer has it, or *him that celebrateth*, as it is in the *Scotch* Liturgy) *and after that to the People alſo in Order.* And this is conſonant to the Practice of the Primitive Church, in which it was always the Cuſtom for the Clergy to communicate within the Rails of the Altar, and before the Sacrament was deliver'd to the People *(l)*. *Firſt to the* Clergy, *And then to the* People.

§. 3. THE Rubrick further directs, that the Communion muſt be deliver'd both to the Clergy and Laity *into their Hands*; which was the moſt primitive and antient way *Into their* Hands.

(l) Conſt. Apoſt. l. 8. c. 13. Concil. Laod. Can. 19. Concil. Tolet. IV. Can. 17.

of

Chap. VI.

of receiving *(m)*. In St. *Cyril*'s time they receiv'd it into the hollow of their Right Hand, holding their Left Hand under their Right in the Form of a Croſs *(n)*: And in ſome few Ages afterwards, ſome indiſcreet Perſons, pretending greater Reverence to the Elements, as if they were defil'd with their Hands, put themſelves to the Charges of providing little Saucers or Plates of Gold to receive the Bread, until they were forbidden by the ſixth General Council *(o)*. Another Abuſe the Church of *Rome* brought in, where the Prieſt puts it into the Peoples Mouths, leſt a Crumb ſhould fall aſide; which Cuſtom was alſo retain'd in the firſt Book of King *Edward* VI. tho' a different Reaſon was there alledged, viz. becauſe when it was given into their Hands, *they many times convey'd the ſame ſecretly away, kept it with them, and diverſly abus'd it to Superſtition and Wickedneſs* (*p*). But however *Bucer* cenſuring it, as ſavouring too much of an unlawful Honour done to the Elements (*q*), it was diſcontinu'd at the next Review, when the old primitive way of delivering it into the People's Hands was order'd in the room of it.

To be receiv'd kneeling.

§. 4. THE Communicants are enjoin'd, whilſt they receive this bleſſed Sacrament, to be *all meekly kneeling*. What Poſture the *Apoſtles* receiv'd it in, is uncertain; but we may probably conjecture that they receiv'd it in a Poſture of Adoration. For it is plain that our Saviour bleſs'd and gave Thanks both for the Bread and Wine; and Prayers and Thankſgivings, we all know, were always offer'd up to God in a Poſture of Adoration: And therefore we may very ſafely conclude that our bleſſed Saviour, who was always remarkable for outward Reverence in Devotion, gave Thanks for the Bread and Wine in an adoring Poſture.

The Apoſtles *probably receiv'd in a Poſture of* Adoration.

NOW 'tis very well known that it was a Rule with the Jews to eat of the Paſſover to Satiety: And therefore, ſince they had already ſatisfy'd Hunger, they cannot be ſuppos'd to have eaten or drank ſo much of the Holy Euchariſt, as that they needed Repoſe while they did it: And ſince, as we have already hinted, they roſe from their Seats to bleſs the Bread, it cannot be imagin'd that, without any Reaſon, they would reſolve to ſit down again during the moment of

(*m*) Euſeb. Hiſt. Eccl. l. 6. c. 43. pag. 245. B. Chryſ. in Epheſ. 1. Hom. 3. Tom. 3. p. 778. lin. 16.

(*n*) Cyril. Catech. Myſtag. 5. §. 18. p 300.

(*o*) Can. 101. Tom. 6. col. 1186 A.

(*p*) *See the laſt Rubrick at the end of the Communion-Office in King* Edward's *firſt Book.*

(*q*) Script. Anglican. p. 462.

eating it; and then, tho' they roſe immediately a ſecond time at the Bleſſing, which was perform'd before the Delivery of the Cup, that they immediately ſet down again to taſte of the Wine, as if they could neither eat or drink the ſmalleſt Quantity without ſitting. Sect. 23.

THIS indeed does not amount to a Demonſtration, but is yet a very probable Conjecture, and ſhews how groundleſly they argue, who, from the Apoſtles eating the Paſſover ſitting or leaning upon the left Side (which was the Table-Geſture among thoſe Nations) conclude, that they eat the Euchariſt in the ſame Poſture, becauſe it was celebrated at the ſame time.

The Example of the Apoſtles does not bin

BUT beſides, we may obſerve that the *Paſſover* it ſelf was, at the firſt Inſtitution of it, commanded to be eaten *ſtanding* and *in haſte* (*r*), to expreſs the haſte they were in to be deliver'd out of their Slavery and Bondage: But afterwards when they were ſettled in the Land of Promiſe, they eat it in a quite contrary Poſture, viz. *ſitting* or lying down to it, as to a Feaſt, to ſignify they were then at reſt and in poſſeſſion of the Land. And with this Cuſtom (tho' we do not find any where that it was ever commanded, or ſo much as warranted by God) did our bleſſed Saviour comply, and therefore doubtleſs thought that the Alteration of the Circumſtances was a juſtifiable Reaſon for changing the Ceremonies. But was it ever ſo certain that a Table-Geſture was us'd at the Inſtitution of the Euchariſt; yet it is very reaſonable, ſince the Circumſtances of our Bleſſed Saviour are now different from what they were at the Inſtitution, that our outward Demeanour ſhould alſo vary. The Poſture which might then be ſuitable in the Apoſtles, is not now ſuitable in us. While he was corporally preſent with them, and they convers'd with him as Man, without any awful Dread upon them which was due to him as the Lord of Heaven and Earth, no wonder if they did uſe a Table-Poſture: But then their Familiarity ought to be no Precedent for us, who worſhip him in his Glory, and converſe with him in the Sacrament, as he is ſpiritually preſent; and who therefore ſhould be very irreverent to approach him in any other Poſture than that of Adoration.

When kneeling firſt began.

AS to the punctual Time when the Poſture of kneeling firſt *began*, it is hard to determine; but we are aſſur'd that

(*r*) Exod. 12. 11.

Chap. VI.

it hath obtain'd in the Western Church above 1200 Years; and tho' antiently they stood in the East (*s*), yet it was *with Fear and Trembling, with Silence and down-cast Eyes, bowing themselves in the Posture of Worship and Adoration* (*t*).

How universal a *Practice.*

BUT it is now the Custom of the *Greek*, *Roman*, *Lutheran*, and most Churches in the World to receive *kneeling:* Nor do any scruple it, but they who study Pretences to palliate the most unjustifiable Separation, or design'd Neglect of this most sacred Ordinance.

The Pope *receives the Sacrament sitting.*

AND it is worth observing, that they who at other times cry out so much against the Church of *England* for retaining several Ceremonies, which (tho' indifferent in themselves) they say, become unlawful by being abus'd by Superstition and Popery; can, in this more solemn and material Ceremony, agree even with the *Pope* himself (who always receives this Sacrament *sitting*) rather than not differ from the best and purest Church in the World.

Sitting *by whom* introduc'd.

NOR may I pass by unobserv'd that the Posture of *Sitting* was first brought into the Church by the Arians, who, stubbornly denying the Divinity of our Saviour, thought it no Robbery to be equal with him, and to sit down with him at his Table: for which Reason it was justly banish'd the Reform'd Church in *Poland*, by a general Synod, A. D. 1583.——And 'tis the *Pope*'s Opinion of his being St. *Peter*'s Successor, and Christ's Vicegerent, which prompts him to use such Familiarity with his Lord.

The Form *of Words.*

§. 5. AS for the *Words of Administration*; the first part of them, viz. *The Body*, or, *The Blood of our Lord Jesus Christ*, was the only Form us'd in St. *Ambrose*'s time at the Delivery of the Bread and Wine (*u*) to which the Receivers answer'd, *Amen*; both to express their Desire that it might be Christ's Body and Blood unto them, and their firm Belief that it was so. The next Words, *Preserve thy Body and Soul unto everlasting Life*, were added by St. *Gregory* (*x*). The following part, *Take eat*, or *Drink this*, &c. is a full Paraphrase of Christ's own words at the Institution of it, and the whole Form together is as suitable to the Occasion as can be contriv'd. But see more [*pag.* 25.]

(*s*) Euseb. Hist. Eccl. l. 7. c. 9. pag. 255. B.

(*t*) Cyril. Catech. Mystag. 5. §. 19. p. 301.

(*u*) Ambr. de Sacr. l. 4. c. 5. Tom. 4. col. 368. G.

(*x*) Vid. Durant. de Rit. Eccles. Cathol. l. 2. c. 55. num. 16. p. 287.

Sect. 23. *Communion in* One Kind *examin'd.*

§. 6. AND here we must observe that our Church does not (with the Roman Church) rob the People of half the Sacrament, but administers to the *Laity* as well as the *Clergy* under *both Kinds*. The *Romanists* indeed pretend that Christ administer'd under both Kinds only to the *Apostles*, whom he had made Priests just before, and gave no Command that it should be so receiv'd by the Laity. But we would ask whether the Apostles were not all that were then present? If they were, in what Capacity did they receive it? How did they receive the Bread before the *Hoc Facite (Do this?)* As Priests, or as Laymen? It is ridiculous to suppose those Words chang'd their Capacity; tho' if we should allow they did, yet it would only relate to consecrating, and not to receiving: But if Christ only gave it to the Apostles as Priests, it must necessarily follow, that the People are not at all concern'd in one Kind or other; but that each Kind was intended only for Priests: For if the People are concern'd, how came they to be so? Where is there any Command but what refers to the first Institution? So that it had been much more plausible, according to this Answer, to exclude the People wholly, than to admit them to one Kind, and to debar them of the other.

NOT so, say they, because Christ himself administer'd the Sacrament to some of his Disciples under one Kind only; Luke 24, 30. But in answer to this we reply, 1. That they cannot prove that Christ did then administer the Sacrament; or, 2. If he did, that the Cup was not imply'd; since *Breaking of Bread*, when taken for an ordinary Meal in Scripture, does not exclude drinking at it.

WHEN we appeal to the Practice of the Primitive Ages, they leave us; and the most impartial of them will allow that the Custom of communicating under one Kind only, as is now us'd in the Church of *Rome*, was unknown to the World for a thousand Years after Christ (*y*). In some Cases (tis true) they dipt the Bread in the Wine, as in the case of baptiz'd Infants (to whom they administer'd the Eucharist in those Primitive Times) and of very weak, dying Persons, who could not otherwise have swallow'd the Bread; and also that by this means they might keep the Sacrament at home against all emergent Occasions: And this probably

(*y*) Secundùm antiquam Ecclesiæ Consuetudinem omnes tam Corpori quam Sanguini communicabant: quod etiam adhuc in quibusdam Ecclesiis servatur. Aquin. in Johan. 6.

might

might in time make the way easier for introducing the Sacrament under the kind of Bread only.

Sect. 24. *Of the* Lord's Prayer.

Of the concluding Devotions.

IT is Rudeness in Manners to depart from a Friend's House so soon as the Table is removed, and an Act of Irreligion to rise from our common Meals without Prayer and Thanksgiving: How much more absurd and indecent then would it be for us to depart abruptly from the Lord's Table? Our Saviour himself concluded his last Supper with a Hymn. Mat. 26. 30. (suppos'd to be the *Paschal Hallelujah*) in imitation of which all Churches have finish'd this Feast with solemn Forms of Prayer and Thanksgiving.

Of the Corporal *or* Pall.

§. 2. BUT before the Minister proceeds to this, he is directed by the Rubrick to cover what remains of the consecrated Elements with *a fair Linen Cloth*, which by the Writers of the Latin Church was sometimes call'd the *Corporal*, from its being spread over the Body or consecrated Bread (z), and sometimes the *Pall (a)*, I suppose for the same Reason. The Institution of it is ascrib'd to *Eusebius* Bishop of *Rome*, who liv'd about the Year 300 (*b*). And that it was of common Use in the Church in the 5th Century, is evident from the Testimony of *Isidore Pelusiota*, who also observes that the Design of using it was to represent the Body of our Saviour being wrapt in *fine Linen by* Joseph *of* Arimathæa (*c*).

The Lord's Prayer *why us'd* first *after receiving.*

§. 3. THE *Lord's Prayer* is placed first, and cannot indeed be any where us'd more properly: For having now receiv'd Christ in our Hearts, it is fit the first Words we speak should be his; as if not only we, but Christ liv'd and spake in us. We know; that *to as many as receive Christ, he gives Power to become the Sons of God*, John 1. 12. so that we may now all with one Heart, and one Voice address our selves chearfully to God, and very properly call him, *Our Father*, &c.

The Doxology *why added.*

§. 4. THE *Doxology* is here annex'd, because all these Devotions are design'd for an Act of Praise, for the Benefits receiv'd in the Holy Sacrament.

(z) Alcuin. de Offic. Divin.
(a) Rad. Tungr. de Can. Obs.
(*b*) Vid. Gratian. de Conf. Dist. 2.
(*c*) Isid. Pelus. l. 1. Ep. 123.

Sect. 25.

Sect. 25. *Of the* First Prayer *after the Lord's Prayer.*

I HAVE already obſerv'd, that in the firſt Common-Prayer of King *Edward* VI. and in that drawn up for the Church of *Scotland*, this firſt Prayer in the Poſt-Communion was, with a proper Introduction, order'd to be us'd immediately after the Prayer of Conſecration: Not but that what remains of it, is very proper to be us'd after communicating. For St. *Paul beſeeches us, by the Mercies of God, to preſent our Bodies a living Sacrifice, holy and acceptable to God, as our reaſonable Service*, Rom. 12. 1. And the Fathers eſteem'd it one great part of this Office to dedicate our ſelves to God: For ſince Chriſt hath put us in mind of his infinite Love in giving himſelf for us, and in this Sacrament hath given himſelf to us; and ſince we have choſen him for our Lord, and ſolemnly vow'd to be his Servants; it is very juſt and reaſonable, that we ſhould alſo give up our ſelves wholly to him in ſuch a manner as this Form directs us. *The Deſign of it.*

Sect. 26. *Of the* Second Prayer *after the Lord's Prayer.*

WHEN we communicate often, it may be very grateful, and ſometimes very helpful, to our Devotions, to vary the Form: For which Cauſe the Church hath ſupply'd us with another Prayer, which being more full of Praiſes and Acknowledgments, will be moſt ſuitable when our Minds have a joyful Senſe of the Benefits receiv'd in this Sacrament: As the former, conſiſting chiefly of Vows and Reſolutions, is moſt proper to be us'd when we would expreſs our Love and Duty. *The Deſign of it.*

Sect. 27. *Of the* Gloria in Excelſis, *or the Angelick Hymn.*

TO conclude this Office with an *Hymn*, is ſo direct an Imitation of our Saviour's Practice, Mat. 26. 30. that it hath ever been obſerv'd in all Churches and Ages. And *Glory be to God on high, &c.*

Chap. VI.

tho' the Forms may differ, yet this is as antient as any now extant: The former part of it is of an heavenly Original, being ſung by Angels at our Saviour's Nativity, Luke 2. 14. and was from thence trnaſcrib'd into the Oriental Liturgies, eſpecially St. *James*'s, where it is thrice repeated. The latter part of it is aſcrib'd to *Teleſphorus* about the Year of Chriſt 139; and the whole Hymn, with very little Difference is to be found in the Apoſtolical Conſtitutions (*a*), and was eſtabliſh'd to be us'd in the Church-Service by the fourth Council of *Toledo* about a thouſand Years ago (*b*). In the preſent Roman Miſſal it ſtands in the beginning of this Office, as it does alſo in the firſt Common-Prayer of King *Edward* VI. where it immediately follows the *Collect of Purity*, tho' it is now, I think, plac'd much more properly at the cloſe of the Communion; when every devout Communicant being full of Gratitude, and longing for an Opportunity to pour out his Soul in the Praiſes of God, cannot have a more ſolemn and compact Form of Words to do it than this. In the *Greek* Church it makes a conſtant part of the Morning Devotions, as well upon ordinary Days, as upon Sundays and Holy-Days; only with this difference, that upon ordinary Days it is only read, whereas upon more ſolemn Times it is appointed to be ſung (*c*).

Sect. 28. *Of the Final* Bleſſing.

The Peace of God, &c.

THE People were always diſmiſs'd from this Ordinance by a ſolemn *Bleſſing* pronounc'd by the Biſhop if preſent, or, in his Abſence, by the Prieſt (*d*); and none were allow'd to depart till this was given by the one or the other. (*e*).

THE Form here us'd is taken chiefly from the words of Scripture: The firſt part of it from *Phil.* 4. 7. and the latter part being no other than a Chriſtian Paraphraſe upon *Num.* 6. 24.

(*a*) Lib. 7. cap. 48.
(*b*) Can. 13. Tom. 5. col. 1710. A.
(*c*) *Dr.* Smith's *Account of the* Greek *Church*, pag. 224.
(*d*) Concil. Agath. Can. 30. Tom. 4. col. 1388. B.
(*e*) Conc. Agathenſ. Can. 47. Tom. 4. col. 1391. A.

Sect.

Sect. 29. *Of the* Additional *Prayers.*

Of the Additional Prayers.

LEST there ſhould be any thing left unaſk'd in this excellent Office, the Church hath added ſix Collects more to be us'd at the Miniſter's Diſcretion: Concerning which it will be ſufficient to obſerve, that they are plain and comprehenſive, and almoſt every Sentence of them taken out of the Bible, and are as proper to be join'd to any other Office as this. For which Reaſon the Rubrick allows them to be ſaid *as often as Occaſion ſhall ſerve, after the Collects either of Morning or Evening-Prayer, Communion or Litany, by the Diſcretion of the Miniſter.*

Sect. 30. *Of the* Rubricks after *the Communion.*

Daily *Communions in the Primitive Church.*

IN the Primitive Church, while Chriſtians continu'd in their Strength of Faith and Devotion, they conſtantly communicated once every Day (*f*); which Cuſtom continu'd till after St. *Auguſtine*'s time (*g*): But afterward when Charity grew cold, and Devotion faint, this Cuſtom was broke off, and they fell from every Day to Sundays and Holy-Days only, and from thence at *Antioch* to once a Year and no more (*h*).

IN regard of this Neglect, Canons were made by ſeveral Councils to oblige Men to receive three times a Year at leaſt, viz. at *Chriſtmas, Eaſter*, and *Whitſuntide* (probably in conformity to the antient Jews, who were commanded by God himſelf to appear before the Lord at the three great Feaſts that correſponded to theſe; viz. *in the Feaſt of Unleaven'd Bread, and in the Feaſt of Weeks, and in the Feaſt of Tabernacles*; Deut. 16. 26.) and thoſe that neglected to communicate at thoſe Seaſons were cenſur'd and anathematiz'd (*i*).

The Care of our Church about frequent Communion.

AT the Reformation our Church took all the Care ſhe could to reconcile her Members to frequent Communion. And therefore in the firſt Common-Prayer Book of King

(*f*) Cypr. de Orat. Dom. p. 147. Baſil. Epiſt. 289. Tom. 3. p. 279. A. B.
(*g*) Aug. Ep. 98. Tom. 2. col. 267. E. —Ep. 54. Tom. 2. col. 124. C.
(*h*) Ambr. de Sacram. l. 5. c. 4. Tom. 4. col. 371. K.
(*i*) Concil. Agath. Can. 18. Tom. 4. col. 1386. C.

Edward

Edward VI. it was order'd that *the Prieſt (tho' there were none to communicate with him) ſhould yet on* Wedneſdays *and* Fridays *(after the Litany ended) put upon him a plain Alb or Surplice, with a Cope, and ſay all things at the Altar, (appointed to be ſaid at the Celebration of the Lord's Supper) until after the Offertory.——And the ſame Order was to be us'd all other Days, whenſoever the People were accuſtomably aſſembled to pray in the Church, and were diſpos'd to communicate with him.* From whence it appears they took it for granted, that there would always be a ſufficient Number of Communicants upon every *Sunday* and *Holy-Day* at the leaſt; ſo that they could not ſo much as ſuppoſe there would be no Communion upon any of thoſe Days. But it ſeems they feared that upon other Days there might ſometimes be none to communicate with the Prieſt, and ſo no Communion: And therefore order'd, that if it ſhould ſo happen for a whole Week together, yet nevertheleſs upon *Wedneſdays* and *Fridays* in every Week ſo much ſhould be us'd of the Communion-Service as is before limited. But afterwards as Piety grew colder and colder, the Sacrament began to be more and more neglected, and by Degrees quite laid aſide on the ordinary Week-Days. And then the Church did not think it convenient to appoint any of this Service upon any other Days than *Sundays* and *Holy-Days*. But upon thoſe Days ſhe ſtill requires that *(altho' there be no Communion, yet) all ſhall be ſaid that is appointed at the Communion, until the end of the General Prayer* [for the whole State of Chriſt's Church militant here in Earth] *together with one or more of the Collects at the end of the Communion-Office, concluding with the Bleſſing.*

Rubrick 1. *Part of the* Communion Office *to be read on every* Sunday *and* Holy-Day, *tho' there be no Communion.*

ONE Reaſon of which Order ſeems to be, that the Church may ſtill ſhew her Readineſs to adminiſter the Sacrament upon theſe Days; and ſo that it is not hers nor the Miniſter's, but the People's Fault, if it be not adminiſter'd. For the Miniſter, in obedience to the Church's Order, goes up to the Lord's Table, and there begins the Service appointed for the Communion, and goes on as far as he can, till he come to the actual Celebration of it; and if he ſtops there, it is only becauſe there are none, or not a ſufficient Number of Perſons to communicate with him: For if there were, he is there ready to conſecrate and adminiſter it to them. And therefore if there be no Communion on any Sunday or Holy-Day in the Year, the People only are to be blam'd. The Church hath done her Part in ordering it,

The Reaſons of it.

it, and the Miniſter his, in obſerving that order: And if the People would do theirs too, the Holy Communion would be conſtantly celebrated in every Pariſh-Church in *England*, on every Sunday and Holy-Day throughout the Year. But tho' this may hold in ſome Places, yet I cannot ſay it will in all, eſpecially in populous Towns and Cities; where my Charity obliges me to believe, that if the Miniſters would but make the Experiment, they would find that they ſhould never want a ſufficient Number of Communicants, whenever they themſelves ſhould be ready to adminiſter the Sacrament. And even in other Places it were to be wiſh'd, that the Elements were plac'd ready upon the Table on all Sundays and Holy-Days: For then the People could not help being put in mind of what the Church looks upon as their Duty at thoſe times; and I perſuade myſelf, that the Miniſter would generally find a Number ſufficient ready to communicate with him. Sect. 30.

BUT another Reaſon why ſo much of this Service is order'd to be read, tho' there be no Communion, is becauſe there are ſeveral particular things in that part of it, which ought to be read as well to thoſe who do not communicate, as to thoſe who do. As, 1ſt, the *Decalogue* or *Ten Commandments* of Almighty God, the Supreme Lawgiver of the World, which it is requiſite the People ſhould often hear and be put in mind of, eſpecially upon thoſe Days which are immediately dedicated to his Service. 2dly, The *Collects*, *Epiſtles*, and *Goſpels*, proper to all Sundays and Holy-Days, without which thoſe Feſtivals could not be diſtinguiſh'd either from one another, nor even from ordinary Days, nor conſequently celebrated ſo as to anſwer the End of their Inſtitution. 3dly, The *Nicene Creed*, wherein the Divinity of our bleſſed Saviour is aſſerted and declared, and therefore very proper to be us'd on thoſe Days which are kept in memory of him, and of his Holy Apoſtles, by whom that Doctrine, together with our Holy Religion grounded upon it, was planted and propagated in the World. 4thly, The *Offertory*, and ſelect *Sentences* of Scripture, one or more of which are to be read to ſtir up the Congregation to offer unto God ſomething of what he hath given them, as an Acknowledgment that they receive from him all they have; which, howſoever it be now neglected, the People ought to be put in mind of at leaſt every Lord's Day, 1 Cor. 16. 2. 5thly, The Prayer for the *whole State of Chriſt's Church militant*

tant here on Earth, in which we ſhould all join as Fellow-Members of the ſame Body, eſpecially upon the great Feſtivals of the Year, which are generally celebrated by the whole Church we pray for. Moſt of theſe things made up the *Miſſa Catechumenorum* of the antient Church, i. e. that part of the Service at which the *Catechumens*, who were not admitted to the Reception of the Euchariſt, were allow'd to be preſent. And in our own Congregations, when there is a communion, thoſe who do not communicate never depart till the end of the *Nicene Creed*, for the aboveſaid Reaſons; which ſhews that there is nothing in that part of the Service but what may very properly be us'd upon any *Sunday* and *Holy-Day* when there is no Communion. Nor is this a Practice of our own Church alone, but ſuch as is warranted both by *Greeks* and *Latins*. *Socrates* tells us *(d)*, that in *Alexandria*, upon Wedneſdays and Fridays the Scriptures were read and expounded by their Teachers, and all things were done as in the Communion, but only conſecrating the Myſteries. And as for the *Latin* Church, *Durandus* gives Direction how the Communion-Service might be read without any Communion *(e)*.

This Part of the Office to be ſaid at the Altar, *tho' there be no Communion.*

§. 2. I HAVE ſuppos'd in one of the former Paragraphs, that this part of the Communion-Office (tho' there be no Communion) is yet always read at the *Communion-Table* or *Altar*. I know indeed it is very frequently perform'd in the Desk; but I think the very Reaſon why the Church appoints ſo much of this Office upon the Sundays and other Holy-Days, tho' there be no Communion, is alſo a reaſon why it ſhould be ſaid at the Altar. For the Miniſter's reading the Office till he can go no farther for want of Communicants, I have obſerv'd, was deſign'd in order to draw Communicants to the Table. And therefore is it not fit that the Miniſter himſelf ſhould be ready at the Place, whither he himſelf is inviting others? For this Reaſon in the firſt Book of King *Edward*, the Rubrick above-cited order'd expreſly that it ſhould be ſaid *at the Altar*. *Bucer* indeed thought this tended too much towards creating in Peoples Minds ſuperſtitious Notions of the Maſs *(f)*; and therefore in the ſecond Book of King *Edward*, which was modell'd according to his Directions, thoſe words were left out.

(d) Socrat. Hiſt. l. 5. c. 21.
(e) Durand. Rational. l. 4. c. 1. num. 23. fol. 90.
(f) Buceri Cenſura, p. 458.

Tho'

Sect. 30.

Tho' I can't underſtand how that alteration could give any Authority for the uſing any part of this Office at any other place than the Altar; ſo long as there was another Rubrick at the beginning of it, which ſtill order'd that *the Prieſt ſhould ſtand at the Northſide of the Table*, and there ſay the Lord's Prayer with what follows, without any Allowance or Permiſſion to ſay it any where elſe when there was no Communion. It is certain that our Biſhops ſtill apprehended it was to be ſaid at the Altar, ſince ſeveral of them, in their Viſitations, enjoin'd the Miniſters to read it at the Holy Table (*g*). And that the Epiſcopal Commiſſioners appointed to review the Liturgy at the Reſtoration of King *Charles* II. ſuppos'd and intended it ſhould continue to be perform'd there, appears from *the Account of the Proceedings of the Commiſſioners of both Perſuaſions*. The Puritans had deſir'd, *That the Miniſters ſhould not be requir'd to rehearſe any part of the Liturgy at the Communion-Table, ſave only thoſe parts which properly belong to the Lord's Supper; and that at ſuch times only when the ſaid Holy Supper is adminiſter'd (h)*. How this was receiv'd by the Epiſcopal Miniſters, may be gather'd from the Puritans Reply. *You grant not* (ſay they) *that the Communion-Service be read in the Desk when there is no Communion: But in the late Form* (i. e. I ſuppoſe ſome occaſional Form that was then publiſh'd) *inſtead thereof it is enjoin'd to be done at the Table, tho' there be no Rubrick in the Common-Prayer Book requiring it (i)*. Now from hence I think it is plain, that they who were commiſſion'd to review the Liturgy, deſign'd that this Office ſhould be always read at the Altar, tho' they did not add any new Rubrick to order it, becauſe, I ſuppoſe, they thought the general Rubrick above-mention'd ſufficient.

§. 3. BUT to return to the Care of our Church in relation to Frequency of Communions; how zealous ſhe ſtill is to bring her Members to communicate oftner than ſhe can obtain, is apparent from her enjoining, that *in Cathedral and Collegiate Churches and Colleges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable Cauſe to the contrary*; and from her further requiring *every Pariſhioner* in general *to communicate at the leaſt three times in the Year, of which Eaſter to be one*; becauſe at that time Chriſt, our Paſſover,

The Care of our Church about frequent Communions. Rubrick 4.

Rubrick 8.

(*g*) *See Mr.* L'Eſtrange's *Alliance*, p. 212.

(*h*) *See the Exceptions againſt the Book of Common Prayer*, p. 6.

(*i*) *See the Preface to the Papers that paſs'd between the Commiſſioners.*

was

Chap. VI.

was sacrific'd for us, and by his Death (which we commemorate in this Sacrament) obtain'd for us everlasting Life.

Rubrick 2, 3. Solitary Masses *not allow'd of.*

§. 4. EVERY one may communicate as much oftner as he pleases. The Church only puts in this Precaution, that *there shall be no Celebration of the Lord's Supper, except there be a convenient Number to communicate with the Priest, according to his Discretion. And if there be not above twenty Persons in the Parish, of Discretion to receive the Communion, yet there shall be no Communion, except four (or three at the least) communicate with the Priest.* And this is to prevent the *solitary Masses* which had been introduc'd by the Church of *Rome*, where the Priest says Mass, and receives the Sacrament himself, tho' there be none to communicate with him: Which our Church disallows, not permitting the Priest to consecrate the Elements, unless he has *Three at least* to communicate with him, because our Saviour seems to require *Three* to make up a Congregation (*k*).

Rubrick. 5

§. 5. THE fifth Rubrick is design'd to take away all those Scruples which over-conscientious People us'd to make about the *Bread and Wine*. As to the *Bread* some made it essential to the Sacrament to have *Leaven'd*, others *Unleaven'd*; each side, in that, as well as in other Matters of as small moment, superstitiously making an indifferent thing a Matter of Conscience. Our Saviour doubtless us'd such Bread as was ready at hand; and therefore this Sacrament being instituted immediately after the Celebration of the Passover, at which they were neither to eat *leaven'd* Bread, nor so much as to have any in their Houses, upon pain of being cut off from *Israel* (*l*), does perfectly demonstrate that he us'd that which was *Unleaven'd*. So that they who use unleaven'd Bread are certain of being not in the wrong, because they are therein conformable to the prime Institution. For which Reason the first Common-Prayer-Book of King *Edward* VI. enjoins *Unleaven'd* Bread to be us'd throughout the whole Kingdom. The whole Rubrick, as it stood then, runs thus: *For avoiding all Matters and Occasion of Dissension, it is meet that the Bread, prepar'd for the Communion, be made, thro' all this Realm, after one Sort and Fashion; that is to say unleaven'd and round, as it was afore, but without all manner of Print, and something more large and thicker than it was, so that it may be aptly divided into divers Pieces: And every one*

What Bread may be us'd.

(*k*) Mat. 18. 20.

(*l*) Exod. 12. 15, 19.

should

ſhould be divided into two pieces at the leaſt or more, by the Diſcretion of the Miniſter, and ſo diſtributed. And Men muſt not think leſs to be receiv'd in part than the whole, but in each of them the whole Body of our Saviour Jeſus Chriſt. Sect. 30.

THE Bread, I ſuppoſe, was order'd to be *round*, in imitation of the *Wafers* that had been us'd both in the *Greek* and *Roman* Church ever ſince the eleventh Century (*m*): Upon which were ſtamp'd the Figure either of a *Crucifix*, or the *Holy Lamb*. But in the Rubrick above, it is order'd to be made *without all manner of Print, and ſomething more larger and thicker than it was*; the Cuſtom before being to make it ſmall about the Size of a *Penny*, to repreſent, as ſome imagine, the *thirty Pence* for which our Lord was ſold. Theſe Superſtitions the Reformation had laid aſide, but the Rubrick above-mention'd ſtill affording Matter for Scruple, it was alter'd at the Review in the 5th of King *Edward*, when, in his ſecond Book, this Rubrick was inſerted in the room of it. *And to take away the Superſtition which any Perſon hath, or might have, in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſually to be eaten at the Table with other Meats, but the beſt and pureſt Wheat-Bread that conveniently may be gotten.* And the ſame Rubrick, with ſome little Difference, is ſtill continu'd in our preſent Liturgy. Tho' Biſhop *Coſins* obſerves upon this Rubrick, that " its not here " commanded that no *Unleaven'd* or *Wafer-Bread* be us'd; " but it is only ſaid, that the other Bread *may ſuffice*. So " that tho' there was no Neceſſity, yet there was a Liberty " ſtill reſerv'd of uſing *Wafer-Bread* which was us'd in divers " Churches of the Kingdom, and *Weſtminſter* for one, till " the 17th of King *Charles (n)*.

Wafer-Bread *us'd formerly.*

§. 6. ANOTHER thing about which there might be Diſſenſion, is, how the Elements that remain ſhould be diſpos'd of afterwards. And therefore it is provided by another Rubrick, that *if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe.* For tho' it hath not been actually conſecrated, yet by its being dedicated and offer'd to God, it ceaſes to be common, and therefore properly belongs to the Miniſter as God's Steward.

Rubrick 6. *The* Remainder of the Elements *how to be diſpos'd of.*

BUT if any remain of that which was conſecrated, it ſhall not be carry'd out of the Church, but the Prieſt, and ſuch other of

(*m*) Bernoldus Conſtantienſis de Ordine Romano. Durand. Rational. l. 4. c. 30. n. 8.

(*n*) *See Dr.* Nichols's *additional Notes*, pag. 54.

the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same. In the Primitive Church whatever of the consecrated Elements were left after all had communicated, were either reserv'd by the Priest to be administer'd to *infirm Persons* in Cases of Exigency, that they might not die without receiving the Blessed Sacrament (*o*); or else were sent about to *Absent Friends*, as Pledges and Tokens of Love and Agreement in the Unity of the same Faith (*p*). But this Custom being abus'd, was afterwards prohibited by the Council of *Laodicea* (*q*), and then the Remains began to be divided among the Clergy (*r*); and sometimes the other Communicants were allow'd to partake with them (*s*), as is now usual in our Church, where Care is taken to prevent the superstitious Reservation of them formerly practis'd by the Papists.

Rubrick 7. *The Bread and Wine how to be* provided.

§. 7. THE seventh Rubrick is a Direction *how the Bread and Wine shall be provided.* In former times it was the Custom for every House in the Parish, to provide in their turns the *Holy Loaf* (under which Name I suppose were comprehended both the Elements of Bread and Wine;) and the *good Man* and *good Woman* that provided, were particularly remembred in the Prayers of the Church (*t*). But by the first Book of King *Edward*, the Care of providing was thrown upon the *Pastors and Curates*, who were oblig'd *continually to find, at their Costs and Charge in their Cures, sufficient Bread and Wine for the Holy Communion, as oft as their Parishioners should be dispos'd for their special Comfort to receive the same.* But then *it was order'd, that in recompence of such Costs and Charges, the Parishioners of every Parish should offer every Sunday, at the time of the Offertory, the just Value and Price of the Holy Loaf (with all such Money and other things as were wont to be offer'd with the same) to the Use of their Pastors and Curates, and that in such Order and Course, as they were wont to find, and pay the said Holy Loaf.* But now since from this Method of providing, several unforeseen Inconveniences might, and most probably did, arise, either from the Negligence, or Obstinacy, or Poverty of the Parishioners; it was therefore afterwards order'd, that *the Bread and Wine for the Communion*

(*o*) Euseb. Hist. Eccl. l. 6. c. 44. pag. 246. C. Excerpt. Egbert. 22. Concil. Tom. 6. col. 1588.
(*p*) Just. Mart. Apol. 1. cap. 85. pag. 127, 128. Euseb. Hist. Eccles. l. 5. c. 24. p. 193. B.
(*q*) Can. 14. Tom. 1. col. 1500. A.
(*r*) Const. Apost. l. 8. c. 31.
(*s*) Theophil. Alex. Can. 7. ap. Bevereg. Pandect. Canon. Apost. &c. Tom. 2. p. 572. F.
(*t*) *See* L'Estrange's *Alliance*, p. 162.

should

Sect. 12.

ſhould be provided by the Curate and Church-Wardens, at the Charges of the Pariſh; and that the Pariſh ſhould be diſcharg'd of ſuch Sums of Money, or other Duties which hitherto they have paid for the ſame, by Order of their Houſes every Sunday. And this is the Method the Church ſtill uſes; the former part of this Rubrick being continu'd in our preſent Communion-Office, tho' the latter part was left out, as having reference to a Cuſtom which had for a long while been forgotten.

Rubrick 8. Eccleſiaſtical Duties *what, and when to be paid.*

§. 8. THE next Rubrick, as far as it concerns the Duty of communicating, has already been taken notice of. But the chief Deſign of it is to ſettle the Payment of *Eccleſiaſtical Duties:* For it is hereby order'd, that *yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtical Duties, then and at that time to be paid.* What are the Duties here mention'd, is a Matter of Doubt: Biſhop *Stillingfleet* ſuppoſes them to be *a Compoſition for Perſonal Tythes,* (i. e. the tenth part of every one's clear Gains) *due at that time (u).* But the preſent Biſhop of *Lincoln* imagines them to be partly ſuch Duties or Oblations, as were not immediately annex'd to any particular Office, and partly a Compoſition for the *Holy Loaf.* which the Communicants were to bring and offer, and which is therefore to be anſwer'd at *Eaſter,* becauſe at that Feſtival every Perſon was, even by the Rubrick, bound to communicate *(x).* They both perhaps may have judg'd right; for by an Act of Parliament in the 2d and 3d of *Edward* VI. ſuch perſonal Tythes are to be paid *yearly at or before the Feaſt of Eaſter,* and alſo *all lawful and accuſtomary Offerings, which had not been paid at the uſual Offering-Days* (y).

The Money *given at the Offertory, how to be diſpos'd of.*

§. 9. THE laſt Rubrick is concerning the Diſpoſal of the Money given at the Communion, and was not added till the laſt Review: But to prevent all Occaſion of Diſagreement, it was order'd, that *after the Divine Service ended, the Money given at the Offertory ſhall be diſpos'd of to ſuch pious and charitable Uſes, as the Miniſter and Church-Wardens ſhall*

(u) Biſhop Stillingfleet's *Eccleſiaſtical Caſes,* p. 252.

(x) Biſhop Gibſon's Codex, Vol. 2. p. 740.

(y) The uſual Offering-Days at firſt were Chriſtmas, Eaſter, Whitſuntide, and the Feaſt of the Dedication of the Pariſh-Church; but by an Act of Henry VIII. *A. D.* 1536. *they were chang'd to Chriſtmas, Eaſter, Midſummer, and Michaelmas.*

think

think fit; wherein if they disagree, it shall be dispos'd of as the Ordinary shall appoint.

The Protestation.

§. 10. AFTER all the Rubricks is added a Protestation concerning the Gesture of *Kneeling* at the Sacrament of the Lord's Supper, declaring, that *no Adoration is thereby intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily receiv'd, or unto any corporal Presence of Christ's natural Flesh and Blood:* A Doctrine which requires so many ridiculous Absurdities and notorious Contradictions to support it, that it is needless to offer any Confutation of it in a Church, which allows her Members the Use of their Senses, Reason, Scripture, and Antiquity. The Reason why this was left out of the Common-Prayer, from Queen *Elizabeth*'s Accession to the last Review, I have already given in pag. [26.]

CHAP.

CHAP. VII.

OF THE

Office for the Miniſtration

OF

PUBLICK BAPTISM

OF

INFANTS.

The INTRODUCTION.

HAVING now gone thro' the conſtant Offices of the Church, I come, in the next place, to thoſe which are only to be us'd as there is Occaſion. And of theſe the Office of *Baptiſm*, being the firſt that can regularly be adminiſter'd, (as being the firſt good Office that is done to us when we are born) is therefore properly ſet firſt. In order to treat of which in the ſame Method, I have obſerv'd hitherto, it will be neceſſary, in the firſt place, to ſay ſomething of the Sacrament it ſelf. Introduct.

§. 1. *WATER* therefore (which is the Matter of it) hath ſo natural a Property of cleanſing, that it hath been made the Symbol of *Purification* by all Nations, and us'd with *Waſhing with* Water *us'd by all Nations as a Symbol of* Purification.

with that Signification in the Rites of all Religions (z). The *Heathens* us'd divers kinds of Baptiſm to expiate their Crimes (*a*); and the *Jews* baptize ſuch as are admitted Proſelytes at large (*b*); and when any of thoſe Nations turn *Jews*, who are already circumcis'd, they receive them by *Baptiſm* only; with which Ceremony alſo they purify'd ſuch Heathen Women as were taken in Marriage by *Jewiſh* Huſbands. And this is that univerſal, plain, and eaſy Rite which our Lord Jeſus adopted to be a Myſtery in his Religion, and the Sacrament of Admiſſion into the Chriſtian Church, Mat. 28. 19.

How it typifies a New-Birth.

§. 2. NOR can any thing better repreſent *Regeneration*, or *New Birth* (which our Saviour requires of us before we can become Chriſtians, John 3. 3---7.) than *waſhing with Water*. For as that is the firſt Office done unto us after our Natural Births, in order to cleanſe us from the Pollutions of the Womb; Ezek. 16. 4. ſo when we are admitted into the Church we are firſt *baptiz'd*, (whereby the Holy Ghoſt cleanſes us from the Pollutions of our Sins, and renews us unto God, Tit. 3. 5.) and ſo become, as it were, ſpiritual Infants, and enter into a new Life and Being which before we had not. For this Reaſon, when the Jews baptiz'd any of their Proſelytes, they call'd it their *new Birth*, *Regeneration*, or *being born again* (*c*). And therefore when our Saviour us'd this Phraſe to *Nicodemus*, he wonder'd that he, *being a Maſter in* Iſrael, ſhould not underſtand him. And even among the *Greeks* this was thought to have ſuch Virtue and Efficacy, as to give new Life as it were to thoſe who were eſteem'd religiouſly dead. For if any one that was living was reported to be deceas'd, and had Funeral Solemnities perform'd upon his Account; he was afterwards, upon his Return, abominated of all Men, as a Perſon unlucky and profane, baniſh'd and excluded from all human Converſation, and not ſo much as admitted to be preſent in the Temples, or at the Sacrifices of their Gods; till he was born again, as it were, by being waſh'd like a Child from the Womb. A Cuſtom founded upon the Direction of the Oracle at *Delphos*. For one *Ariſtinus* falling under this Misfortune, and conſulting *Apollo* to know how he might be freed from it, his Prieſteſs *Pythia* return'd him this Anſwer:

(z) Τὸ ὕδωρ ἁγνίζει. Plut. Quæſt. Rom.
(a) Tert. de Bap. c. 5. p. 225. D. & 226. A.
(b) *See this prov'd in Biſhop* Hooper's *Diſcourſe on* Lent, Part 2. Chap. 2. §. 2. p. 159. *And in Mr.* Wall *on Infant-Baptiſm*, Introduct. §. 1, 2.
(c) *See Mr.* Wall *on Infant-Baptiſm*, Introduct. §. 6.

Ὅσσα περ ἐν λεχέεσι γυνὴ τίκτουσα τελεῖται
Ταῦτα πάλιν τελέσαντα θύειν μακάρεσσι Θεοῖσι.

What Women do, when one in Childbed lies,
That do again; ſo may'ſt thou ſacrifice.

Ariſtinus rightly apprehending what the Oracle meant, offer'd himſelf to Women as one newly brought forth, to be waſh'd again with Water. And from this Example it grew a Cuſtom among the *Greeks*, when the like Calamity befel any Man, to expiate and purify him after this manner (*d*). And thus in the Chriſtian Church, by our Saviour's Inſtitution and Appointment, thoſe who are dead to God thro' Sin, are born again by *the waſhing of Regeneration, and renewing of the Holy Ghoſt*, Tit. 3. 5. And how proper (by the way) *Water* is to typify the *Holy Ghoſt*, may be ſeen by conſulting ſeveral Texts of Scripture, where *Water* and the *Bleſſed Spirit* are mention'd as correſponding one to another (*e*).

Milk, Honey, *and* Salt, *and* white Garments *antiently given to the New-Baptiz'd.*

THAT the Primitive Chriſtians had this Notion of Baptiſm, I think may very fairly be aſſerted from thoſe other Rites which they antiently us'd in the Celebration of this Myſtery: Such as were the giving the New-baptiz'd *Milk*, and *Honey*, and *Salt*, which were all given to Infants newborn (*f*) and the putting upon them *white Garments*, to reſemble the *Swaddling* ſpoken of by *Ezekiel* (*g*).

For what Reaſon.

ALL theſe, the antient Fathers tell us, were done to ſignify and repreſent ſpiritual Birth and Infancy, and out of reference to what was done at the natural Birth of Children (*h*). And therefore who can doubt but that the principal Right of *waſhing with Water* (and the only one indeed ordain'd by our Bleſſed Saviour) was choſen by him for this ſame Reaſon, to be the Sacrament of our Initiation; and that thoſe who brought in the other Rites above-mention'd, did ſo conceive of it, and for that Reaſon took in thoſe Imitations. In ſome Churches indeed they have now for a long time been diſcontinu'd: For they being only us'd as

---

(*d*) Plutarch. Quæſtiones Romanæ.
(*e*) Iſa. 44. 3. John 4. 14. John 7. 37, 38, 39.
(*f*) Iſa. 7. 15. Ezek. 16. 4.
(*g*) Ezek. 16. 4.
(*h*) Barnabas, c. 6. Tertull. de Bapt. c. 6. & contra Marcion, l. 1. c. 14. Hieron. ad Luciferianos. Cyril. Catech. Myſtag. 4.

Emblems

Chap. VII. *Why diſcontinu'd.*

Emblems to ſignify that the Perſons were become as new-born Babes, they were left off at ſuch Time, when whole Nations becoming Chriſtians, there were hardly any other Baptiſms than of *Babes* in a proper Senſe, who needed no ſuch Repreſentations to ſignify their Infancy.

The Form *of* Baptiſm.

§. 3. AS to the *Form* of Baptiſm, our Saviour only inſtituted the eſſential Parts of it, viz. that it ſhould be perform'd by a proper *Miniſter*, with *Water*, *in the Name of the Father, Son, and Holy Ghoſt*, Mat. 28. 19. But as for the *Rites* and *Circumſtances* of the Adminiſtration of it, he left them to the Determination of the Apoſtles and the Church. Yet without doubt a *Form* of Baptiſm was very early agreed upon, becauſe almoſt all Churches in the World do adminiſter it much after the ſame manner. The latter Ages indeed had made ſome ſuperfluous Additions, but our Reformers remov'd them, and reſtor'd this Office to a nearer Reſemblance of the antient Model, than any other Church can ſhew. We have now three ſeveral Offices in our Liturgy, viz. one for *Publick Baptiſm of Infants in the Church*, *another for Private Baptiſm of Children in Houſes*, and a third for *ſuch as are of riper Years, and able to anſwer for themſelves.*

THE firſt is what is now moſt commonly us'd: For there being but very few adult Perſons, who now come over to the Church, Infants are generally the Perſons that are baptiz'd: And they being appointed to be brought to Church, except in Danger of Death, *the Publick Form* of Baptiſm is there order'd to be us'd. Of this therefore I propoſe to treat in order at large, and only to take notice of thoſe Particulars in the others which differ from this.

Infant Baptiſm *juſtify'd.*

§. 4. AND the Office we are now upon being appointed for *Infants*, it will be proper to premiſe a few general Hints in relation to baptizing them. For that Reaſon I ſhall here obſerve, that as *Baptiſm* was appointed for the ſame end that *Circumciſion* was, and did ſucceed in the Place of it; it is reaſonable it ſhould be adminiſter'd to the ſame kinds of Perſons. For ſince God commanded Infants to be circumcis'd, Gen. 17. 12. it is not to be doubted but that he would alſo have them to be baptiz'd. Nor is it neceſſary that Chriſt ſhould particularly mention *Children* in his Commiſſion: Mat. 28. 18. It is ſufficient that he did not except them: For that ſuppoſeth he intendeth no Alteration in this Particular, but that Children ſhould be initiated into the Chriſtian, as well as into the Jewiſh, Religion. And indeed if

we

we conſider the Cuſtom of the *Jews* at that time, it is impoſſible but that the Apoſtles, to whom he deliver'd his Commiſſion, muſt neceſſarily underſtand him as ſpeaking of Children, as well as of grown or adult Perſons. For it is well known that the *Jews* baptiz'd, as well as circumcis'd, all Proſelytes of the Nations or Gentiles, that were converted to their Religion. And if any of thoſe Converts had any *Infant-Children* then born to them, they alſo were, at their Father's Deſire, both circumcis'd and baptiz'd, if Males; or if Females, only baptiz'd, and ſo admitted as Proſelytes. The Child's *Inability* to declare or promiſe for himſelf, was not look'd upon as a Bar againſt his Reception into the Covenant: But the Deſire of the Father to dedicate him to God, was accounted available and ſufficient to juſtify his Admiſſion (*a*).

Introduct.

A Cuſtom among the Jews *to baptize* Infants.

THIS therefore being the conſtant practice of the *Jews*, and our Saviour in his Commiſſion making no Exception, but bidding his Apoſtles *go and diſciple all nations, baptizing them*, &c. I think that is a ſufficient Argument to prove, that he intended no Alteration in the Objects of Baptiſm, but only to exalt the Action of baptizing to a nobler Purpoſe, and a larger Uſe. For when a Commiſſion is given in ſo few words, and there is no expreſs Direction what they ſhall do with the *Infants* of thoſe who become Diſciples; the natural and obvious Interpretation is, that they muſt do in that Matter as they and the Church, in which they liv'd, had always us'd to do. And we may aſſure our ſelves, that had the Apoſtles left Children out of the Covenant, and not receiv'd them as Members of the Church; the *Jews*, who took ſuch care that their Children ſhould not want their own Sacrament of Initiation, would certainly have urg'd this as a great Objection againſt the Chriſtian Religion. But we don't read of any ſuch Objection ever made, and therefore we may depend upon it, that the Apoſtles gave them no room for it.

No Alteration in that reſpect intended by our Saviour.

IT is true indeed, the *Scriptures* make no expreſs mention of the Baptiſm of Infants; no more do they of the Alteration or Change of the Sabbath: And yet I believe there are but

The Silence *of the* New Teſtament *no Argument againſt Infant-Baptiſm.*

(*a*) *This is only to be underſtood of ſuch Children as were born before their Parents themſelves were baptiz'd: For all the Children that were born to them afterwards, they reckon'd, were clean by their Birth, as being born of Parents that were cleans'd from the polluted State of Heatheniſm, and were in the Covenant of* Abraham, *and ſo natural Jews. See this, and what is ſaid above, prov'd at large in Mr.* Wall's *Introduction to his Hiſtory of Infant-Baptiſm.*

few of thoſe who are of a different Opinion from us, in the Point before us, but who think the Obſervation of the firſt Day of the Week is ſufficiently authoriz'd from the New Teſtament: And yet this is not more clearly imply'd than the other. We read in ſeveral Places of whole *Houſholds being baptiz'd (b)* without any Exception of their Infants or Children. Now it is very unlikely that there ſhould be ſo many Houſholds without Children; and therefore ſince none ſuch are excepted, we may conclude, that they were baptiz'd as well as the reſt of the Family: Only the Baptiſm of adult Perſons being more for the Honour of the Chriſtian Religion, the Holy Writers choſe only to name the chief Perſons baptiz'd, thinking it ſufficient to include their Children and Servants under the general Terms of *all theirs*, or *their Houſholds*. And what makes it ſtill more probable that Children were really included in theſe Terms; is, that the Scriptures no where mention the deferring the Baptiſm of any Chriſtian's Child, or the putting it off till he came to Years of Diſcretion. An Argument that ſurely may as juſtly be urg'd againſt the Adverſaries to Infant-Baptiſm, as the Silence of the Scriptures is againſt us.

Why there's no mention of it in the New Teſtament.

The Silence *of the* New Teſtament *makes as much againſt the* Antipædobaptiſts *as againſt us.*

BUT tho' we are not able to produce from *Scripture* any expreſs mention of the Baptiſm of Infants; yet when we deſcend to the Writers of the next ſucceeding Ages, we have all their Teſtimonies unanimous on our ſide. And ſurely they muſt be allow'd to be competent Witneſſes of what was done by the Apoſtles themſelves: They could tell whether themſelves or their Fathers were baptiz'd in their Infancy, or whether it was the Apoſtles Doctrine or Advice to ſtay till they were grown up to Years of Maturity. But now in none of theſe do we meet with any thing that favours the Opinion of our Adverſaries, but almoſt in all of them a direct Confutation of their Errors. In ſome of them we have expreſs and direct Mention of the Practice of the Church in baptizing Infants; and even in thoſe in whoſe way it does not come to ſay any thing as to the Age when Baptiſm ſhould be adminiſter'd, we have frequent Sentences from whence it may be inferr'd by way of Implication. St. *Clement*, in the Apoſtles Time, ſpeaks of Original Sin as affecting *Infants (c)*: If ſo, then Baptiſm is neceſſary to waſh it away. *Juſtin Martyr* affirms, that Baptiſm is to us

Infant-Baptiſm prov'd from the Writings of the moſt antient Fathers.

(b) Acts 16. 15, 33. 1 Cor. 1. 16. | (c) Clem. Rom. Ep. 1. ad Cor. c. 17.

in

Introduct.

in the ſtead of Circumciſion (*d*); from whence we may fairly conclude, that it ought to be adminiſter'd to the ſame kind of Perſons. In another Place (*e*), he mentions *ſeveral Perſons who were diſcipled* (or made Diſciples) *to Chriſt, whilſt Children:* Which plainly intimates, that Children may be made *Diſciples*, and conſequently may be baptiz'd. For the only Objection of the Antipædobaptiſts againſt Infant-Baptiſm, is their Incapacity of being made *Diſciples*. Now here they may perceive that, if *Juſtin* rightly underſtood the word, *Children* may be Diſciples. And it is worth obſerving, that the Perſons he here ſpeaks of, are ſaid to be *ſixty and ſeventy Years old:* And therefore if they were diſcipled and baptiz'd when Children, it follows they muſt be baptiz'd even in the Days of the Apoſtles. But to proceed; *Irenæus*, who liv'd but a little after *Juſtin*, reckons Infants among thoſe who were *born again to God* (*f*). A Phraſe which in moſt Eccleſiaſtical Writers, and eſpecially in *Irenæus*, is generally us'd to ſignify that *Regeneration*, which is the Effect of Baptiſm (*g*). And that this muſt be the Senſe of the word here, is plain, becauſe *Infants* are not capable of being born again in any other Senſe. *Tertullian* again, a few Years after him, ſpeaks of Infant-Baptiſm as the general Practice of his Time; tho' by the heretical Notions which he had imbib'd, he thought the deferring of it was more profitable (*h*). In the next Century *Origen*, in ſeveral Places, expreſly aſſures us, that *Infants were baptiz'd by the Uſage of the Church* (*i*). And laſtly, about the Year 250 (which was but 150 after the Apoſtles) St. *Cyprian*, with ſixty ſix other Biſhops in Council with him, declar'd all unanimouſly, that none were to be hinder'd from Baptiſm and the Grace of God: *Which Rule* (ſaith he) *as it holds for all, ſo we think it more eſpecially to be obſerv'd in reference to Infants, and Perſons newly born* (*k*). The ſame might be ſhewn from all the other Fathers of the three firſt Centuries, who all ſpeak of it

---

(*d*) Dialog. cum Tryph. p. 59. Edit. Steph.

(*e*) Juſtin. Mart. Apol. 1. prope ab initio.

(*f*) Omnes enim venit per ſemetipſum ſalvare: omnes inquam qui per eum renaſcuntur in Deum; Infantes & Parvulos, & Pueros, & Juvenes, & Seniores. Irenæus adv. Hæreſ. l. 2. c. 39.

(*g*) *See this prov'd at large in Mr.* Wall's *Hiſtory of Infant-Baptiſm*, Part 1. ch. 3.

(*h*) Tertull. de Bapt. c. 18.

(*i*) Orig. Hom. 8. in Lev. 12, 13. Part 1. p. 90. H. Hom. 14. in Luc. 2. Part 2. p. 142. L.

(*k*) Cypr. Ep. 64. p. 158. *where it is to be noted, by the way, that the Conſultation was held, not to decide whether Infants were to be baptiz'd (that they took for granted;) but whether they might regularly be baptiz'd before the eighth Day. Upon which the Reſolution of the whole Council was form'd, that Baptiſm is to be deny'd to none that is born.*

as

as a Doctrine, ſettled and eſtabliſh'd from the beginning of Chriſtianity, without once queſtioning or oppoſing it; which certainly they would have done in ſome or other of their Works, had they known it to have been an Innovation, contrary to the Doctrine or Practice of the Apoſtles.

BUT I have already been too long upon a ſingle Particular, and muſt therefore refer the more inquiſitive Reader to the learned Labours of an eminent Divine (*l*), who has exhauſted the Subject to the Satisfaction and Honour of the *Engliſh* Church, in a Work that will ſtand to the lateſt Ages, notwithſtanding the REFLECTIONS of a boaſted Author (*m*), whoſe chief Deſign ſeems only to vent his Rancour and Malice againſt thoſe of a different Opinion from himſelf, and to prejudice his Readers againſt conſulting Mr. *Wall*, by repreſenting him as a Perſon very partial and unfair. By this Stratagem, he imagines, I ſuppoſe, his own Performance will glide on the ſmoother, and that it won't be obſerv'd to what Racks and Tortures he is forc'd to put thoſe few Paſſages he produces to ſpeak for himſelf, and what Pains he takes to ſtifle a whole Multitude that appear full againſt him.

AS a Proof of this, I ſhall only inſtance in his Management of the above-cited Paſſage from *Irenæus:* Upon which he labours, for above four Pages (*n*), to perſuade his Reader, that the word *Infants* may comprehend *all Perſons till twenty one Years of Age*, and that in this particular paſſage, *it may very well mean only ſuch as can know and believe, and make a Profeſſion of their Faith:* Tho' the Paſſage at the ſame time expreſſes the contrary, as plain as words can do, by mentioning *Infants* to expreſs Babes, not yet big enough to be call'd *Little Ones* (*o*). I ſhould not have gone ſo much out of my way, purely for the ſake of expoſing an Author, were it not to ſhew that he is ſuch a one that is not entitled to a better Reply. His Party glory in him as a Champion and Hero that none have engag'd: And it would really be difficult for a Man of Learning and Integrity to anſwer his Arguments with ſuitable Reaſoning. Tho' for ſome Parts of his Book, where he lays moſt furiouſly about him, and charges his Adverſaries with being *Jacobites*

(*l*) *Mr.* Wall's *Hiſtory of Infant-Baptiſm.*
(*m*) *Mr.* Gale's *Reflections on Mr.* Wall's *Hiſtory.*
(*n*) *From* pag. 498, *to* pag. 503.
(*o*) *See the Paſſage in Note* (*f*) *in the foregoing Page.*

and

and Highfliers, in the Interest of the Pretender, and as hearty Friends to Popish Tyranny and Superstition, as ever was the Laudean *Faction* (*p*); I believe he might be directed to those that are able to match him: but I am afraid my Reader will think, that, as to my self, I have bestow'd too much Time upon him already.

Sect. 1. *Of the* Rubricks *before the Office.*

I. *IT appeareth by antient Writers* (as was express'd in the Rubrick till the last Review) *that the Sacrament of Baptism in the old Time was not commonly ministred, but at two Times in the Year; at* Easter *and at* Whitsuntide. At *Easter*, in remembrance of Christ's Resurrection, of which Baptism is a Figure, Rom. 6. 4. and at *Whitsuntide*, in remembrance of the three thousand Souls baptiz'd by the Apostles at that Time, Acts 2. 41. For this Reason, in the *Western* Church, all that were born after *Easter*, were kept until *Whitsunday*; and all that were born after *Whitsunday*, were reserv'd until next *Easter*; unless some imminent Danger of Death hasten'd the Administration of it before (*a*). Tho' in the *Eastern* Church, the Feast of *Epiphany* was also assign'd for the Administration of this Sacrament, in Memory of our Saviour's being, as it is suppos'd, baptiz'd upon that Day (*b*). And about the VIIIth or IXth Century, the Time for solemn Baptism was inlarg'd even in the *Latin* Church, all Churches being mov'd by the Reason of the Thing, to administer Baptism (as at first) at all Times of the Year (*c*).

Rubrick 1. *Baptism formerly administred only at* Easter *and* Whitsuntide.

BUT yet *tho' the Custom above-mention'd be now grown out of Use, and* (as the old Rubrick goes on) *cannot for many Considerations be well restor'd again; it is thought good to follow the same as near as conveniently may be.* And therefore our present Rubrick still orders, that *the People be admonish'd, that it is most convenient that Baptism should not be administred but upon Sundays and other Holy-Days, when the most Number of People come together; as well for that the Congregation there present may*

To be administred now, only upon Sundays *or* Holy-Days.

(*p*) *See* pag. 51, 52. *of his Reflections. See also his* 10*th* Page.
(*a*) Beatus Rhenanus in Tertull. de Coron. Milit.
(*b*) Greg. Naz. Orat. 40. Vol. 1. pag. 654. A.
(*c*) *See this prov'd in Dr.* Nichols's *Note (b) upon this Rubrick.*

teſtify the receiving of them that be newly baptiz'd into the Number of Chriſt's Church; as alſo becauſe in the Baptiſm of Infants, every Man preſent may be put in remembrance of his own Profeſſion made to God in his Baptiſm. For this Cauſe alſo, it is further declar'd *expedient, that Baptiſm be adminiſter'd in the vulgar Tongue. Nevertheleſs (if Neceſſity ſo require) Children may be baptiz'd upon any other Day.* And this too (as it was worded in King *Edward*'s firſt Common-Prayer) *either at the Church or at Home.*

Except in Caſes of Neceſſity.

§. 2. BUT then it is to be obſerv'd, that if the Occaſion be ſo urgent, as to require Baptiſm *at Home*, the Church has provided a particular Office for the Adminiſtration of it: Which directs that the eſſential Parts of the Sacrament be adminiſter'd immediately in private; but defers the Performance of the other Solemnities till the Child can be brought into the Church. As to the Office we are now upon, it is by no means to be us'd in any Place but the Church. It is order'd to be ſaid *at the Font*, in the middle of the *Morning or Evening-Prayer*, and all along ſuppoſes a Congregation to be preſent; and particularly in one of the Addreſſes which the Prieſt is to uſe, it is very abſurd for him to tell the Godfathers and Godmothers in a Chamber, that *they have brought the Child thither to be baptiz'd*, when he himſelf is brought thither to baptize it.

The Irregularity and Scandal of adminiſtring Baptiſm at Home.

IF we look back into the Practice of the Primitive Church, we ſhall find that the Place where this ſolemn Act was perform'd, was at firſt indeed unlimited: *In any Place where there was Water*, as *Juſtin Martyr* tells us (*d*); *in Ponds or Lakes, in Springs or Rivers*, as *Tertullian* ſpeaks (*e*): But always as near as might be to the Place of their publick Aſſemblies. For it was never (except upon extraordinary Occaſions) done without the Preſence of the Congregation. A Rule the Primitive Chriſtians ſo zealouſly kept to, that the *Trullan* Council does not allow this Holy Sacrament to be adminiſter'd even in *Chapels*, that were appropriate or private, but only in the publick or Pariſh-Churches: puniſhing the Perſons offending, if Clergy, with Depoſition; if Laity, with Excommunication (*f*).

IN our own Church indeed, ſince our unhappy Confuſions, this Sacrament hath been very frequently adminiſter'd

(*d*) Ap. 1. c. 79. p. 516. lin. 8, 9.
(*e*) De Bapt. c. 4. p. 225. C.
(*f*) Can. 59. Tom. 6. col. 1170. A.

in

Sect. 1.

in *Private*; and ſome Miniſters have thought themſelves, to prevent the greater Miſchief of Separation, neceſſitated to comply with the Obſtinacy of the greater and more powerful of their Pariſhioners: Who, for their Eaſe or Humour, or for the Convenience of a more ſplendid and pompous Chriſtening, reſolving to have their Children baptiz'd at Home, if their own Miniſter refuſe it, will get ſome other to do it.

BUT ſuch Perſons ought calmly to conſider how contrary to Reaſon, and the plain Deſign of the Inſtitution of this Sacrament, this perverſe Cuſtom, and their obſtinate perſiſting in it, is. For what is the End of that ſacred Ordinance, but to initiate the Perſon into the *Church* of Chriſt, and to entitle him to the Privileges of it? And where can there be a better Repreſentation of that Society than in a Congregation, aſſembled after the moſt ſolemn and conſpicuous manner for the Worſhip of God, and for the teſtifying of their Communion in it? Where can the Profeſſion be more properly made before ſuch Admiſſion, where the Stipulation given, where the Promiſe to undertake the Duties of a Chriſtian, but in ſuch an Aſſembly of Chriſtians? How then can all this be done in Confuſion and Precipitance, without any timely Notice or Preparation, in private, in the Corner of a Room, in the Preſence of ſcarce ſo many as may be call'd a *Congregation?* The Ordinance is certainly *publick*; publick in the Nature and End of it, and therefore ſuch ought the Celebration of it to be; the Neglect whereof is the leſs excuſable, becauſe it is ſo eaſily remedy'd.

Rubrick 2. *The* Original *and* Antiquity *of* Godfathers *and* Godmothers.

II. THE next Rubrick (which was added at the laſt Review) is concerning the *Godfathers* and *Godmothers*. The Uſe of which in the Chriſtian Church was deriv'd from the *Jews*, as well as the Initiation of Infants it ſelf (*g*). And it is by ſome believ'd, that the Witneſſes mention'd by *Iſaiah* at the *Naming of his Son*, Iſa. 8. 2. were of the ſame Nature with theſe Sureties (*h*).

The Uſe *of them.*

§. 2. IN the Primitive Church they were ſo early, that it is not eaſy to fix the Time of their Beginning. Some of the moſt antient Fathers make mention of them (*i*), and

(*g*) *See this prov'd in Dr.* Lightfoot, Vol. 2. p. 119.

(*h*) Vid. Jun. & Tremel. in Locum.

(*i*) Προσφέροντες, Juſt. Mart. ad Orthodoxos. Ἀνάδοχοι, Dionyſ. Areop. Eccleſ. Hier. c. 2. p. 77. B. C. Sponſores. Tert. de Bapt. c. 18. p. 231. C. Fidejuſſores, Auguſtin. Serm. 168. in Append. ad Tom. 5. col. 293. C.

thro'

thro' all the ſucceſſive Ages afterwards we find the Uſe of them continu'd, without any Scruple or Interruption, till the *Anabaptiſts*, and other Puritans of late Years, rais'd ſome idle Clamours againſt them. Some of theſe I ſhall have a properer Place to ſpeak to hereafter. In the mean while I deſire to obſerve in general, that ſince the Laws of all Nations (becauſe Infants cannot ſpeak for themſelves) have allow'd them *Guardians* to contract for them in *Secular* Matters; which Contracts if they be fair and beneficial, the *Infants* muſt make good when they come to Age; it cannot, one would think, be unreaſonable for the Church to allow them *Spiritual Guardians*, to promiſe thoſe things in their Name, without which they cannot obtain Salvation. And this too, at the ſame time, gives *Security* to the Church, that the Children ſhall not Apoſtatize, from whence they are call'd *Sureties*; provides *Monitors* to every Chriſtian, to remind them of the Vow which they made in their Preſence, from whence they are call'd *Witneſſes*; and better repreſents the *New-Birth* by giving the Infants new and ſpiritual Relations, whence they are term'd *Godfathers* and *Godmothers*.

The Number *of them.*

§. 3. HOW long the Church has fix'd the Number of theſe Sureties, I cannot tell; but by a Conſtitution of *Edmond* Archbiſhop of *Canterbury*, A. D. 1236 (*k*), and in a Synod held at *Worceſter*, A. D. 1240 (*l*). I find the ſame Proviſion made as is now requir'd by our Rubrick, *viz. That there ſhall be for every Male-Child that is to be baptiz'd, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

The Qualifications *of Perſons to be admitted Godfathers and Godmothers.*

§. 4. BY the XXIXth Canon of our Church, *no Parent is to be admitted to anſwer as Godfather for his own Child.* For the Parents are already engag'd under ſuch ſtrict Bonds, both by Nature and Religion, to take care of their Children's Education, that the Church does not think ſhe can lay them under greater: But ſtill makes Proviſion, that if, notwithſtanding theſe Obligations, the Parents ſhould be negligent, or if it ſhould pleaſe God to take them to himſelf before their Children be grown up, there yet may be others upon whom it ſhall lie to ſee that the Children don't want due Inſtructions, by means of ſuch Careleſſneſs, or Death of their Parents. And for a further prevention of People's entring

(*k*) *Biſhop* Gibſon's Codex, vol. 1. p. 439.
(*l*) Synod. Wigorn. cap. 5. apud Concil. per Labbee, Tom. 11. Par. 1. col. 575. C.

upon

upon this Charge, before they are capable of Underſtanding the Truſt they take upon themſelves, it is further provided by the above-mention'd Canon, that *no Perſon be admitted Godfather and Godmother, before the ſaid Perſon ſo undertaking hath receiv'd the Holy Communion.*

III. *WHEN there are Children to be baptiz'd, the Parents ſhall give knowledge thereof over Night, or in the Morning, before the beginning of Morning-Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children muſt be ready at the Font;* ſo call'd, I ſuppoſe, becauſe Baptiſm, at the beginning of Chriſtianity, was perform'd in *Springs* or *Fountains*. They were at firſt built *near* the Church, then in the *Church-Porch*, and afterwards (as it is now uſual amongſt us) plac'd *in* the Church it ſelf, but ſtill keeping the *lower End*, to intimate that Baptiſm is the *Entrance* into the myſtical Church. In the primitive Times we meet with them very *large* and *capacious*, not only that they might comport with the general Cuſtoms of thoſe Times, viz. of Perſons being immers'd or put under Water; but alſo becauſe the ſtated Times of Baptiſm returning ſo ſeldom, great Numbers were uſually baptiz'd at the ſame Time. In the middle of them was always a *Partition*; the one part for Men, the other for Women, that ſo, by being baptiz'd aſunder, they might avoid giving Offence and Scandal. But Immerſion being now diſcontinu'd, and Baptiſm adminiſter'd at all Times, and to ſingle Perſons, and thoſe too generally Infants, there is no neceſſity to allow them ſo much room in the Church. It is only now requir'd that there be one in every Church made of *Stone (a)*, becauſe, ſaith *Durand (b)*, the Water, that typify'd Baptiſm in the Wilderneſs, flow'd from a *Rock*, Exod. 17. 6. and becauſe Chriſt, who gave forth the living Water, is in Scripture call'd the *Corner-Stone* and the *Rock*.

Rubrick 3.

Fonts, *why ſo call'd.*

Why plac'd at the lower End *of the Church.*

Formerly very large.

Why made of Stone.

§. 2. AT this Font the Children, &c. are to be ready, *either immediately after the laſt Leſſon at Morning-Prayer, or elſe immediately after the laſt Leſſon at Evening-Prayer, as the Curate by his Diſcretion ſhall appoint.* The Reaſon of which I take to be, becauſe by that time the whole Congregation is ſuppos'd to be aſſembled; which ſhews the Irregularity (which

Baptiſm, why to be perform'd after the Second Leſſon.

(a) Can. 81.
(b) Rational. Divin. Offic. l. 6. c. 82. num. 25. fol. 364.

prevails much in ſome Churches) of putting off Chriſtnings till the whole Service is over, and ſo reducing them (by the departing of the Congregation) to almoſt private Baptiſms.

Sect. 2. *Of the* Preparative Prayers *and* Exhortations, *to be us'd before the Adminiſtration of Baptiſm.*

The Firſt Queſtion.

I. THE People with the Children being ready, and the *Prieſt coming to the Font (which is then to be fill'd with pure Water) and ſtanding there*, is, in the firſt place, to ask, *Whether the Child has been already baptiz'd or no?* The Reaſon of which is, becauſe Baptiſm is never to be repeated: For as there is but *one Lord*, and *one Faith*, ſo there is but *one Baptiſm*, Eph. 4. 5. And in the Primitive Church thoſe that ſtood up ſo ſtoutly for rebaptizing thoſe who had been baptiz'd by Hereticks, did not look upon that as a *ſecond* Baptiſm, but eſteem'd that which had been conferr'd by Hereticks as invalid; ſeeing Hereticks, being out of the Church, could not give what they had not (*c*). And others, rather than repeat that Sacrament, allow'd even that Baptiſm to be valid which was adminiſter'd by Hereticks, if it appear'd that it had been perform'd *in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

The Exhortation.

II. THE Miniſter being ſatisfy'd that the Child hath not been baptiz'd, begins the Solemnity with an *Exhortation* to Prayer: For there being a mutual Covenant in this Sacrament between God and Man, ſo vaſt a Diſproportion between the Parties, and ſo great a Condeſcenſion on the part of the Almighty (who deſigns only our Advantage by it, and is mov'd by nothing but his own free Grace to agree to it;) it is very reaſonable the whole Solemnity ſhould be begun with an humble Addreſs to God.

The Two Prayers.

III. FOR which purpoſe follow *Two Prayers:* In the firſt of which we commemorate how God did typify this Salvation, which he now gives by Baptiſm, in ſaving *Noah*

(*c*) Tert. de Bapt. c. 15. pag. 230. B. Cyprian. Hiſt. Concil. Carthag. p. 229, &c. Apoſt. Conſt. l. 6. c. 15. Cyril. Hieroſ. Præf. §. 4. p. 6.

and

Sect. 2.

and his Family by *Water* (*d*), and by carrying the *Iſraelites* ſafe thro' the *Red-Sea* (*e*), as alſo how Chriſt himſelf by being baptiz'd, *ſanctify'd Water to the myſtical waſhing away of Sin:* And upon theſe Grounds we pray that God by his Spirit will *waſh and ſanctify* this Child, that he may be *deliver'd from his Wrath*, ſav'd in the *Ark of his Church*, and ſo fill'd with Grace as to live holily here, and happily hereafter.

IN the Second Prayer, to expreſs our Earneſtneſs and Importunity, we again renew our Addreſs, requeſting, 1ſt, That this Child may be pardon'd and regenerated; 2dly, That it may be adopted and accepted by Almighty God.

§. 2. BETWEEN theſe two Prayers in King *Edward*'s firſt Liturgy, the Prieſt was to aſk the *Name* of the Child of its Godfathers and Godmothers, and then to make a *Croſs* upon its Forehead and *Breaſt*, ſaying,

Double Croſſing *of the Perſons baptiz'd in the Primitive Church.*

N. *Receive the Sign of the Holy Croſs in thy Forehead, and in thy Breaſt, in token that thou ſhalt not be aſham'd;* and ſo on, as in our own Form, only ſpeaking all along to the Child. This is now done only upon the *Forehead*, and reſerv'd till after the Child is baptiz'd: Tho' it is manifeſt there were antiently in the Primitive Church two ſeveral Signings with the Croſs; viz. one *before* Baptiſm (*f*), as was order'd by our firſt Liturgy; and the other *after* it, which was us'd with Unction at the time of Confirmation, of which I ſhall have Occaſion to ſpeak hereafter. Why the Croſſing which we now retain is order'd *after* Baptiſm, will be ſhewn when I come to that part of the Service.

§. 3. AFTER the Second of theſe Prayers, in the firſt Liturgy of King *Edward*, follows a Form of *Exorciſm*, which I have printed in the Margin *, which was founded upon a Cuſtom that obtain'd in the antient Ages of the Church, to *exorciſe* the Perſon baptiz'd, or to caſt the Devil out of

Exorciſing, *an antient Practice in Baptiſm.*

---

* *Then let the Prieſt, looking upon the Children, ſay,*

I command thee, unclean Spirit, in the Name of the Father, of the Son, and of the Holy Ghoſt, that thou come out, and depart from theſe Infants, whom our Lord Jeſus Chriſt hath vouchſafed to call to his Holy Baptiſm, to be made Members of his Body, and of his Holy Congregation. Therefore, thou curſed Spirit, remember thy Sentence, remember thy Judgment, remember the Day to be at hand, wherein thou ſhalt burn in Fire everlaſting, prepar'd for thee and thy Angels. And preſume not hereafter to exerciſe any Tyranny towards theſe Infants, whom Chriſt hath bought with his precious Blood, and by this his Holy Baptiſm calleth to be of his Flock.

(*d*) 1 Pet. 3. 20, 21.
(*e*) 1 Cor. 10. 2.
(*f*) Ambr. de iis qui initiantur, c. 4. Auguſt. de Symbolo, l. 2. c. 1.

him,

Chap. VII.

him, who was ſuppos'd to have taken poſſeſſion of the Catechumen in his unregenerate State. And it cannot be deny'd but that Poſſeſſions by evil Spirits were very frequent before the ſpreading of the Goſpel, when we read that many of them were ejected by the Name of Chriſt. But the Uſe of *Exorciſm*, as an ordinary Rite in the Adminiſtration of Baptiſm, can't well be prov'd from any earlier Authors than of the Fourth Century, when it was taken in to denote that Perſons, before they were regenerate by Baptiſm, were under the Kingdom of Darkneſs, and held by the Power of Sin and the Devil (*h*). But it being urg'd by *Bucer*, in his Cenſure of the Liturgy, that this Exorciſm was originally us'd to none but *Dæmoniacks*, and that it was uncharitable to imagine that all were Dæmoniacks who came to Baptiſm (*i*); it was thought prudent by our Reformers to leave it out of the Liturgy, when they took a Review of it in the 5th and 6th of King *Edward*. But to proceed in our own Office.

The Goſpel, how properly choſe.

IV. *THE People ſtanding up* (which ſhews that they were to kneel at the two foregoing Prayers) the Miniſter, in the next place, is to read to them a Portion out of the *Goſpel* of St. *Mark*: Which, tho' antiently apply'd to the Sacrament of Baptiſm (*k*), has been cenſur'd by ſome as improper for this Place; becauſe the Children there mention'd were not brought to be baptiz'd. But if People would but conſider upon what account the Goſpel is plac'd here, I can't think but they would retract ſo impertinent a Charge. In the making of a Covenant, the expreſs Conſent of both Parties is requir'd: And therefore the Covenant of Baptiſm being now to be made, between Almighty God and the Child to be baptiz'd; it is reaſonable, that before the *Sureties* engage in behalf of the *Infant*, they ſhould have ſome comfortable Aſſurances that GOD on his part, will be pleas'd to conſent to and make good the Agreement. For their Satisfaction therefore the Prieſt, who is God's Ambaſſador, produces a Warrant from Scripture (the Declaration of his Will) whereby it appears that God is willing to receive Infants into his Favour, and hath by Jeſus Chriſt declar'd them capable of that Grace and Glory, which on God's Part are

(*h*) Greg. Naz. Orat. 40. Cyril. Hieroſ. in Præf. ad Catech.

(*i*) Bucer Script. Anglican. p. 480.

(*k*) Tertull. de Baptiſmo, c. 18. p. 231.

promis'd

promis'd in this Baptiſmal Covenant: Wherefore the Sureties need not fear to make the Stipulation on *their* Part, ſince they have God's own Word, that there is no Impediment in Children to make them incapable of receiving that which he hath promis'd, and will ſurely perform. Sect. 2.

FROM all which Premiſes the Church, in the *Exhortation*, concludes, that the Sureties may chearfully promiſe that which belongs to *their* Part, ſince God by his Son hath given ſufficient Security that *His* Part ſhall be accompliſh'd. But this being the Overflowings of God's pure Mercy and Goodneſs, and not owing to any Merits or Deſerts in us, it is fit it ſhould be acknowledg'd in an humble manner. *And* Exhortation.

V. AND therefore next follows a Thankſgiving for our own Call to the Knowledge of, and Faith in, God, which we are put in mind of by this freſh Occaſion: And wherein we alſo beg of God to give a new Inſtance of his Goodneſs, by *giving his Holy Spirit to the Infant* now to be baptiz'd, that ſo *it may be born again, and made an Heir of everlaſting Salvation.* *The* Thankſgiving.

§. 2. AFTER this Thankſgiving, in K. *Edward*'s firſt Liturgy, the Prieſt is to take one of the Children by the Right Hand, the other being brought after him: And coming into the Church, toward the Font (for all the former part of the Service was then ſaid at the Church-Door) he is to ſay, *The Lord vouchſafe to receive you into his Holy Houſhold, and to keep and govern you alway in the ſame, that you may have everlaſting Life.* Amen. *An old Ceremony in King* Edward's *firſt Book.*

VI. AND now no Doubt remaining, but that *God* is ready and willing to perform *His* Part of the Covenant, ſo ſoon as the Child ſhall promiſe on *his*; the Prieſt addreſſes himſelf to the *Godfathers* and *Godmothers* to promiſe for him, and from Them takes Security that the Infant ſhall obſerve the Conditions that are requir'd of him. And in this there is nothing ſtrange or new; nothing which is not us'd almoſt in every Contract. By an old Law of the *Romans*, all Magiſtrates were oblig'd, within five Days after Admiſſion to their Office, to take an Oath to obſerve the Laws. Now it happen'd that *C. Valerius Flaccus* was choſen *Ædile*, or Overſeer of the publick Buildings. But he being before *Flamen Dialis*, or *Jupiter*'s High-Prieſt, could not be admitted by the *Romans* to ſwear; their Laws ſuppoſing that ſo ſacred a Per- *The* Preface *to the Covenant.*

ſon would voluntarily do what an Oath would oblige him to. *C. Valerius* however deſir'd that his Brother, as his Proxy, might be ſworn in his ſtead: To this the Commons agreed, and paſs'd an Act that it ſhould be all the ſame as if the Ædile had ſworn himſelf (*l*). Much after the ſame manner, whenver Kings are crown'd in their Infancy, ſome of the Nobility, deputed to repreſent them, take the uſual Oaths. The ſame do Ambaſſadors for their Principals at the Ratifying of Leagues or Articles; and Guardians for their Minors, who are bound by the Law to ſtand to what is contracted for them. Since then all Nations and Orders of Men act by this Method, why ſhould it be charg'd as a Fault upon the Church, that ſhe admits Infants to Baptiſm, by Sponſors undertaking for them?

The Stipulation to be made by Queſtion *and* Anſwer.

VII. HAVING thus juſtify'd the Reaſonableneſs of a vicarious Stipulation, let us now proceed to conſider the Form that is here us'd. It is drawn up all along by way of *Queſtion and Anſwer*, which ſeems to have been the Method even in the Days of the Apoſtles: For St. *Peter* calls Baptiſm the *Anſwer of a good Conſcience*, 1 Pet. 3. 21. And in the Primitive Church *Queries* were always put to the Perſons baptiz'd, which Perſons at Age anſwer'd themſelves, and Children by their Repreſentatives (*m*), who are therefore to anſwer in the *firſt Perſon* (as the Advocate ſpeaks in the Perſon of the Client) *I renounce*, &c. becauſe the Contract is properly made with the Child.

In the Name of the Child.

§. 2. FOR which Reaſon, in the firſt Book of King *Edward*, the Prieſt is order'd *to demand of the Child* the ſeveral Queſtions propos'd; and in our preſent Liturgy, tho' the Miniſter directs himſelf to the Godfathers and Godmothers, yet he ſpeaks by them to the Child, as is manifeſtly apparent from the third Queſtion: And conſequently the Child is ſuppos'd to return the ſeveral Anſwers which are made by the Godfathers, &c. and *to promiſe by thoſe that are his Sureties* (as the above Preface expreſſes it) *that he will renounce the Devil and all his Works, and conſtantly believe God's Holy Word, and obediently keep his Commandments.*

An Account of the Queries.

§. 3. THE Queries propos'd are four, of which the laſt was added at the Reſtoration; there being but three of them in any of the former Books, tho' in the firſt of King

(*l*) Livii lib. 31. c. 50.

(*m*) S. Auguſt. Ep. 98. Tom. 2. col. 267. F.

Edward

Edward they are broke into eight. They being all of them exceedingly suitable and proper, I think it not amiss to take notice of them severally. Sect. 2.

§. 4. FIRST then, when we enter into Covenant with God, we must have the same Friends and Enemies as He hath, especially when the same that are Enemies to Him, are also Enemies to our Salvation. And therefore since Children are by Nature the Slaves of the *Devil*, and tho' they have not yet been actually in his Service, will nevertheless be apt to be drawn into it, by the *Pomps and Glory of the World, and the carnal Desires of the Flesh*; it is necessary to secure them for God betimes, and to engage them to take all these for their Enemies, since whoso loveth them cannot love God, 1 John 2. 15. Query 1.

§. 5. SECONDLY, *Faith* is a necessary Qualification for Baptism, Mark 16. 16. And therefore before *Philip* would baptize the *Eunuch*, he ask'd him, *If he believ'd with all his Heart?* and receiv'd his Answer, that *he believ'd Jesus to be the Son of God*, Acts 8. 37. From which remarkable Precedent the Church hath ever since demanded of all those who enter into the Christian Profession, *if they believe all the Articles* which are imply'd in that Profession; and this was either done by way of Question and Answer (*n*), or else the Party baptiz'd (if of Age) was made to repeat the whole Creed (*o*). Query 2.

§. 6. BUT, Thirdly, it is not only necessary that the Party to be baptiz'd do believe the Christian Faith; but he must also desire to be join'd to that Society by the solemn Rite of Initiation: Wherefore the Child is further demanded, *Whether he will be baptiz'd in this Faith?* because God will have no unwilling Servants, nor ought Men to be compell'd by Violence to Religion. And yet the Christian Religion is so reasonable and profitable both as to this World and the next, that the Godfathers may very well presume to answer for the Child, that *this is his Desire:* Since if the Child could understand the Excellency of this Religion, and speak its Mind, it would without doubt be ready to make the same Reply. Query 3.

§. 7. LASTLY, St. *Paul* tells us, They that are baptiz'd must *walk in Newness of Life*, Rom. 6. 4. for which rea- Query 4.

(*n*) Cyril. Catech. Mystag. 2. §. 4. p. 285. Ambr. de Sacr. l. 2. c. 7. Tom. 4. col. 360. K.

(*o*) Aug. Serm. 58. in Mat. 6. Tom. 5. col. 337. D. E. Chrysost. Tom. 9. Hom. 40. p. 688. Edit. Paris. 1609.

son

ſon the Child is demanded, Fourthly, *If he will keep God's Holy Will and Commandments, and walk in the ſame all the Days of his Life?* For ſince he now takes Chriſt for his Lord and Maſter, and liſts himſelf under his Banner, it is fit he ſhould vow, in the words of this Sacrament, to obſerve the Commands of his General. Wherefore as he promis'd to forſake all *Evil* before, ſo now he muſt engage to do all that is *Good*, without which he cannot be admitted into the Chriſtian Church.

This Baptiſmal Vow very Primitive.

§. 8. I CANNOT conclude this Section, till I have obſerv'd, that this whole Stipulation is ſo exactly conformable to That which was us'd in the Primitive Church, that it cannot be unpleaſant to compare them together. All that were to be baptiz'd, were brought to the Entrance of the Baptiſtery or Font, and ſtanding with their Faces towards the *Weſt*, (which being directly oppoſite to the *Eaſt*, the Place of *Light*, did ſymbolically repreſent the Prince of *Darkneſs*, whom they were to renounce) were commanded to ſtretch out their Hands as it were in defiance of him; and then the Biſhop ask'd them every one, *Doſt thou renounce the Devil and all his Works, Powers, and Service?* To which each Party anſwer'd, *I do renounce them.* ---- *Doſt thou renounce the World, and all its Pomps and Vanities?* Anſwer. *I do renounce them* (*p*). In the next place they made an open Confeſſion of their *Faith*, the Biſhop asking, *Doſt thou believe in God the Father Almighty, &c. in Jeſus Chriſt His only Son our Lord, who, &c. Doſt thou believe in the Holy Ghoſt, the Holy Catholick Church, and in one Baptiſm of Repentance for Remiſſion of Sins, and the Life Everlaſting?* To all which each Party anſwer'd, *I do believe*; as our Church ſtill requires in this Office (*q*).

Sect. 3. *Of the* Adminiſtration *of Baptiſm.*

The Prayers for the Sanctification *of the Child.*

I. THE Contract being now made, it is fit the Miniſter ſhould more peculiarly intercede with God for Grace to perform it; and therefore, in the next place, he

(*p*) Conſt. Apol. l. 7. c. 41. —— Dion. Areop. de Eccl. Hier. c. 2. p. 77. D. Ambr. de Init. c. 2. Tom. 4. col. 343. K. De Sacram. l. 1. c. 2. Tom. 4. col. 354. A.

(*q*) Conſt. Ap. l. 7. c. 41. Cyril. Catech. Myſtag. 2. §. 4. pag. 285. Ambr. de Sacram. l. 2. c. 7. Tom. 4. col. 360. K.

offers

offers up four ſhort Petitions for the Child's Sanctification. Sect. 3. Moſt of our Commentators upon the Common-Prayer think, that they were added to ſupply the place of the old *Exorciſms*. But it is certain they were plac'd in the firſt Book of King *Edward*, with no ſuch Intent. For by that (as I have obſerv'd) a Form of Exorciſm was to be us'd over every Child that was brought to be baptiz'd: Whereas theſe Petitions were only to be us'd at ſuch times as the Water in the Font was to be chang'd and conſecrated, which was not then order'd to be done above once a Month. For which Reaſon the Form for conſecrating it, did not, as now, make a part of the publick Office for Baptiſm, but was plac'd by it ſelf, at the End of the Office for the Adminiſtration of it in private, (i. e. at the End of the whole; for there was no Office then for the Baptiſm of ſuch as are of riper Years.)

And for the Conſecration of the Water.

THE Form that was us'd then was ſomething different from what we uſe now. It was introduc'd with a Prayer, that was afterwards left out at the ſecond Review *. And theſe Petitions that are ſtill retain'd, ran then in the Plural Number, and the Future Tenſe, in the behalf of all that ſhould be baptiz'd till the Water ſhould be chang'd again. And this is the Reaſon that the laſt of theſe Petitions ſtill run in general Terms, it being continu'd word for word from the old Form. Between the two laſt alſo were four other Petitions inſerted, which are now omitted †. And after all (the uſual Salutation intervening, viz. *The Lord be with you*, *And with thy Spirit*) follow'd the Prayer, which we ſtill retain for the Conſecration of the Water. There is ſome little Difference in it indeed towards the Concluſion, becauſe the Water being ſanctify'd by the firſt Prayer above-men-

---

* O moſt merciful God our Saviour Jeſu Chriſt, who haſt ordain'd the Element of Water for the Regeneration of thy faithful People, upon whom, being baptiz'd in the River of *Jordan*, the Holy Ghoſt came down in the Likeneſs of a Dove; ſend down, we beſeech thee, the ſame thy Holy Spirit to aſſiſt us, and to be preſent at this our Invocation of thy Holy Name: Sanctify ✠ this Fountain of Baptiſm, thou that art the Sanctifier of all things, that by the Power of thy Word, all thoſe that ſhall be baptiz'd therein, may be ſpiritually regenerated, and made the Children of everlaſting Adoption. *Amen.*

† Whoſoever ſhall confeſs thee, O Lord, recognize him alſo in thy Kingdom. *Amen.*

Grant that all Sin and Vice here may be ſo extinct, that they never have Power to reign in thy Servants. *Amen.*

Grant that whoſoever here ſhall begin to be of thy Flock, may evermore continue in the ſame. *Amen.*

Grant that all they which for thy ſake, in this Life, do deny and forſake themſelves, may win and purchaſe thee, O Lord, which art everlaſting Treaſure. *Amen.*

tion'd, there was no occaſion to repeat the Conſecration in this; for which Reaſon the Words then run in this Form: *Regard, we beſeech thee, the Supplications of thy Congregation, and grant that all thy Servants, which ſhall be baptiz'd in this Water, prepar'd for the Miniſtration of thy Holy Sacrament, may receive the Fulneſs of thy Grace*; and ſo on.

OF this Form *Bucer*, in his Cenſure (*r*), could by no means approve. Such Bleſſings and Conſecrations of Things inanimate tend ſtrangely (he tells us) to create in Peoples Minds terrible Notions of Magick or Conjuration. He allows ſuch Conſecrations indeed to be very antient, but however they are not to be found in the Word of God. At the ſecond Reformation therefore the Common-Prayer Book comes out, with all that relates directly to the Conſecration of the Water omitted. The firſt Prayer above-mention'd was left out entirely, and the laſt purg'd from thoſe Words [*prepar'd for the Miniſtration of thy Holy Sacrament.*] And thus the Form continu'd till the laſt Review, when a Clauſe was again added to invocate the Spirit, to *ſanctify the Water to the myſtical waſhing away of Sin.* Now by this is meant, not that the Water contracts any new Quality in its Nature or Eſſence, by ſuch Conſecration; but only that it is ſanctify'd or made Holy in its Uſe, and ſeparated from common to ſacred Purpoſes. In order to which, tho' the Primitive Chriſtians believ'd as well as we do, that Water in general was ſufficiently ſanctify'd by the Baptiſm of our Saviour in the River *Jordan* (*s*); yet when any particular Water was at any time us'd in the Adminiſtration of Baptiſm, they were always careful to conſecrate it firſt by a ſolemn Invocation of the Holy Spirit (*t*).

Name, *why given at Baptiſm.*

II. ALL Things being thus prepar'd for the Baptiſm of the Child, the Miniſter is now to *take it into his Hands*, and to aſk the Godfathers and Godmothers to *name* it. For the *Chriſtian Name* being given as a Badge that we belong to Chriſt, we cannot more properly take it upon us, than when we are enliſted under his Banner. We bring one Name into the World with us, which we derive from our Parents, and which ſerves to remind us of our original

(*r*) Script. Anglican. p. 481.
(*s*) Greg. Naz. Εἰς τὰ Πεντηκ. *So alſo St.* Jerom *and St.* Ambroſe.
(*t*) Cyprian. Ep. 70. p. 190. Ambr. de Sacram. l. 2. c. 5. Tom. 4. col. 359. K. Baſil. de Spir. Sanct. c. 27. Tom. 2. p. 211. A.

Guilt,

Sect. 3.

Guilt, and that we are born in Sin: But this new Name is given us at our Baptiſm, to remind us of our new Birth, when being waſh'd in the Laver of Regeneration, we are thereby cleans'd from our natural Impurities, and become in a manner new Creatures, and ſolemnly dedicate our ſelves to God. So that the Naming of Children at this time, hath been thought by many to import ſomething more than ordinary, and to carry with it a myſterious Signification. We find ſomething like it even among the *Heathens:* For the *Romans* had a Cuſtom of naming their Children on the Day of their Luſtration (i. e. when they were cleans'd and waſh'd from their natural Pollution) which was therefore call'd *Dies Nominalis.* And the *Greeks* alſo, when they carry'd their Infants, a little after their Birth, about the Fire (which was their Ceremony of dedicating or conſecrating them to their Gods) were us'd at the ſame Times to give them their Names.

AND that the *Jews* nam'd their Children at the time of *Circumciſion*, the Holy Scriptures (*u*), as well as their own Writers, expreſly tell us. And tho' the Rite it ſelf of *Circumciſion* was chang'd into that of *Baptiſm* by our Saviour, yet he made no Alteration as to the Time and Cuſtom of giving the *Name*, but left that to continue under the new, as he had found it under the old, Diſpenſation. Accordingly we find this Time aſſign'd and us'd to this Purpoſe ever ſince, the Chriſtians continuing from the earlieſt Ages to name their Children at the Time of Baptiſm. And even People of *Riper Years* commonly chang'd their Name (as *Saul*, ſaith St. *Ambroſe* (*x*), at that time chang'd his Name to *Paul*) eſpecially if the Name they had before, was taken from any Idol or falſe God. For the *Nicene* Council forbids the giving of *Heathen* Names to *Chriſtians*, and recommends the giving the Name of ſome *Apoſtle* or *Saint* (*y*): Not that there is any Fortune or Merit in the Name it ſelf, but that, by ſuch means, the Party might be ſtirr'd up to imitate the Example of that holy Perſon whoſe Name he bears. And by a Provincial Conſtitution of our own Church, made by Archbiſhop *Peccham*, A. D. 1281. it is provided, that no wanton Names be given to Children; or if they be, that they be chang'd at Confirmation (*z*).

Heathen or wanton Names prohibited.

(*u*) Gen. 21. 3, 4. Luke 1. 59, 60. & chap. 2. 21.

(*x*) In Dominic. Prim. Quadrageſ. Serm. 2. Ordine 31. Tom. 5. col. 43. K.

(*y*) Vid. Canon. Arabic. Can. 30. Tom. 2. col. 209. E.

(*z*) *See Biſhop* Gibſon's Codex, Tit. 18. cap. 6. Vol. 1. p. 440.

§. 2. AS

To be given by the Godfathers, and why.

§. 2. AS to the Appointment of the Name, it may be pitch'd upon by the *Relations*, (as we may ſee has been the Cuſtom of (*a*) old;) but the Rubrick directs that it be dictated by the *Godfathers* and *Godmothers*. For this being the Token of our new Birth, it is fit it ſhould be given by thoſe who undertake for our Chriſtianity, and engage that we ſhall be bred up and live like Chriſtians: Which being confirm'd by the Cuſtom and Authority of the Church in all Ages, is abundantly enough to juſtify the Practice, and ſatisfy us of the Reaſonableneſs of it.

The Outward Sign *in Baptiſm.*

III. AFTER the Name is thus given, *the Prieſt (if the Godfathers, &c. certify him that the Child may well endure it) is to dip it in the Water diſcreetly and warily*; which was in all probability the way by which our Saviour, and for certain was the uſual and ordinary way by which the Primitive Chriſtians did receive their Baptiſm (*b*). And it muſt be allow'd, that by *Dipping* the Ends and Effects of Baptiſm are more ſignificantly expreſs'd: For as in Immerſion there are three ſeveral Acts, viz. the putting the Perſon under Water, his abiding there for ſome time, and his riſing up again; ſo by theſe were repreſented Chriſt's Death, Burial, and Reſurrection; and in Conformity thereunto (as the Apoſtle plainly ſhews, Rom. 6. 3, 4.) our Dying unto Sin, the Deſtruction of its Power, and our Reſurrection to Newneſs of Life. Tho' indeed *Affuſion* is not wholly without its Signification, or entirely inexpreſſive of the End of Baptiſm. For as the *Immerſing* or *Dipping* the Body of the Baptiz'd, repreſents the Burial of a dead Perſon under Ground; ſo alſo the *Affuſion* or *pouring Water* upon the Party, anſwers to the covering or throwing Earth upon the Deceas'd. So that both Ceremonies agree in this, that they figure *a Death and Burial unto Sin*; and therefore tho' *Immerſion* be the moſt ſignificant Ceremony of the two, yet it's not ſo neceſſary but that Affuſion in ſome Caſes may ſupply the room of it. For ſince Baptiſm is only an external Rite, repreſenting an internal and ſpiritual Action, ſuch an Act is ſufficient, as fully repreſents to us the Inſtitution of Baptiſm: The Divine Grace, which is thereby confer'd, being not meaſur'd by the Quantity of Water us'd in the Adminiſtration of it.

Immerſion *or* Dipping *moſt primitive and ſignificant.*

But the Ends of Baptiſm, anſwer'd by Affuſion.

(*a*) Ruth 4. 17. Luke 1. 59.
(*b*) Acts 8. 28. Rom. 6. 3, 4. Col. 2. 12. Conſt. Apoſt. l. 3. c. 17. Barnabas, c. 11. p. 70. Edit. Oxon. 1685. Tert. de Bapt. c. 4. *and* de Orat. c. 11.

Sect. 3.

It is true, *Dipping* and *Sprinkling* are two different Acts; but yet the word *Baptize* implies them both. It being us'd frequently in Scripture, to denote not only ſuch waſhing as is perform'd by Dipping, but alſo ſuch as is perform'd by pouring or rubbing Water upon the Thing or Perſon waſh'd (*a*). And that the Primitive Chriſtians underſtood it in this Latitude, is plain from their adminiſtring this Holy Sacrament in the Caſe of Sickneſs, Haſte, want of Water, or the like, by Affuſion, or pouring Water upon the Face. Thus the *Jaylor* and his Family, who were baptiz'd by St. *Paul* in haſte, the ſame Hour of the Night that they were converted and believ'd (*b*); are reaſonably ſuppoſed to have been baptiz'd by Affuſion: ſince it can hardly be thought that at ſuch an Exigency they had Water ſufficient at hand to be immers'd in. The ſame may be ſaid concerning *Baſilides*, who, *Euſebius* tells us, was baptiz'd by ſome Brethren in Priſon (*c*). For the ſtrict Cuſtody under which Chriſtian Priſoners were kept (their tyrannical Jaylors hardly allowing them Neceſſaries for Life, much leſs ſuch Conveniences as they deſir'd for their Religion) makes it more than probable that this muſt have been done by Affuſion only of ſome ſmall Quantity of Water. And that Baptiſm in this way was no unheard-of Practice before this, may be gather'd from *Tertullian*, who, ſpeaking of a Perſon of uncertain Repentance offering himſelf to be baptiz'd, asks, *Who would help him to one ſingle ſprinkling of Water* (*d*). The Acts alſo of St. *Laurence*, who ſuffer'd Martyrdom about the ſame time as St. *Cyprian*, tells us how one of the Soldiers that were to be his Executioners being converted, brought a Pitcher of Water for St. *Laurence* to baptize him with. And laſtly, St. *Cyprian*, being conſulted by one *Magnus*, in reference to the Validity of *Clinick* Baptiſm (i. e. ſuch as was adminiſter'd to ſick Perſons on their Beds by Aſperſion or Sprinkling) not only allows, but pleads for it at large, both from the Nature of the Sacrament, and Deſign of the Inſtitution (*e*). It is true, ſuch Perſons as were ſo baptiz'd, were not ordinarily capable of being admitted to any (*f*) Office in the

Which was therefore us'd, upon ſome Occaſions, by the Primitive Chriſtians.

(*a*) *See* Mark 7. 4. *and* Luke 11. 38. *in the Greek, and* Heb. 9. 10. *alſo in the Greek, compar'd with* Numb. 8. 7. *and* chap. 19. 18, 19.

(*b*) Acts 16. 33.

(*c*) Euſeb. Hiſt. Eccl. l. 6. c. 5.

(*d*) Quis enim tibi, tam infidæ Pœnitentiæ Viro, aſperginem unam cujuſlibet Aquæ commodabit? Tertul. de Pœnitentia, c. 6.

(*e*) Cypr. Ep. 69. ad Magnum, pag. 185. &c.

(*f*) Euſeb. Hiſt. Eccl. l. 6. c. 43.

Church: But then the Reaſon of this, as is intimated by the Council of *Neocæſarea*, was not that they thought this manner of Baptiſm was leſs effectual than the other, but becauſe ſuch a Perſon's coming to the Faith was not voluntary, but of neceſſity. And therefore it was provided by the ſame Council, that if the Diligence and Faith of a Perſon ſo baptiz'd did afterwards prove commendable; or if the Scarcity of others, fit for the Holy Offices, did by any means require it, a Clinick Chriſtian might be admitted into Orders (*g*). However, except upon extraordinary Occaſions, Baptiſm was ſeldom or perhaps never adminiſtred for the four firſt Centuries, but by Immerſion or Dipping. Nor is Aſperſion or Sprinkling ordinarily us'd, to this Day, in any Country that was never ſubject to the Pope (*h*). And among thoſe that ſubmitted to his Authority, *England* was the laſt Place where it was receiv'd (*i*). Tho' it has never yet obtain'd ſo far as to be enjoin'd, *Dipping* having been always preſcrib'd by the Rubrick. The *Salisbury Miſſal*, printed in 1530. (the laſt that was in force before the Reformation) expreſly requires and orders Dipping. And in the firſt Common-Prayer Book of King *Edward* VI. the Prieſt's general Order is to *Dip it in the Water, ſo it be diſcreetly and warily done*; the Rubrick only allowing, *if the Child be weak*, that then *it ſhall ſuffice to pour Water upon it*. Nor was there any Alteration made in the following Books, except the leaving out the Order to dip it *thrice*, which was preſcrib'd by the firſt Book.

How Affuſion *or* Sprinkling *firſt came in Practice.*

HOWEVER it being allow'd to *weak Children* (tho' ſtrong enough to be brought to Church) to be baptiz'd by Affuſion; many fond Ladies at firſt, and then by degrees the common People, would perſuade the Miniſter that their Children were too tender for Dipping. But what principally tended to confirm this Practice, was, that ſeveral of our *Engliſh* Divines flying into *Germany* and *Switzerland*, &c. during the bloody Reign of Queen *Mary*, and returning home when Queen *Elizabeth* came to the Crown, brought back with them a great Love and Zeal to the Cuſtoms of thoſe Proteſtant Churches beyond Sea, where they had been ſhelter'd and receiv'd. And conſequently having obſerv'd that in *Geneva*, and ſome other Places, Baptiſm was order'd to be

(*g*) Concil. Neocæſ. Can. 12.
(*h*) *See this prov'd in Mr.* Wall's *Hiſtory of Infant-Baptiſm*, Part 2. ch. 9. §. 2.
(*i*) *Mr.* Wall, ibid.

perform'd

perform'd by *Affuſion* (*k*), they thought they could not do the Church of *England* a greater piece of Service, than to introduce a Practice dictated by ſo great an Oracle as *Calvin*. So that in the latter Times of Queen *Elizabeth*, and during the Reigns of King *James* and King *Charles* I. there were but very few Children dipp'd in the Font. And afterwards, when the *Directory* was put out by the Parliament, Affuſion (to thoſe who could ſubmit to their Ordinance) began to have a Shew of Eſtabliſhment; it being declar'd *not only lawful, but ſufficient and moſt expedient that Children ſhould be baptiz'd, by pouring or ſprinkling of Water on the Face*. And as it were for the farther prevention of Immerſion or Dipping, it was particularly provided, that Baptiſm ſhould not be adminiſter'd *in the Places where Fonts, in the time of Popery, were unfitly and ſuperſtitiouſly plac'd*. And accordingly (which was equal to the reſt of their Reformation) they chang'd the Font into a Baſon; which being brought to the Miniſter in his Reading-Desk, and the Child being held below him, he dipp'd in his Fingers, and ſo took up Water enough juſt to let a Drop or two fall on the Child's Face (*l*). Theſe pious Reformers could not recollect that Fonts, to baptize in, had long been us'd, before the Times of Popery, and that they had no where been diſcontinu'd from the beginning of Chriſtianity, but in ſuch Places where the Pope had gain'd Authority. But our Divines, at the Reſtoration, underſtanding a little better the Senſe of Scripture and Antiquity, again reſtor'd the Order for Immerſion: However, for prevention of any Danger to the Child, the Prieſt is advis'd to be firſt *certify'd that it will well endure it*. So that the Difference between the old Rubrick, and what it is now, is only this. As it ſtood before, the Prieſt was to dip, unleſs there was an Averment or Allegation of Weakneſs; as it ſtands now, he's not to dip, unleſs there be an Averment or certifying of Strength ſufficient to endure it.

Sect. 3.

THIS Order, one would think, ſhould be the moſt unexceptionable of any that could be given; it keeping as cloſe to the Primitive Rule for Baptiſm, as the Coldneſs of our Region, and the Tenderneſs wherewith Infants are now us'd, will admit. Tho' Sir *John Floyer*, in a Diſcourſe on *Cold Baths*, has ſhewn from the Nature of our Bodies, from

(*k*) *See* Calvin's *Inſtitutions*, l. 4. c. 15. §. 19. *and* Tractat. Theolog. Catechiſmus, pag. 57. Ed. Bezæ, 1576.

(*l*) *See Mr.* Wall's *Hiſtory of Infant-Baptiſm*, Part 2. cap. 9. p. 472. Edit. 2.

the

the Rules of Medicine, from modern Experience, and from antient Hiſtory, that nothing would tend more to the Preſervation of a Child's Health, than dipping it in Baptiſm. However, the Parents not caring to make the Experiment, take ſo much the Advantage of the Reference that is made to their Judgments concerning the Strength of their Children, as never to certify *they may well endure Dipping*. It is true indeed the Queſtion is now ſeldom ask'd, becauſe the Child is always brought in ſuch a Dreſs, as ſhews that there is no Intention that it ſhould be dipp'd. For whilſt Dipping in the Font continu'd in faſhion, they brought the Child in ſuch ſort of Clothing, as might be taken off and put on again without any Hindrance or Trouble. But ſince the Church not only permits, but requires *Dipping*, where it is certify'd *the Child may well endure it*; and conſequently ſince the Miniſter is always ready to dip, whenſoever it is duly requir'd of him; it is very hard that any ſhould urge the not Dipping or Immerſing, as a Plea for Separation.

Trine Immerſion an antient Practice.

§. 2. BUT to proceed: By King *Edward*'s firſt Book, the Miniſter is to dip the Child in the Water *thrice*; *firſt dipping the right Side*; *ſecondly, the left*; *the third time dipping the Face toward the Font*. This was the general Practice of the Primitive Church, viz. to dip the Perſon *thrice*, i. e. once at the Name of each Perſon in the Trinity, the more fully to expreſs that ſacred Myſtery (*m*). Tho' ſome later Writers ſay this was done to repreſent the Death, Burial, and Reſurrection of our Saviour, together with his three Days Continuance in the Grave (*n*). St. *Auſtin* joins both theſe Reaſons together, as a double Myſtery of this antient Rite, as he is cited by *Gratian* to this purpoſe (*o*). Several of the Fathers that make mention of this Cuſtom, own, that there's no Command for it in Scripture, but then they ſpeak of it as brought into uſe by the Apoſtles (*p*); and therefore the 50th of the *Canons* that are call'd *Apoſtolical*, depoſes any Biſhop or Preſbyter that adminiſters Baptiſm without it.

Why diſcontinu'd.

BUT afterwards when the *Arians* made a wicked Advantage of this Cuſtom, by perſuading the People that it was us'd to denote that the Perſons in the Trinity were three

(*m*) Tertul. adv. Prax. c. 26. p. 516. A. & de Coron. Mil. c. 3. Baſil. de Sp. Sanct. c. 27. Hieron. adv. Lucif. c. 4. Hierar. Eccleſ. c. 2. Ambroſ. de Sacram. l. 2. c. 7.

(*n*) Greg. Nyſſ. de Bapt. Chriſti, Tom. 3. p. 372. Cyril. Catech. Myſtag. 2. n. 4. Leo. Ep. 4. ad Epiſc. Siculos, c. 3.

(*o*) Aug. Hom. 3. apud Gratian. de Conſecrat. Diſt. 4. c. 78.

(*p*) Tertul. de Coron. Mil. c. 3. p. 102. A. Cyril. Catech. Myſtag. 2. §. 4. pag. 286. B. Sozomen. Hiſt. Eccl. l. 6. c. 26. p. 673. D. Hieron. ad Lucif.

diſtinct

distinct Substances; it first became a Custom (*q*), and then a Law (*r*), in the *Spanish* Church, only to use *one single* Immersion; because that would express the *Unity* of the Godhead, while the Trinity of Persons would be sufficiently denoted, by the Persons being baptized in the Name of the Father, Son, and Holy Ghost. However, in other Parts of the Church, *Trine Immersion* most commonly prevail'd, as it does in the *Greek* Church to this very Day (*s*). Upon what account it was omitted in the second Book of King *Edward*, I do not find; but there being no Order in the Room of it, to confine the Minister to a single Immersion, I presume it's left to his Judgment and Discretion to use which he pleases. Sect. 3.

IV. WHEN the Priest dips or pours Water upon the Child, he is to say (calling the Child by its Name) *N. I baptize thee*, which was always the Form of the *Western* Church. The *Eastern* Church useth a little Variation, *Let* N. *be baptiz'd*, &c. or (*t*) else, *The Servant of God, such a one, is baptiz'd* (*u*), &c. but the Sense is much the same: However in the next Words, viz. *In the Name of the Father, and of the Son, and of the Holy Ghost*, all Orthodox Christians did ever agree; because they are of Christ's own Appointment, and for that Reason unalterable. Wherefore when the Hereticks presum'd to vary from this Form, they were censur'd by the Church, and those Baptisms declar'd null, which were not administer'd *in the Name of the Father, Son, and Holy Ghost*. Some indeed took liberty to mingle a Paraphrase with them, baptizing *in the Name of the Father who sent, of the Son that came, and of the Holy Ghost that witnessed* (*x*); but our Reformers thought it more prudent to preserve our Lord's own Words entire, without any Addition or Diminution. *The Form of* Words.

NOW by baptizing in the Name of the three Persons, is not only meant that it is done by the Commission and Authority of God the Father, Son, and Holy Ghost; but also that we are baptiz'd into the Faith of the Holy Trinity; and are receiv'd into that Society of Men, who are distinguish'd from all false Professions in the World, by believing in three Persons and one God.

(*q*) Greg. Epist. ad Leandrum Reg. lib. 1. c. 41.

(*r*) Concil. Tolet. 4. Can. 6. Tom. 5. col. 1706.

(*s*) *See Sir* Paul Rycaut *and Dr.* Smith's *Accounts of the* Greek *Church.*

(*t*) *See the* Euchologion.

(*u*) *See Sir* Paul Rycaut *and Dr.* Smith's *Accounts of the* Greek *Church.*

(*x*) Const. Ap. l. 7. c. 22.

Chap. VII. *Of the* white Veſture, *or* Chriſome.

BY the firſt Common-Prayer of King *Eward*, after the Child was thus baptiz'd, *the Godfathers and Godmothers were to lay their Hands upon it, and the Miniſter was to put upon him his white Veſture, commonly call'd the Chriſome, and to ſay;*

TAKE this white Veſture as a Token of the Innocency, which, by God's Grace, in this Holy Sacrament of Baptiſm, is given unto thee: And for a Sign whereby thou art admoniſhed ſo long as thou liveſt, to give thy ſelf to innocence of living, that after this tranſitory Life, thou may'ſt be partaker of the Life everlaſting. Amen.

Why ſo call'd.

THIS was a Relick of an antient Cuſtom I have formerly had occaſion to mention (y): The Intention and Deſign of it is ſufficiently expreſs'd in the Form above cited: I therefore need only obſerve further, that it receives its Name from the *Chriſm* or *Ointment*, with which the Child was anointed when the *Chriſome* was put on.

Unction *preſcrib'd by the firſt Book of King* Edward VI.

FOR by the ſame Book of King *Edward*, as ſoon as the Prieſt had pronounc'd the foregoing Form, he was to *anoint the Infant upon the Head, ſaying,*

ALMIGHTY God, the Father of our Lord Jeſus Chriſt, who hath regenerated thee by Water and the Holy Ghoſt, and hath given unto thee Remiſſion of all thy Sins; He vouchſafe to anoint thee with the Unction of his Holy Spirit, and bring thee to the Inheritance of everlaſting Life. Amen.

Whether this Unction belong'd to Baptiſm *or* Confirmation.

WHETHER the Compilers of King *Edward*'s Liturgy deſign'd this as a Continuance of the Unction that antiently made a part of the Office of *Baptiſm*; or of the Unction which, tho' frequently us'd at the ſame time with Baptiſm, was yet rather a Ceremony belonging to *Confirmation*, is not clearly to be diſcover'd. According to the beſt of my Judgment, I take it rather to be the latter: For the Unction, that was an immediate Ceremony of *Baptiſm*, was always apply'd as ſoon as the Party to be baptiz'd was uncloth'd, and before his Entrance into the Water (z). Whereas the Unction enjoin'd by King *Edward*'s Liturgy, is order'd to be applied after the Child is thorowly baptiz'd: For this Reaſon, I do ſuppoſe, it was continu'd as a Relick of the Unction which the Prieſt us'd to perform preparatory to *Confirmation*. And what makes my Opinion the more probable, is, that in the old Office for Confirmation, in that Book, there is no Or-

(y) *See* chap. 5. §. 18, 19. pag. 234, *and* 236.

(z) Conſtit. Apoſt. l. 7. c. 23. Quæſt. ad Orthodox. 107. Eccl. Hierarch. l. 2.

der

der for the Bishop to anoint those whom he confirms; which yet it is not to be imagin'd our Reformers (who shew'd such regard to all Primitive Customs) would by any means have omitted, if they had not known that the Ceremony of *Unction* had been perform'd before. But to help the Reader to a clear Notion in this Matter, it will be necessary to give him some little Light into the antient Practice, in relation to both these Unctions.

How they were distinguish'd in the Primitive Church.

HE must know then that the Unction that was us'd before Baptism, was only with *pure Oil* (*a*), with which the Party was anointed just before he enter'd the Water, to signify that he was now becoming a Champion for Christ, and was entring upon a State of Conflict and Contention against the Allurements of the World: In allusion to the Custom of the old *Wrestlers* or *Athletæ*, who were always anointed against their solemn Games, in order to render them more supple and active, and that their Antagonists might take the less Advantage and Hold of them (*b*). This was commonly call'd the *Unction of the mystical Oil:* Whereas the Unction wherewith the Party was anointed after Baptism, was call'd the *Unction of Chrism*, being perform'd with a *mix'd or compound Unguent*, and apply'd by the Bishop at the time of the Imposition of his Hands, partly to express the Baptism with Fire, of which Oil we know is a proper Material, partly to signify the invisible Unction of the Holy Spirit (*c*), and partly to denote that the Person so anointed is admitted to the Privileges of Christianity, which are describ'd by the Apostle to be *a chosen Generation, a Royal Priesthood, an holy Nation* (*d*), *&c.* in the Designation to which Offices, *Anointing* was generally us'd as a Symbol. And this Account *Tertullian* favours (*e*), where speaking of the Unction that follow'd Baptism, he tells us it was deriv'd from the antient, i. e. the Jewish Discipline, where the Priests were wont to be anointed to their Office.

BUT further, the anointing in Baptism might be perform'd by either a Deacon or Deaconess (*f*); whereas the Chrism that belong'd to Confirmation, could not at first be ordinarily apply'd by any under the Order of a Bishop. Afterwards indeed, when Christianity began to spread far and wide, so that Bishops could not be procur'd upon ev'ry extraordinary Emergency; the Bishops found it necessary to give Liberty to the

(*a*) *See the Authorities cited in the foregoing Note.*
(*b*) Chrys. Hom. 8. in Ep. ad Coloss. Ambros. de Sacram. l. 1. c. 2.
(*c*) 2 Cor. 1. 21, 22. 1 John 2. 20, 27.
(*d*) 1 Pet. 2. 9.
(*e*) Tertul. de Bapt. c. 7.
(*f*) Const. Apost. l. 3. c. 15, 16.

Presbyters

Chap. VII.

Preſbyters to anoint thoſe whom they baptiz'd, in caſe of Extremity; that ſo, if a Biſhop could not be ſent for in convenient time, a ſick Member of the Church might not depart wholly depriv'd of all thoſe ſpiritual Aſſiſtances which Confirmation was to ſupply. However, the Privilege of making and conſecrating the Holy Unguent, and the Rite of laying on of Hands, they ſtill reſerv'd to themſelves; and only took care to ſupply their Preſbyters with due Quantity of Chriſm, that they might not be without it upon any Neceſſity (*g*). And this, tho' at firſt indulg'd only upon Occaſion, came in a little time afterwards to be the general Practice: Inſomuch that for the Preſbyter to anoint in Baptiſm, became the ordinary Method; and the Biſhop, when he confirm'd, had nothing to do but to impoſe his Hands, except by chance now and then to apply the Chriſm to a Perſon that by Accident had miſs'd of it in his Baptiſm (*h*).

AND this I take to be the Unction intended in the Form we are now ſpeaking of, as well for the Reaſons above-mention'd, as becauſe this, of the two, appears to have been the moſt antient and univerſal, and ſo the moſt likely to be retain'd by our Reformers. *Bucer* indeed prevail'd for the leaving out the Uſe both of this and the Chriſm at the next Review; not becauſe he did not think them of ſufficient Antiquity or Standing, or of good Uſe and Edification enough where they were duly obſerv'd; but becauſe he thought they carry'd more ſhew of Regard and Reverence to the Myſteries of our Religion than Men really retain'd; and that conſequently they tended to cheriſh Superſtition in the Minds of People, rather than Religion and true Godlineſs (*i*).

The Reception of the Child into the Church.

V. BUT to return to our own Office: The Child, being now baptiz'd, is become a Member of the Chriſtian Church, into which the Miniſter (as a Steward of God's Family) doth ſolemnly receive it: And for the clearer Manifeſtation that it now belongs to Chriſt, ſolemnly ſigns it in the Forehead with the Sign of the *Croſs*. For the better underſtanding of which Primitive Ceremony, we may obſerve that it was an antient Rite for Maſters and Generals

The Antiquity and Meaning of the Sign of the Croſs.

(*g*) Concil. Araufican. Can. 1. Concil. Carthag. 4. Can. 36. Concil. Toletan. 1. Can. 20. *But ſee this prov'd more at large in Dr.* Hammond de Confirmatione, cap. 2. Sect. 3, 4. *and Mr.* Bingham's *Antiquities*, Book 12. ch. 2. Vol. 4. p. 379, &c.

(*h*) Concil. Arauſ. Can. 1.

(*i*) Buceri Scrip. Angl. p. 478.

to

to mark the *Foreheads* or Hands of their Servants and Soldiers with their Names or Marks, that it might be known to whom they did belong: And to this Cuſtom the Angel in the *Revelation* is thought to allude, Chap. 7. ver. 3. *Hurt not the Earth, &c. till we have ſealed the Servants of our God in their Foreheads:* Thus again, *Chap.* 14. 1. the Retinue of the Lamb are ſaid to *have his Father's Name written in their Foreheads.* And thus, laſtly, in the ſame Chapter, as Chriſt's Flock carry'd his Mark on their Foreheads, ſo did his great Adverſary the Beaſt ſign his Servants there alſo: Ver. 9. *If any Man ſhall receive the Mark of the Beaſt in his Forehead or in his Hand, &c.* Now that the Chriſtian Church might hold ſome Analogy with thoſe ſacred Applications, ſhe conceiv'd it a moſt ſignificant Ceremony in *Baptiſm* (which is our firſt Admiſſion into the Chriſtian Profeſſion) that all her Children ſhould be ſign'd with the *Croſs* on their *Foreheads*, ſignifying thereby their Conſignment up to Chriſt; whence it is often call'd by the antient Fathers, the *Lord's Signet*, and *Chriſt's Seal.*

AND it is worth obſerving, that this Mark or Sign ſeems to have been appropriated from the very beginning to ſome great Myſtery: The *Iſraelites* could overcome the *Amalekites* no longer than *Moſes* by *ſtretching out his Arms* continu'd in the Form of a *Croſs*, Exod. 17. 11, 12, 13. which undoubtedly prefigur'd that our Salvation was to be obtain'd thro' the means of the *Croſs:* As was alſo further ſignify'd by God's commanding a *Croſs* (for that *Grotius* ſuppoſes to be the Mark underſtood) to be ſet upon thoſe who ſhould be ſav'd from a common Deſtruction, Ezek. 9. 4.

BUT to come nearer: When our bleſſed Redeemer had expiated the Sins of the World upon the *Croſs*, the Primitive Diſciples of his Religion (who, as *Minutius Felix* affirms, did not worſhip the Croſs) did yet aſſume that Figure as the Badge of Chriſtianity: And, long before material Croſſes were in uſe, *Tertullian* tells us, that *upon every Motion, at their going out, or coming in, at Dreſſing, at their going to Bath, or to Meals, or to Bed, or whatever their Employment or Occaſions call'd them to, they were wont* [frontem ſignaculo terere] *to mark*, or (as the word ſignifies) *to wear out their Foreheads with the Sign of the Croſs*; adding, that this was a Practice which *Tradition had introduc'd, Cuſtom had confirm'd, and which the preſent Generation receiv'd upon the Credit of that which went before*

them (*a*). It is pretended indeed by our Adverſaries, that this is only an Authority for the Uſe of this Sign upon ordinary occaſions, and gives no countenance for uſing it in Baptiſm. Suppoſe we ſhould grant this; it would yet help to ſhew from ſome other Paſſages in the ſame Author, that the ſame Sign was alſo us'd upon religious Accounts. Thus, in his Book concerning *the Reſurrection of the Fleſh*, ſhewing how inſtrumental the Body is to the Salvation of the Soul, he has this Expreſſion, *The Fleſh is waſh'd, that the Soul may be cleans'd; the Fleſh is anointed, that the Soul may be conſecrated; the Fleſh is ſign'd, that the Soul may be fortify'd; the Fleſh is overſhadow'd by the Impoſition of Hands, that the Soul may be enlighten'd by the Spirit of God; the Fleſh is fed on the Body and Blood of Chriſt, that the Soul may receive Nouriſhment or Fatneſs from God* (*b*). Thus again, in another Place, ſhewing how the Devil mimick'd the Holy Sacraments in the Heatheniſh Myſteries; *He baptizeth ſome* (ſaith he) *as his faithful Believers; he promiſes them Forgiveneſs of their Sins after Baptiſm, and ſo initiates them to* Mithra, *and there he ſigns his Soldiers in their Foreheads*, &c. (*c*) Now here is plainly mention of *ſigning* or marking *the Fleſh*, and *ſigning too in the Forehead*, even in the Celebration of religious Myſteries; and we know no Sign they ſo religiouſly eſteem'd, but what *Tertullian* had in the other Place mention'd, viz. *the Sign of the Croſs*. I won't indeed be certain, but that the ſigning in both theſe Places may refer to the Croſs which was made upon the Forehead, when they were anointed in Confirmation: But ſtill this proves that *croſſing on the Forehead* was us'd upon religious, as well as ordinary Occaſions; that it was us'd particularly at Confirmation, and therefore it is highly probable it was us'd alſo in Baptiſm. Since they who us'd it upon every ſlight Occaſion, and made it a conſtant part of the Solemnity in one Office, would not omit to leave it out in another, where the Uſe of it was full as proper and ſignificant. We have gain'd ſo much therefore from *Tertullian*'s Authority, that the Uſe of the Croſs, even in religious Offices, was, in his

(*a*) Tert. de Coron. Mil. c. 3. p. 102. A. B.

(*b*) Caro abluitur, ut Anima emaculetur; Caro unguitur, ut Anima conſecretur; Caro ſignatur, ut & Anima munietur; Caro Manus Impoſitione adumbratur, ut & Anima Spiritu illuminetur; Caro Corpore & Sanguine Chriſti veſcitur, ut & Anima de Deo ſaginetur. Tertull. de Reſurrect. Carnis, c. 8.

(*c*) Tinguit & ipſe quoſdam, utique credentes & fideles ſuos: Expiationem delictorum de Lavacro repromittit, & ſic adhuc initiat Mithræ. Signat illic in Frontibus Milites ſuos. Tertull. de Præſcr. adv. Hæretic. c. 40.

Time,

Sect. 3.

Time, a known Rite of Chriſtianity. This will gain an eaſier Belief to a Paſſage among the Works of *Origen*, where there is expreſs Mention of ſome who *were ſign'd with the Croſs at their Baptiſm* (*d*), and better explain what is meant by St. *Cyprian*, when he tells us, that *thoſe who obtain Mercy of the Lord are ſign'd on the Forehead* (*e*), and that *the Forehead of a Chriſtian is ſanctify'd with the Sign of God* (*f*). But further in *Lactantius*, we find that Chriſtians are deſcrib'd by thoſe that *have been mark'd upon the Forehead with the Croſs* (*g*). Again, St. *Baſil* tells us, that *an Eccleſiaſtical Conſtitution had prevail'd from the Apoſtles Days, that thoſe who believ'd in the Name of the Lord Jeſus Chriſt ſhould be ſign'd with the Sign of the Croſs* (*h*). St. *Chryſoſtom* again makes it the Glory of Chriſtians, that *they carry in their Foreheads the Sign of the Croſs* (*i*). And laſtly St. *Auſtin*, ſpeaking to one who was going to be baptiz'd, tells him (*k*), that he was *that Day to be ſign'd with the Sign of the Croſs, with which all Chriſtians were ſign'd*, (i. e. at their Baptiſm.)

I NEED not ſurely (after this long Detail) inſtance in the Writings of any other of the Fathers, who frequently us'd being *ſign'd in the Forehead* for being baptiz'd. I ſhall only add this Remark; that the firſt Chriſtian Emperor, *Conſtantine the Great*, had his Directions from Heaven to make the *Croſs* the great Banner in his Wars, with this Motto on it, Ἐν τούτῳ νίκα, *By this Sign thou ſhalt overcome* (*l*). And ſure we cannot ſuppoſe that our bleſſed Lord would, by ſo immediate a Revelation, countenance ſuch a Rite as this, already us'd in the Church, if he had reſented it before as ſuperſtitious and unwarrantable. And we may add, that we ought not to be too petulant againſt that, which the Holy Spirit has ſometimes ſignaliz'd by very renown'd Miracles; as thoſe who conſult the Eccleſiaſtical Hiſtories, of the beſt Authority, cannot but be convinc'd. In a word, when any are receiv'd into the Society of our Religion, it is as lawful to declare it by a *Sign*, as by *Words*. And ſurely there is no Signature ſo univerſally known to be the Mark of a Chriſtian as that of the *Croſs*, which makes St. *Paul* put the *Croſs* for Chriſtianity it ſelf (*m*); the Belief of a crucify'd Saviour

(*d*) Hom. 2. in Pſ. 38. Part. 1. p. 299.
(*e*) De Unit. Eccleſ. p. 116.
(*f*) De Lapſ. p. 122.
(*g*) L. 4. c. 26.
(*h*) De Sp. Sanct. c. 27. Tom. 2. p. 210. D.
(*i*) Chryſ. in Pſalm 110.
(*k*) Aug. de Catech. Rudibuſ. c. 20.
(*l*) Euſeb. de Vita Conſtant. l. 1. c. 28, 29. p. 422.
(*m*) 1 Cor. 1. 17, 18. Gal. 5. 11. Phil. 3. 18.

being

being the proper Article of the Chriſtian Faith, diſtinguiſhing the Profeſſors of it, from all other kinds of Religion in the World.

The Croſs, why made after Baptiſm.

§. 2. THERE were antiently indeed, in the Primitive Church, two ſeveral Signings or Markings with the Croſs, viz. one before Baptiſm, as was order'd by the firſt Liturgy of King *Edward*, as I have already obſerv'd in pag. 327. the other afterwards, which was us'd at Confirmation, and which (as I ſhall ſhew hereafter) was alſo preſcrib'd by the ſame Book of King *Edward*.

IN a word, the Croſs in Baptiſm, till of late Years, has been ſo inoffenſive to the moſt ſcrupulous Minds, that even *Bucer* could find nothing indecent in it, if it was us'd and apply'd with a pure Mind. He only diſapprov'd of directing the Form that was us'd at the impoſing of it, to the Child it ſelf, who could not underſtand it. For which Reaſon he wiſh'd it might be turn'd into a Prayer (*m*). The Reviewers of our Liturgy did not indeed exactly comply with him, but however they have order'd the Form to be ſpoken to the Congregation, and, further to remove all manner of Scruple, have deferr'd the ſigning with it till after the Child is baptiz'd, that ſo none may charge us with making the Ceremony eſſential to Baptiſm, which is now finiſh'd before the Croſs is made, and which is eſteem'd, in caſe of Extremity, not at all deficient, where it is celebrated without it.

Why made upon the Forehead.

§. 3. THE *Forehead* is the Seat of Bluſhing and Shame; for which Reaſon the Child is to be ſign'd with the Croſs on that Part of him, *in token that hereafter he ſhall not be aſham'd to confeſs the Faith of Chriſt crucify'd*, &c.

Sect. 4. *Of the* Concluding *Exhortations and Prayers.*

The Exhortation.

I. THE Holy Rite being thus finiſh'd, it is not decent to turn our Backs upon God immediately, but that we ſhould complete the Solemnity by Thankſgiving and Prayer: And therefore that we may do both theſe with due Underſtanding, the Miniſter teaches us, in a ſerious *Exhortation*, what muſt be the Subjects of our Praiſes and Petitions.

(*m*) Buceri Script. Anglican. p. 479.

II. AND

II. AND since (as we have already (*n*) hinted) the *Lord's Prayer* was prescrib'd by our Saviour to his Disciples as a Badge of their belonging to him, it can never be more reasonable or proper to use it than now, when a new Member and Disciple is admitted into his Church. And therefore whereas, in other Offices, this Prayer is generally plac'd in the beginning; it is here reserv'd till after the Child is baptiz'd, and receiv'd solemnly into the Church; when we can more properly call God, *Our Father*, with respect to the Infant, who is now by Baptism made a Member of Christ, and more peculiarly adopted a Child of God. And this is exactly conformable to the Primitive Church: For the Catechumens were never allow'd to use this Prayer, till they had first made themselves Sons by Regeneration in the Waters of Baptism (*a*). For which reason this Prayer is frequently, by the antient Writers, call'd, *The Prayer of the Regenerate*, or *Believers*, as being, properly speaking, their Privilege and Birthright (*b*). *The* Lord's Prayer.

III. AFTER this follows a Prayer, wherein we first give God Thanks for affording this Child the Benefits of Baptism; and then pray for his Grace to assist it in the whole Course of its Life. *The* Collect.

IV. AND Lastly, because nothing tends more directly to the securing of Holiness and Religion, than a conscientious Performance of this Vow of Baptism; here are added Endeavours to our Prayers for the fulfilling thereof. In the first Ages, when those of Discretion were baptiz'd, the Exhortations were directed to the Persons themselves (as they now are in our *Office of Baptism for those of Riper Years*;) but since Children are now most commonly the Subjects of Baptism, who are not capable of Admonition, here is a serious and earnest Exhortation made to the Sureties. *The* Exhortation *to the* Godfathers.

§. 2. WHICH if it be well consider'd, will shew how base it is for any to undertake this Trust merely in Compliment; how absurd to put little Children (whose Bond is not good in human Courts) upon this weighty Office; and al- *The ill Practice of chusing* unfit *Persons for Sureties.*

(*n*) Introduct. pag. 4.
(*a*) Chrysost. Hom. 2. in 2 Cor. Tom. 3. pag. 553. lin. 21, 22. Aug. Hom. 29. de Verb. Apost. & Serm. 59. cap. 1. Tom. 5. col. 343. D. & Serm. 65. c. 1. col. 119. C. in Append. ad Tom. 5.
(*b*) Εὐχὴ πιστῶν, Chrys. Hom. 10. in Coloss. Tom. 4. p. 142. lin. 41. *Oratio Fidelium.* August Enchirid. c. 71.

ſo how ridiculous for thoſe who have taken this Duty upon them, to think they can ſhake off this Charge again, and aſſign it over to the Parents. But yet this is frequently the Cuſtom of this licentious Age, and the chief Occaſion of many Peoples falling into evil Principles and wicked Practices, which might be eaſily prevented if the Sureties would do their Duty, and labour to fit their God-Children for *Confirmation*, and bring them to it: For till the Child by this means enters the Bond in his own Name, the Sureties muſt anſwer for all Miſcarriages thro' their Neglect; whereas, as ſoon as the Child is confirm'd, the Sureties are freed from that Danger, and diſcharg'd from all but the Duty of Charity.

The Neceſſity of bringing Children to Confirmation.

APPENDIX

APPENDIX I. to CHAP. VII.

OF THE

Miniſtration of Private Baptiſm

IN

HOUSES.

Sect. 1. *Of the Rubricks before the Office.*

IN this and the following Office, I am only to take notice of ſuch Particulars, as are different from the Order for Publick Baptiſm of Infants. Where either of theſe therefore agree with the former, I muſt refer my Reader to the foregoing Chapter, deſigning this and the following Appendix only for ſuch things as I have had no Opportunity of mentioning before.

Sect. 1. *The* Introduction.

§. 1. THE firſt Rubrick requires, *That the Curates of every Pariſh often admoniſh the People, that they defer not their Baptiſm longer than the firſt or ſecond Sunday next after their Birth, or other Holy-Day falling between, unleſs upon a great and reaſonable Cauſe to be approv'd by the Curate.*

Rubr. 1. *Baptiſm not to be long deferr'd.*

§. 2. *THEY are alſo to warn them, that without like great Cauſe and Neceſſity, they procure not their Children to be baptiz'd at Home in their Houſes. But when Need ſhall compel them ſo to do, then Baptiſm is to be adminiſtred, according to the Office here provided.*

Rubr. 2. *Nor to be adminiſter'd at Home, except in Caſes of Neceſſity.*

THE

Appendix I. to Chap. VII.

THE Moderation of our Church, in this Reſpect, is exactly conformable to the antient Practice of the Primitive Chriſtians: Who (tho' in ordinary Caſes they would never admit that Baptiſm ſhould be adminiſter'd without the Preſence of the Congregation) yet had ſo great a Care that none ſhould die unbaptiz'd, that in danger of Death they allow'd ſuch Perſons, as had not gone thro' all their Preparations, to be baptiz'd at Home, upon a ſolemn Promiſe they would anſwer more fully if God reſtor'd them (*a*).

Sect. 2. *Of the Miniſtration of Private Baptiſm.*

Lay-Baptiſm, *allow'd by our Church at the firſt Reformation.*

WHEN Neceſſity requires that Baptiſm be privately adminiſter'd, *the Miniſter of the Pariſh, or (in his Abſence) ſome other lawful Miniſter is to be procur'd.* This is an Order, which was not made till after the Conference at *Hampton-Court*, upon the Acceſſion of King *James* I. to the Crown. In both Common-Prayer Books of King *Edward*, and in that of Queen *Elizabeth*, the Rubrick was only this; *Firſt, let them that be preſent, call upon God for his Grace, and ſay the Lord's Prayer, if the Time will ſuffer; and then one of them ſhall name the Child, and dip him in the Water, or pour Water upon him, ſaying theſe Words,* N. *I baptize thee,* &c. Now this, it is plain from the Writings and Letters of our firſt Reformers, was originally deſign'd to commiſſion *Lay-Perſons* to baptize in Caſes of Neceſſity: Being founded upon an Error, which our Reformers had imbib'd in the Romiſh Church, concerning the Impoſſibility of Salvation without the Sacrament of Baptiſm: Which therefore, being in their Opinions ſo abſolutely neceſſary, they choſe ſhould be adminiſter'd by any body that was preſent, in Caſes of Extremity, rather than any ſhould die without it.

But afterwards prohibited by both Houſes of Convocation.

BUT afterwards, when they came to have clearer Notions of the Sacraments, and perceiv'd how abſurd it was to confine the Mercies of God to outward Means; and eſpecially to conſider that the Salvation of the Child might be as ſafe in God's Mercy, without any Baptiſm, as with one perform'd by Perſons not duly commiſſion'd to adminiſter it: When the Governours of our Church, I ſay, came to be convinc'd of this, they thought it proper to explain the Ru-

(*a*) Concil. Laodicen. Can. 47. Tom. 1. col. 1505. A.

brick

brick above-mention'd, in ſuch manner as ſhould exclude any private Perſon from adminiſtring of Baptiſm. Accordingly when ſome Articles were paſs'd by both Houſes of Convocation in the Year 1575. the *Archbiſhop and Biſhops*, (who had Power and Authority in their ſeveral Dioceſſes *to reſolve all Doubts concerning the Manner how to underſtand, do and execute the things contain'd in the Book of* (*a*) *Common-Prayer*) unanimouſly reſolv'd, that *even Private Baptiſm, in caſe of Neceſſity*, was only to be adminiſter'd by a lawful Miniſter or Deacon; and that all other Perſons ſhould be inhibited to intermeddle with the miniſtring of Baptiſm privately, as being no part of their Vocation *. Biſhop *Gibſon* tells us, this Article was not publiſh'd in the printed Copy: But whether on the ſame Account that the fifteenth Article was left out (which was, that *Marriage* might be ſolemniz'd at any time of the Year, provided the Banns were duly publiſh'd, and no Impediment objected) viz. becauſe diſapprov'd by the Crown, he cannot certainly tell (*b*); but it ſeems by the Account that Mr. *Collier* gives us, as if it was publiſh'd: For after all the Articles, he only remarks from the Journal of the Convocation, that the Queen refus'd to aſſent to the laſt Article (i. e. the fifteenth abovemention'd) for which Reaſon (ſaith he) it was not publiſh'd with the reſt (*c*), which ſeems plainly to imply that all the reſt were publiſh'd. However, whether it was publiſh'd or not, the bare *publiſhing of it in Writing in every Pariſh-Church, of every Dioceſs in the Province of* Canterbury, by order of the Biſhops, who had undoubted Authority to explain the Ru-

* This Article being very remarkable, I ſhall here ſet it down in the words of the Record, as I find it in Biſhop *Gibſon*'s *Codex*, *Tit.* 18. *ch.* 9. *pag.* 446. and Mr. *Collier*'s Eccleſiaſtical Hiſtory, *Vol.* 2. *pag.* 552.

Twelfthly, *And whereas ſome Ambiguity and Doubt has ariſen amongſt divers, by what Perſons Private Baptiſm is to be adminiſter'd; foraſmuch as by the Book of Common-Prayer allow'd by Statute, the Biſhop of the Dioceſs is to expound and reſolve all ſuch Doubts as ſhall ariſe concerning the Manner, how to underſtand, do, and execute the Things contain'd in the ſaid Book; it is now by the ſaid Archbiſhop and Biſhops expounded and reſolved, and every of them doth expound and reſolve, that the ſaid Private Baptiſm, in caſe of Neceſſity, is only to be miniſtred by a lawful Miniſter or Deacon, call'd to be preſent for that purpoſe, and by none other. And that every Biſhop in his Dioceſs ſhall take Order, that this Expoſition of the ſaid Doubt ſhall be publiſh'd in Writing, before the firſt Day of* May *next coming, in every Pariſh-Church of his Dioceſs in this Province; and thereby all other Perſons ſhall be inhibited to intermeddle with the Miniſtry of Baptiſm privately, it being no part of their Vocation.*

(*a*) *See the Preface concerning the Service of the Church.*

(*b*) *See his* Codex, Tit. 18. ch. 9. Vol. 1. p. 447.

(*c*) *Mr.* Collier's *Eccleſiaſtical Hiſtory*, Vol. 2. pag. 552.

Appendix I. to Chap. VII.

brick, was ſufficient to reſtrain the Senſe of the Rubrick in ſuch manner, as ſhould inhibit all Perſons not ordain'd from preſuming to intermeddle with the adminiſtring of Baptiſm. But beſides this, Mr. *Collier* tells us, that notwithſtanding none but the Archbiſhop and Biſhops are mention'd for their Concurrence in theſe Articles, yet in the Archbiſhop's Mandate for the Publication, they are ſaid to be agreed, ſettled, and ſubſcrib'd by both Houſes of Convocation (*d*). So that from this time, notwithſtanding the Rubrick might continue in the ſame words, it is certain it gave no Licence or Permiſſion to Lay-Perſons to baptize. On the contrary the Biſhops, in their Viſitations, cenſur'd the Practice, and declar'd that the Rubrick inferr'd no ſuch Latitude (*e*).

HOWEVER, upon the Acceſſion of King *James* I. to the Crown, the Matter was again debated in the *Hampton-Court* Conference (*f*): The Reſult of which was, that inſtead of thoſe words, *Let them that be preſent call upon God*, &c. the Rubrick ſhould be, *Let the lawful Miniſter, and them that be preſent*, &c. And inſtead of what follows, viz. *Then one of them ſhall name the Child, and dip him in the Water, or pour Water upon him, ſaying*; It was order'd that *the Child being nam'd by ſome one that is preſent, the ſaid lawful Miniſter ſhall dip it in Water*, &c. And thus the Rubrick ſtood till the Review at the Reſtoration, when it only underwent ſome ſmall Variation; *the Miniſter of the Pariſh* being firſt nam'd as the moſt proper Perſon to be ſent for, if not out of the way; but *in his Abſence any other lawful Miniſter is to be call'd in that can be procur'd*. The Church only provides that none but a Miniſter, or one duly ordain'd, preſume to intermeddle in it: Well knowing that the Perſons, by whom Baptiſm is to be adminiſter'd, are plainly as poſitive a part of the Inſtitution, as any thing elſe relating to that Ordinance. And conſequently that the Power of adminiſtring it muſt belong to thoſe only whom Chriſt has authoriz'd by the Inſtitution. 'Tis true, there are ſome few of the Primitive Writers who allow Laymen to baptize in Caſes of Neceſſity (*g*): But there are more and earlier of the Fathers who diſallow that Practice (*h*). And upon mature Conſideration of the ſeveral

(*d*) Ibid. *and* p. 551.
(*e*) *See Biſhop* Barlow's *Account of the Conference at* Hampton-Court.
(*f*) Ibid. *or* Collier's *Hiſtory*, Vol. 2. p. 675.
(*g*) Tertul. de Bapt. c. 17. p. 231. A. Concil. Elib. Can. 38. Hieron. Dial. adv. Lucifer. c. 4.
(*h*) Ignat. ad Smyrn. §. 8. Conſt. Ap. l. 8. c. 46. Cyprian. & Firmilian. apud Baſil.

Sect. 1.

ral Paſſages, it will generally be found that theſe latter, for the moſt part, ſpeak the Judgment of the Church, whilſt the former only deliver their private Opinion. And therefore certainly it is a great Preſumption for an unordain'd Perſon to invade the Miniſterial Office without any Warrant. What ſufficient Plea the Church of *Rome* can pretend, for ſuffering even Midwives to perform this ſacred Rite, I am wholly ignorant. For as to the Pretence of the Child's Danger, we may be ſure that its Salvation may be as ſafe in God's Mercy without any Baptiſm, as with ſuch a one, as he has neither commanded nor made any Promiſes to: So that where God gives no Opportunity of having Baptiſm adminiſter'd by a Perſon duly commiſſion'd, it ſeems much better to leave it undone.

Lay-Baptiſm, whether valid *or* effectual, *in the Senſe of our Church.*

IF it be ask'd, whether Baptiſm, when perform'd by an unordain'd Perſon, be, in the Senſe of our Church, *valid* and *effectual?* I anſwer, that according to the beſt Judgment we can form from her publick Acts and Offices, it is not. For ſhe not only ſuppoſes (in the 69th Canon) that a Child will die unbaptiz'd, if the regular Miniſter don't come time enough to baptize it; but in the aboveſaid Determination of the Biſhops and Convocation, ſhe expreſly declares, that even in Caſes of Neceſſity, Baptiſm is only to be adminiſtred by a lawful Miniſter or Deacon, and directly inhibits all other Perſons from intermeddling with it, tho' ever ſo privately, as being no part of their Vocation: A plain Intimation that no Baptiſm, but what is adminiſter'd by Perſons duly ordain'd, is valid or effectual. For if Baptiſm, adminiſter'd by Perſons not ordain'd, be valid and ſufficient to convey the Benefits of it; why ſhould ſuch Perſon be prohibited to adminiſter it in Caſes of real Neceſſity, when a regular Miniſter cannot be procur'd? It would ſurely be better for the Child to have it from any Hand, if any Hand could give it, than that it ſhould die, without the Advantage of it. Our Church therefore, by prohibiting all from intermeddling in Baptiſm but a lawful Miniſter; plainly hints, that when Baptiſm is adminiſtred by any others, it conveys no Benefit or Advantage to the Child, but only brings upon thoſe who pretend to adminiſter it the Guilt of uſurping a ſacred Office:

Baſil. Ep. ad Amphiloch. c. 1. Vide & Cyprian. Ep. 76. & Concil. Carthag. inter Cypriani Opera. Hilarii alias Ambroſ. Com. in Epheſ. 4. Baſil. ut ſupra. Chryſoſt. Hom. 61. Tom. 7. p. 423. Vid. & Balſamon. in Can. 19. Concil. Sardicenſ. ap. Bevereg. Annot. in Can. Apoſt. p. 201.

And

Appendix I. to Chap. VII.

And conſequently that Perſons ſo pretendedly baptiz'd (if they live to be ſenſible of their State and Condition) are to apply to a regular and lawful Miniſter for that Holy Sacrament, of which they only receiv'd a Profanation before.

Sect. 2. *Of the Service perform'd at the Miniſtration of Private Baptiſm.*

HAVING ſaid what I thought was neceſſary in relation to the *Miniſter* of Private Baptiſm, I have nothing to do now but to run thro' the *Office*, and to ſhew how well it is adapted for the Miniſtration of it.

What Prayers to be us'd at the Baptiſm of the Child.

FIRST then, the Miniſter of the Pariſh (or, in his Abſence, any other lawful Miniſter that can be procur'd) with them that are preſent, is *to call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the Time and preſent Exigence will ſuffer.*

AND here I humbly preſume to give a Hint to my Brethren, that the Prayer appointed for the Conſecration of the Water be never omitted. For beſides the Propriety of this Prayer, to beg a Bleſſing upon the Adminiſtration in general; I have already ſhew'd how neceſſary a Part of the Office of Baptiſm the Primitive Chriſtians eſteem'd the Conſecration of the Water.

The Water *and* Veſſel *in which the Child is baptiz'd, how to be diſpos'd of.*

§. 2. AND here it is to be noted, that by a Provincial Conſtitution of our own Church, made in the Year 1236. (the 26th of *Henry* III.) which is ſtill in force, neither *Water* nor *Veſſel*, that has been us'd in the Adminiſtration of Private Baptiſm, is afterwards to be apply'd to common Uſes. But out of Reverence to the Sacrament, the *Water* is to be pour'd into the Fire, or elſe to be carry'd to the Church, to be put to the Water in the Baptiſtery or Font: And the *Veſſel* alſo is to be burnt, or elſe to be appropriated to ſome Uſe in the Church (*a*). An Order which, I have been inform'd, the late good Biſhop *Beveridge* oblig'd his Pariſhioners to comply with, whilſt he was Miniſter of St. *Peter*'s in *Cornhil*. And indeed it is very unſeemly, that Water once bleſs'd in ſo ſolemn a Manner, and us'd and apply'd to ſo ſacred a Purpoſe, ſhould either be apply'd to common Uſe,

(*a*) *Biſhop* Gibſon's Codex, Tit. 18. cap. 2. Vol. 1. pag. 435.

or

or thrown away irreverently into the Kennel or Sink. And I wonder our Church has made no Provision how the Water, us'd in the Font at Church, should be dispos'd of. In the Greek Church particular Care is taken, that it never be thrown into the Street like common Water, but pour'd into a hollow Place under the Altar (call'd Θαλασσίδιον or Χωνεῖον) where it is soak'd into the Earth, or finds a Passage (*n*).

§. 3. BUT to return: The Minister having us'd as many of the Collects appointed to be said in the Form of Publick Baptism, as the Time and present Exigence will suffer; the Child being then nam'd by some one that is present, the Minister is to *pour Water upon it.* The old Common-Prayers say, he shall either *dip it in Water, or pour Water upon it:* But Baptism in private being never allow'd but when the Child is weak, the Rubrick was properly alter'd at the last Review, and the Order for Dipping left out; it being not to be suppos'd that the Child in its Sickness should be able to endure it. *The Child to be baptiz'd by* Affusion *only.*

§. 4. AFTER the Child is baptiz'd, *all kneeling down,* the Minister is directed to give Thanks to God in part of the Form that is appointed to be us'd after the Administration of publick Baptism: And so the Service at that Time is concluded. *The* Thanksgiving *after Baptism.*

Sect. 3. *Of the Service to be perform'd when the Child is brought to Church.*

THO' it is not to be doubted but that a Child baptiz'd in the manner above-directed, is lawfully and sufficiently baptiz'd, and ought not to be baptiz'd again; yet nevertheless, if the Child, which is after this sort baptiz'd, do afterwards live, it's expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize the Child, the Congregation may be certify'd of the true Form of Baptism by him privately before us'd: In which Case he is to certify them, that according to the due and prescrib'd Order of the Church at *such a Time,* and *in such a Place,* before divers Witnesses he baptiz'd it. *Such Private* Baptism *to be certify'd to the Congregation, afterwards by the Minister.*

(*n*) *Dr.* Smith's *Account of the* Greek *Church,* pag. 114.

Appendix I. to Chap. VII.

Or else to be examin'd and enquir'd into, before the Congregation.

§. 2. BUT if the Child were baptiz'd by any other lawful Minister; then the Minister of the Parish, where the Child was born or christen'd, is to examine and try whether the Child be lawfully baptiz'd or no: In which Case, if those that bring any Child to the Church, do answer that the same Child is already baptiz'd; then the Minister is to examine them further, *By whom* and *in whose Presence* it was baptiz'd, and whether it was baptiz'd *with Water, and in the Name of the Trinity*, which are always to be esteem'd essential Parts of the Sacrament. And if the Minister shall find by the Answer of such as bring the Child, that all things were done as they ought to be; he is not to christen the Child again, but to receive him as one of the Flock of true Christian People.

A Detail of the Office.

§. 3. WHICH (after he has certify'd the People that all was well done) he is directed to do in much the same Form as is appointed for publick Baptism. He reads the *Gospel* there appointed, and the *Exhortation* that follows it. After which he repeats the *Lord's Prayer*, and the *Collect*, that in the Office for publick Baptism follows the Exhortation. Then he proceeds to examine the *Godfathers* and *Godmothers*, *whether, in the Name of the Child, they renounce the Devil and all his Works*, &c. *whether they believe all the Articles of the Christian Faith*, and *whether they will obediently keep God's Will and Commandments*, &c. For tho' the Child was baptiz'd without Godfathers at first, (when, being more likely to die than to live, there seem'd no Occasion for any to undertake for its future Behaviour;) yet if it lives and is brought to Church, it is fit there should be some to give Security, that it shall be well educated and instructed. As soon as this is done therefore, the Child is *receiv'd into the Congregation of Christ's Flock*, and is *sign'd with the Sign of the Cross*. After which the Service concludes with the *Thanksgiving* and *Exhortation* that close the Office for publick Baptism.

The Method of proceeding if this Baptism be doubtful.

§. 4. AFTER all, there's a Provision made, that if they which bring the Infant to Church, do make such uncertain Answers to the Priest's Questions, as that it cannot appear that the Child was baptiz'd with Water, in the Name of the Father, and of the Son, and of the Holy Ghost (which are essential Parts of Baptism) then the Priest is to baptize it in the Form before appointed for publick Baptism of Infants: saving that at the Dipping of the Child in the Font, he is to say, *If thou art not already baptiz'd*, N. *I baptize thee*, &c.

APPEN-

APPENDIX II. to CHAP. VII.

OF THE

Miniſtration of Baptiſm

To ſuch as are of

RIPER YEARS.

The Introduction.

Introduct.

This Office not added till the laſt Review.

WE had no Office in our Liturgy for the Baptiſm of Perſons of *Riper Years* till the laſt Review. For tho' in the Infancy of Chriſtianity, Adult Perſons were generally the Subjects of Baptiſm; yet after the ſeveral Nations that have been converted were become Chriſtian, Baptiſm was always adminiſter'd to Children: So that when the Liturgy of the Church of *England* was firſt compil'd, an Office for *Adult Perſons* was not ſo neceſſary. But by the Growth of *Anabaptiſm* and *Quakeriſm*, during the grand Rebellion, the want of ſuch an Office was plainly perceiv'd. For which Reaſon the Commiſſioners appointed to review the Common-Prayer, drew up this which I am now going to make ſome Remarks upon, which is very uſeful for the baptizing of Natives in our Plantations, when they ſhall be converted to the Faith, and of ſuch unhappy Children of thoſe licentious Sectaries I juſt now nam'd, as ſhall come to be ſenſible of the Errors of their Parents.

Sect.

Sect. 1. *Of some Particulars in this Form which differ from the others.*

A Week's Notice of their Baptism to be given to the Bishop, and why.

WHEN any such Persons as are of *Riper Years* are to be baptiz'd; *Timely Notice* is to be given to the *Bishop*, or whom he shall appoint for that Purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due Care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with *Prayers* and *Fasting* for the receiving of this Holy Sacrament, which was always strictly enjoin'd to those that were baptiz'd in the Primitive Church (*a*).

The Form of Baptism appointed for the Occasion.

§. 2. AND if they shall be found fit, the Minister is to baptize them in the same Manner and Order as is appointed before for the Baptism of Infants: Except that the *Gospel* is concerning our Saviour's Discourse with *Nicodemus* touching the Necessity of Baptism, which is follow'd by an *Exhortation* suitable and proper. Again, The Persons to be baptiz'd being able to make the Profession that is requisite in their own Persons, the Minister is order'd to put the Questions to them. There are *Godfathers* and *Godmothers* indeed appointed to be present; but they are only appointed as *Witnesses* of the Engagement, and undertake no more than to remind them hereafter of the Vow and Profession which they made in their Presence, and to call upon them to be diligent in instructing themselves in God's Word; *&c.* the chief part of the Charge being deliver'd at last by the Priest to the Persons that are baptiz'd.

Persons so baptiz'd to be confirm'd *as soon as may be.*

§. 3. EVERY Person thus baptiz'd must be *confirm'd* by the Bishop, so soon after his Baptism as conveniently may be, that so he may be admitted to the Holy Communion.

Persons between their Infancy *and* Years of Discretion, *with what Form to be baptiz'd.*

§. 4. IF any Persons not baptiz'd in their Infancy, shall be brought to be baptiz'd before they come to Years of Discretion to answer for themselves; the Office for publick Baptism of Infants, or (in case of extreme Danger) the Office for private Baptism is to be us'd, only changing the word *Infant* for *Child* or *Person*, as Occasion requires.

(*a*) Just. Mart. Apol. 1. c. 79. p. 116. Tertul. de Bapt. c. 20. p. 232. B.

CHAP.

CHAP. VIII.

OF THE

CATECHISM.

The Introduction.

Introduct.

SINCE Children, in their Baptiſm, engage to renounce the Devil and all his Works, to believe in God, and ſerve him; it is fit that they be taught, ſo ſoon as they are able to learn, what a ſolemn Vow, Promiſe, and Profeſſion they have made. Accordingly after the Offices appointed for Baptiſm, follows *A CATECHISM, that is to ſay, An Inſtruction to be learned of every Perſon, before he be brought to be confirm'd by the Biſhop.*

Why the Catechiſm *is plac'd next.*

AND this (i. e. the Catechizing or Inſtructing of Children and others in the Principles of Religion) is founded upon the Inſtitution of God himſelf (*a*), and is agreeable to the beſt Examples in Scripture (*b*). As to the *Jews*, *Joſephus* tells us, that they were above all things careful that their Children might be inſtructed in the Law (*c*): To which end they had in every Village a Perſon call'd the *Inſtructor of Babes* (to which St. *Paul* ſeems to allude, Rom. 2. 20.) whoſe Buſineſs it was (as we may gather from (*d*) *Buxtorf*) to teach Children the *Law* till they were *Ten* Years of Age,

Catechiſm of Divine Inſtitution,

And univerſal Practice.

(*a*) Deut. 6. 7. chap. 31. 11, 12. Prov. 22. 6. John 21. 15, 16. Eph. 6. 4.
(*b*) Gen. 18. 19. Luke 1. 4. Acts 18. 25. Rom. 2. 18. 2 Tim. 3. 15.
(*c*) Joſeph. Antiq. l. 4. c. 8.
(*d*) Buxtorf. Synag. Judaic. c. 7.

Chap. VIII.

and from thence till they were *Fifteen*, to inſtruct them in the *Talmud*. *Grotius* tells us (*e*), that at *Thirteen* they were brought to the Houſe of God in order to be publickly examin'd; and, being approv'd, were then declar'd to be *Children of the Precept*, i. e. they were oblig'd to keep the Law, and were from thenceforth anſwerable for their own Sins. And whereas our Saviour ſubmitted himſelf to this Examination when he was but *Twelve Years old* (for that *Grotius* ſuppoſes was the End of his ſtaying behind at *Jeruſalem*, and offering himſelf to the Doctors in the Temple;) it was by reaſon of his extraordinary Qualifications and Genius, which (to ſpeak in the *Jews* own Language) *ran before the Command*.

FROM the *Jews* this Cuſtom was deliver'd down to the *Chriſtians*, who had in every Church a peculiar Officer, call'd a *Catechiſt* (*f*), whoſe Office it was to inſtruct the *Catechumens* in the Fundamentals of Religion, in ſome Places for two whole Years together (*g*), beſides the more ſolemn catechizing of them during the Forty Days of *Lent*, preparatory to their Baptiſm at *Eaſter* (*h*).

Catechiſm of Children or Converts, as proper after Baptiſm as before.

§. 2. THERE was indeed ſome Difference between the Perſons who were catechiz'd then, and thoſe whom we inſtruct now. For then the *Catechumens* were generally ſuch as were come to *Years of Diſcretion*; but, having been born of Heathen Parents, were not yet baptiz'd. So that they catechiz'd them *before* their Baptiſm, as we alſo do thoſe who are not baptiz'd till they come to *Riper Years*. But as to the Children of believing Parents, it is certain that as they were baptiz'd in Infancy, they could not then, any more than now, be admitted Catechumens till *after* Baptiſm. Nor is there any Neceſſity of doing it *before*, if ſo be we take care that due Inſtruction be given them, ſo ſoon as they are capable of receiving it. For our Saviour himſelf in that Commiſſion to his Apoſtles, *Go ye, make Diſciples of all Nations, baptizing them, &c.-teaching them to obſerve all things whatſoever I have commanded you*, Mat. 28. 19, 20. ſeems to intimate that Converts may firſt be enter'd into his Church by Baptiſm, and afterwards inſtructed in the Fundamentals of their Religion. And indeed we read, that when St. *Baſil* was baptiz'd, the Biſhop kept him in his Houſe ſome time after-

(*e*) In Luc. 2. ver. 42.
(*f*) Euſeb. Hiſt. Eccl. l. 5. c. 10. pag. 275. A. l. 6. c. 3, 12, 20.
(*g*) Concil. Elib. Can. 42. Tom. 1. col. 975. B.
(*h*) Cyril. Catech. Myſtag. 1.

wards,

wards, that he might inſtruct him in the Things pertaining to eternal Life (*i*). And a learned Writer affirms, that all baptiz'd Perſons in the Primitive Times (altho' they had been catechiz'd before) were yet wont to ſtay ſeveral Days after their Baptiſm, to be more fully catechiz'd in all Things neceſſary to Salvation (*k*). And therefore there is much more Reaſon for us to catechize *Children* after Baptiſm, who are naturally incapable of being inſtructed beforehand.

Sect. 1. *Of the* Form *and* Contents *of the Catechiſm.*

The Catechiſm drawn up by way of Queſtion *and* Anſwer.

AS to the *Form* of our Catechiſm, it is drawn up, after the Primitive Manner, by way of *Queſtion* and *Anſwer:* So *Philip* catechiz'd the *Eunuch*, Acts 8. 37. and ſo the Perſons to be baptiz'd were catechiz'd in the firſt Ages, as I have already ſhewn in diſcourſing of the Antiquity of the Baptiſmal Vow, p. 332. And indeed the very Word *CATECHISM* implies as much; the Original Κατηχέω, from whence it is deriv'd, being a Compound of Ἠχώ, which ſignifies an Echo, or repeated Sound. So that a *Catechiſm* is no more than an Inſtruction firſt taught and inſtill'd into a Perſon, and then repeated upon the Catechiſt's Examination.

The word Catechiſm *what it ſignifies.*

The Contents of it.

§. 2. AS to the *Contents* of our Catechiſm, It is not a large Syſtem or Body of Divinity to puzzle the Heads of young Beginners; but only a ſhort and full Explication of the Baptiſmal Vow. The Primitive Catechiſms indeed, (i. e. all that the Catechumens were to learn by heart before their Baptiſm and Confirmation) conſiſted of no more than the *Renunciation*, or the Repetition of the *Baptiſmal Vow*, *the Creed*, and *the Lord's Prayer:* And theſe, together with the *Ten Commandments*, at the Reformation, were the whole of ours. But it being afterwards thought defective as to the Doctrine of the *Sacraments*, (which in the Primitive Times were more largely explain'd to baptiz'd Perſons (*l*);) King *James* I. appointed the Biſhops to add a ſhort and plain Ex-

(*i*) S. Amphilochius in vit. S. Baſil.
(*k*) Vicecomes de Antiquis Ritibus Baptiſmi, lib. 5. cap. 53.
(*l*) Vid. S. Cyril. Catecheſes Myſtag.

planation

planation of them, which was done accordingly in that excellent Form we ſee; being penn'd by Biſhop *Overal*, then Dean of St. *Paul's*, and allow'd by the Biſhops (*m*). So that now (in the Opinion of the beſt Judges) it excels all Catechiſms that ever were in the World; being ſo ſhort, that the youngeſt Children may learn it by heart; and yet ſo full, that it contains all things neceſſary to be known in order to Salvation.

IN this alſo its Excellency is very diſcernible; viz. that as all Perſons are baptiz'd not into any particular Church, but into the Catholick Church of Chriſt; ſo here they are not taught the Opinion of this or any other particular Church or People, but what the whole Body of Chriſtians all the World over agree in. If it may any where ſeem to be otherwiſe, it is in the Doctrine of the *Sacraments*; but even this is here worded with ſo much Caution and Temper, as not to contradict any other particular Church: But ſo as all ſorts of Chriſtians, when they have duly conſider'd it, may ſubſcribe to every thing that is here taught or deliver'd.

Sect. 2. *Of the* Rubricks *after the Catechiſm.*

Rubr. 1. *Catechiſm how often to be perform'd.*

THE Times now appointed for Catechizing of Children, are *Sundays* and *Holy-Days*. Tho' Biſhop *Coſins* obſerves, this is no Injunction for doing it every Sunday and Holy-Day, but only as often as need requires, according to the Largeneſs or Number of Children in the Pariſh (*n*). And it is true, that by the firſt Book of King *Edward* VI. it was not requir'd to be done above *once in ſix Weeks*. But *Bucer*, obſerving that this was too ſeldom, and that in ſeveral Churches in *Germany* there was Catechizing three times a Week; urg'd, in his Cenſure upon this Rubrick, that the Miniſter ſhould be requir'd to *Catechize on every* (*o*) *Holy-Day*. Upon this Exception indeed the Rubrick was alter'd, but expreſs'd notwithſtanding in indefinite Terms. So that Biſhop *Coſins* was of the Opinion (*p*), that no Obligation could be urg'd from hence, that the Miniſter ſhould perform

(*m*) *Conference at* Hampton-Court, *pag.* 43. *And Dr.* Nichols's *Additional Notes*, pag. 58.
(*n*) *See Dr.* Nichols's *Additional Notes*, pag. 58.
(*o*) Script. Anglican, p. 485.
(*p*) *In Dr.* Nichols's *Additional Notes*, p. 58.

it

Sect. 2.

it on all Sundays and Holy-Days. And indeed by the Injunctions of Queen *Elizabeth*, it was only requir'd *upon every Holy-Day, and every ſecond Sunday* (i. e. I ſuppoſe every other Sunday) in the Year (*q*). Tho' it is plainly the Intent and Deſign of the Rubrick, that it ſhould be done as often as Occaſion requires, i. e. ſo long as there is any in his Pariſh who are capable of Inſtruction, and yet have not learned their Catechiſm. And therefore in many large Pariſhes, where the Inhabitants are numerous, the Miniſter thinks himſelf oblig'd to catechize every Sunday: Whilſt in Pariſhes leſs populous, a few Sundays in the Year are ſufficient to the purpoſe; and therefore the Duty of Catechiſm is reſerv'd till *Lent*, in imitation of an old Cuſtom in the Primitive Church, which, as I have already obſerv'd, had their more ſolemn Catechiſms during that Seaſon. But now how to reconcile the 59th *Canon* to this Expoſition of the Rubrick, I own I am at a loſs: For that requires every Parſon, Vicar, or Curate, *upon every Sunday and Holy-Day*, to teach and inſtruct the Youth, and ignorant Perſons of his Pariſh, in the Catechiſm ſet forth in the Book of Common-Prayer. And this too upon pain of a ſharp Reproof upon the firſt Complaint, of Suſpenſion upon the ſecond, and, upon the third, of Excommunication till he will be reform'd.

Why to be perform'd after the ſecond Leſſon.

§. 2. THE Part of the Service where this is to come in, is *after the ſecond Leſſon at Evening-Prayer*: Tho' in all the Common-Prayer Books till the laſt Review, it was order'd to be done *half an hour before Even-Song*, i. e. as the 59th Canon explains it, the Miniſter ſhould for half an hour, or more, before Evening-Prayer, examine and inſtruct the Youth and ignorant Perſons of his Pariſh in the Church Catechiſm. I ſuppoſe the Reaſon of the Alteration was, that Catechiſm being perform'd in the midſt of Divine Service, the *Elder* Perſons, as well as the *Younger*, might receive Benefit by the Miniſter's Expoſitions, and that the Preſence of Parents and Maſters might be an Encouragement to the Children and Servants to a diligent Performance of their Duty herein.

Rubr. 2. *The Perſons to be catechiz'd, who.*

§. 3. THE Perſons appointed to be inſtructed in this Catechiſm, are *ſo many of the Pariſh ſent unto him, as the Miniſter ſhall think convenient*: Which the next Rubrick ſuppoſes to be *all Children, Servants and Apprentices, which have not learn'd*

(*q*) Injunct. 44. *in Biſhop* Sparrow's *Collection*, p. 79.

it. In King *Edward*'s firſt Common-Prayer, thoſe only were to be ſent, who were not confirm'd. But becauſe many were then confirm'd young, at leaſt before they could underſtand their Catechiſm, tho' they might repeat the Words of it; *Bucer* deſir'd that they might ſtill be catechiz'd, till the Curate ſhould think them ſufficiently inſtructed (*r*); upon which Motion the Words were ſomewhat alter'd in the next Review.

What Care to be taken by Parents and Maſters, &c.

§. 4. THE Care of ſending their Children and Servants, is by the ſame Rubrick laid upon their *Fathers, Mothers, Miſtreſſes, and Dames, who* are to *cauſe them to come to Church at the Time appointed, and obediently to hear, and be order'd by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.* The ſame is requir'd by the 59th Canon of our Church, which further orders, that if any of theſe *neglect their Duties, as the one ſort in not cauſing them to come, and the other in refuſing to learn as aforeſaid; they are to be ſuſpended by the Ordinary*, i. e. from the Communion as I ſuppoſe, (*if they be not Children*) *and if they ſo perſiſt by the ſpace of a Month, they are to be excommunicated.* And by the Canons of 1571. every Miniſter was yearly, within twenty Days after Eaſter, to preſent to the Biſhop, *&c.* the Names of all thoſe in his Pariſh, which had not ſent their Children or Servants at the Times appointed. And to enforce this, it was one of the Articles which was exhibited, in order to be admitted by Authority, that He, whoſe Child at ten Years old or upwards, or his Servant at fourteen or upwards, could not ſay the Catechiſm, ſhould pay Ten Shillings to the Poor's Box (*s*).

THE two next Rubricks, relating more immediately to the Order for *Confirmation*, will come more properly to be treated of in the next Chapter.

(*r*) Buceri Script. Anglican. p. 485.
(*s*) Strype's *Hiſtory of the Reformation*, App. 2. pag. 1. *and Biſhop* Gibſon's Codex, Tit. 19. cap. 1. pag. 453.

CHAP.

CHAP. IX.

OF THE

ORDER

OF

CONFIRMATION.

The Introduction.

I Have already obſerv'd (*a*), that it was a Cuſtom of the *Jews* to bring their Children, at the Age of thirteen Years, to be publickly examin'd before the Congregation, and to make a ſolemn Promiſe that they would from thenceforward engage themſelves faithfully to obſerve the Law of *Moſes*, and ſo be accountable for their own Sins: After which Engagement follow'd the Prayers of the Congregation, that God would bleſs and enable them to make good their Promiſe. And from this Cuſtom among the *Jews*, the Rite of *CONFIRMATION* is thought by ſome to have been deduc'd. And indeed that there's ſome Correſpondence between them, is obvious and plain. But ſtill I muſt aſſert that the Uſe of *Confirmation*, in the Chriſtian Church, is owing to a much more Divine Original: even to the Example and Inſtitution of our bleſſed Lord, who is the Head and Pattern, in all things, to the

Introduct.

The Rite of Confirmation of Divine Inſtitution.

(*a*) *In* chap. 8. Introduct. pag. 362.

Church.

Chap. IX.

Church. For we read that after the Baptism of *Jesus* in the River *Jordan*, when he was come up out of the Water, and was praying on the Shore, *the Holy Ghost descended upon him* (*b*): Which represented and prefigur'd (as the antient Fathers (*c*) tells us) that we also, after our Baptism, must receive the Ministration of the Holy Spirit. And indeed, all that came to St. *John* to be baptiz'd, were referr'd to a future Baptism of the Holy Ghost for their Completion and Perfection. *I indeed* (saith he) *baptize you with Water unto Repentance; but he that cometh after me shall baptize you with the Holy Ghost and with Fire* (*d*). Which was so necessary to confirm and establish them in the Gospel-Dispensation, that our Saviour, just before his Ascension, leaves a Charge to his Apostles, who had before receiv'd the *Baptism of Water*, that they should not depart from *Jerusalem*, till they had receiv'd the *Baptism of the Spirit*, and were endu'd with *Power from on High* (*e*). *For* John *truly*, saith he, *baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost not many Days hence* (*f*). Accordingly, on the Day of *Pentecost*, they were all visibly confirm'd and *fill'd with the Holy Ghost*, who descended from Heaven, and sat upon each of them under the Appearance of *Cloven Tongues, like as of Fire* (*g*).

Of Apostolical Practice.

§. 2. HENCE then we see, that the *Institution* of this Rite was Holy and Divine. As to the *Practice* of it, we may observe, that the Apostles having receiv'd the Spirit, as is above-mention'd, immediately knew to what Use it was given them; viz. not to be confin'd to their own Persons or College, but to be imparted by them to the whole Church of God. For the Spirit it self *was to teach them all things, and to bring all things to their Remembrance* (*h*). And therefore to be sure it taught and reminded them, that the Gifts and Graces which they themselves receiv'd by It, were equally necessary to all Christians whatever. Accordingly as soon as they heard that the *Samaritans* had been converted and baptiz'd by *Philip*, they sent two of their Number, *Peter* and *John*, to lay their *Hands on them, that they might receive the Holy Ghost* (*i*). A plain Argument, that neither Baptism alone, nor the Person that administer'd it, was able to convey the Holy Ghost: Since if either the Holy Ghost were a

(*b*) Mat. 3. 16. Luke 3. 21.
(*c*) Optat. contr. Donatist. Cyril. Catech. 3. Vid. & Hilar. Chrysost. & Theophylact. in Mat. 3. 16.
(*d*) Mat. 3. 11.
(*e*) Luke 24. 49. Acts 1. 4.
(*f*) Acts 1. 5.
(*g*) Acts 2. 1—5.
(*h*) John 14. 16.
(*i*) Acts 8. 14, &c.

Consequence

Introduct.

Conſequence of Baptiſm, or if *Philip* had power to communicate Him by any other Miniſtration, the Apoſtles would not have come from *Jeruſalem* on purpoſe to have confirm'd them. The ſame may be argu'd from a like Occurrence to the Diſciples at *Epheſus*; upon whom, *after they had been baptiz'd in the Name of the Lord Jeſus*, the Apoſtle St. *Paul* laid his Hands, and *then the Holy Ghoſt came on them* (*k*): Which ſhews, that the Receiving of the Holy Ghoſt, was not the Conſequence of their being baptiz'd, but of the Apoſtle's laying on his Hands; and that *Laying on of Hands* was neceſſary to perfect and complete the *Epheſians*, even after they had receiv'd the Sacrament of Baptiſm.

Its being attended at firſt with miraculous Powers, *no Argument that it was deſign'd only for a* temporary *Ordinance.*

§. 3. IT is true, the Miniſtration of this Rite at firſt was frequently attended with *Miraculous Powers*. But ſo alſo we read was *Prayer* and *Preaching*, which yet no one ever thought to be only *Temporary* Ordinances. To fancy therefore that the Invocation of the Holy Spirit, with Impoſition of Hands, was to ceaſe, when the extraordinary Effects of it fail'd, is too groundleſs a Suppoſition to be put in the Balance againſt the Weight of ſo ſacred and poſitive an Inſtitution. In the Infancy of the Church theſe viſible Effects upon thoſe that believ'd, were neceſſary to bring over others to the Faith: But when whole Nations turn'd Chriſtian, this Occaſion ceas'd; and therefore the Holy Ghoſt does not now continue to empower us to work them. But ſtill the ordinary Gifts and Graces, which are uſeful and neceſſary to complete a Chriſtian, are nevertheleſs the Fruits and Effects of this Holy Rite. And theſe are by much the more valuable Benefits: To caſt out the Devil of Luſt, or to throw down the Pride of Lucifer; to beat down Satan under our Feet, or to triumph over our ſpiritual Enemies; to cure a diſeas'd Soul, or to keep unharm'd from the Aſſaults of a Temptation, or the Infection of an ill Example; is much more advantageous and beneficial to us, than the Power of working the greateſt Miracles.

Adminiſter'd by the Apoſtles not ſo much for the ſake of its extraordinary, *as of its* ordinary *Effects.*

THO' neither are we to believe that theſe extraordinary Effects did *always* attend even thoſe upon whom the *Apoſtles* laid their Hands: *All did not ſpeak with Tongues, nor all work Miracles*; tho' as far as we can learn, all were confirm'd. Nor did the Apoſtles miniſter this Rite ſo much for the ſake of imparting miraculous Powers, as to the end that their Con-

(*k*) Acts 19. 5, 6.

Chap. IX.

verts might be endu'd with ſuch Aid from the Holy Ghoſt, as might enable them to perſevere in their Chriſtian Profeſſion. This may be gather'd from thoſe ſeveral Texts, in which St. *Paul* intimates, that all Chriſtians in general have been thus confirm'd; but in which he implies at the ſame time, that Graces and not Miracles were the End of their Confirmation. Thus he ſuppoſes both the *Corinthians* and *Epheſians* to have been all Partakers of this Holy Rite, and plainly intimates, that the happy Effects of it were being *ſtabliſh'd in Chriſt*, being *anointed and ſealed with the Holy Spirit of Promiſe*, and having *an Earneſt of their Inheritance*, and *an Earneſt of the Spirit in their Hearts* (*l*). And that all theſe Expreſſions refer to *Confirmation*, is evident as well from comparing them together, as from the concurring Teſtimonies of the moſt antient Fathers (*ll*).

Deſign'd for a ſtanding and perpetual Ordinance.

BUT what has been eſteem'd the cleareſt Evidence, that the Rite of Confirmation was a *perpetual* Inſtitution of equal Uſe and Service in all Ages of the Church, is that Paſſage of St. *Paul* in his Epiſtle to the *Hebrews* (*m*), where he mentions the Doctrine of *Laying on of Hands*, as well as the Doctrine of *Baptiſm*, among the Fundamentals of Religion. Which Words have been conſtantly interpreted by Writers of all Ages, of that Impoſition or Laying on of Hands, which was us'd by the Apoſtles in confirming the Baptiz'd. Inſomuch that this ſingle Text of St. *Paul* is, even in *Calvin*'s (*n*) Opinion, abundantly ſufficient to prove Confirmation to be of *Apoſtolical* Inſtitution. Tho' I think what has been ſaid, proves it of a higher Derivation. And indeed from theſe very Words of the Apoſtle, it not only appears to be a laſting Miniſtry, (becauſe no part of the Chriſtian Doctrine can be chang'd or aboliſh'd) but hence alſo we may infer it to be of *Divine* Inſtitution. Since if it were not, St. *Paul* would ſeem guilty of *teaching for Doctrines the Commandments of Men*; which not being to be ſuppos'd, it muſt follow that this Doctrine of Impoſition of Hands is Holy and Divine.

Practis'd by the Church in all Ages.

§. 4. THE Scripture then, by theſe Evidences of its Uſefulneſs to all Chriſtians in general, proves that this Rite had a further View than the *miraculous* Gifts of the Holy Ghoſt. And the Hiſtory of the Church, by teſtify-

(*l*) 2 Cor. 1. 21, 22. Eph. 1. 13. *and* chap. 4. 30.

(*ll*) *See the old Commentators upon the ſeveral Texts.*

(*m*) Heb. 6. 3.

(*n*) Calvin. in Locum.

ing

Introduct.

ing the Continuance of it in all Times and Places, after theſe Gifts of the Spirit ceas'd, ſhews that it has been ever receiv'd and us'd as a *perpetual* and *ſtanding* Ordinance of Chriſtianity. I think I need not produce my Authorities for this, becauſe, I believe, no one doubts of the Univerſality of the Practice. However, becauſe ſome may have a mind to be convinc'd by their own Searches, I have, for their readier Satisfaction, pointed out ſome Places in the Margin (*o*); which will ſoon convince thoſe, that have Leiſure and Opportunity to turn to them, that the antient Fathers were ſo far from thinking Confirmation an obſolete Solemnity, that they eſteem'd it a neceſſary Means of Salvation, which none that were advanc'd to Years of Diſcretion could neglect without the utmoſt Hazard to their Souls.

Of what Uſe and Benefit.

§. 5. FOR tho' they juſtly allow'd, that Baptiſm alone was ſufficient to ſave a Perſon that dy'd immediately after it, yet thoſe that liv'd, they affirm'd, had need of further Grace, which Confirmation was neceſſary to convey. Agreeably whereunto, when our own Church declares that Baptiſm is ſufficient to Salvation; ſhe ſpeaks only of *Children that die before they commit actual Sin, or* (as it was worded in the firſt Book of King *Edward*) *depart out of this Life in their Infancy.* Such indeed (as all our former Common-Prayer Books affirm) *will receive no Detriment, by having their Confirmation deferr'd:* But *when Children come to that Age, that partly by the Frailty of their own Fleſh, partly by the Aſſaults of the World and the Devil, they begin to be in danger to fall into ſundry kinds of Sin;* they declare, *that it is moſt meet that Confirmation be miniſtred to thoſe that be baptiz'd, that by Impoſition of Hands and Prayer, they may receive Strength and Defence againſt all Temptations to Sin, and the Aſſaults of the World and the Devil.* For tho' the Baptiſm of Water waſhes away our former Guilt, yet That alone cannot prevent the Return of Sin. It is true indeed, by the Sacrament of Baptiſm, we are made Heirs of God, and admitted and receiv'd into the Inheritance of Sons: But ſtill, till we receive the Rite of Confirmation, we are but *Babes*

(*o*) Theoph. Antioch. p. 33. Tertul. de Bapt. c. 8. p. 226. D. & de Reſurrect. Carn. c. 8. p. 330. C. Clem. Alex. ap. Euſeb. l. 3. c. 17. Orig. Hom. 7. in Ezek. Dionyſ. Areop. Eccl. Hier. c. 2, & 4. Cyprian. Ep. 70, & 73. Euſeb. l. 6. c. 43. pag. 244. C. D. Niceph. l. 6. c. 3. Melchiad. Ep. ad Epiſc. Hiſpan. Optat. contr. Donatiſt. Cyril. Catech. 3. Greg. Naz. Adhortat. ad S. Lavacrum. Theodoret. & Theophylact. in c. 1. ad. Epheſ. Hieron. adv. Lucifer. Ambr. lib. de Initiand. c. 7. Tom. 4. col. 349. A. & de Sacr. l. 3. c. 2. Tom. 4. col. 363. H. Concil. Elib. Can. 77. Tom. 1. col. 978. E. Concil. Laod. Can. 48. Tom. 1. col. 1505. A.

in

in Christ in the literal Sense; we are merely Infants that can do nothing, not able to resist the least Violence or Opposition, but lie expos'd to every Assault, and in danger of being foil'd by every Temptation. Baptism conveys the Holy Ghost only as the Spirit or Principle of Life; it is by Confirmation he becomes to us the Spirit of Strength, and enables us to stir and move our selves. When we are baptiz'd, we are only listed under the Banner of Christ, mark'd for his Soldiers, and sworn to be faithful; and not till Confirmation equipp'd for the Battel, or furnish'd with Arms to withstand the Enemy. It is then also that we are seal'd with the Lord's Signature, mark'd, as it were, for God's Sheep, and so secur'd from being stolen by Robbers. And of this St. *Paul* is understood to speak, when he says, *The Lord knoweth them that are his*, 2 Tim. 2. 19.

THIS was the Language of the Primitive Fathers, which they supported by the Example both of our *Saviour* and his *Apostles*. Our *Lord* himself, they observe, did not enter into the Wilderness, the Place of Temptation, before he was prepar'd for it by the Descent of the Spirit. And the *Apostles*, tho' endu'd with Baptismal Grace, and tho' chear'd and encourag'd with their Master's Presence, were timorous and fearful, not daring to stand the least Shock or Trial, till strengthen'd and confirm'd by the Holy Ghost: But from that instant we find they were fearless and undaunted, not to be mov'd or shaken from their Faith, by any Apprehensions either of Prisons or Death.

Not render'd unnecessary by receiving of the Eucharist.

§. 6. FROM this Instance of the Apostles we may also infer, that the want of the Rite, of which we are now discoursing, is by no means supply'd, as some have imagin'd, by the Ministry of the Eucharist. This had been given to the Apostles by our Lord himself, and yet we see their Confirmation was not afterwards the less necessary. It is true, by the Ministry of the Holy Eucharist, the Spirit of Ghostly Strength is convey'd; and therefore in the Times of Primitive Devotion, this blessed Sacrament was daily administer'd, that those who would be safe against their spiritual Enemies, might from hence be arm'd with fresh Supplies of the Divine Assistance. But still we must remember, that the principal Design of the Holy Eucharist, is to renew the Work of preceding Rites, to repair the Breaches that the Enemy has made, and to supply fresh Forces where the old Ones fail. For this Reason the Sacrament of the Eucharist

Introduct.

is to be often repeated, whereas Baptiſm and Confirmation is but once adminiſter'd. But now this ſhews that Confirmation (in the regular and ordinary Adminiſtration of it) is as much requir'd to go before the Euchariſt, as Baptiſm is to precede either That or Confirmation. Upon which Account (as I have already (*p*) obſerv'd) our Church admits none to the Communion before Confirmation, unleſs Neceſſity requires it. And indeed it may as well be imagin'd, that becauſe the Euchariſt conveys Remiſſion of Sins, it therefore may ſupply the want of Baptiſm; as that becauſe it conveys Ghoſtly Strength, therefore there's no need of Confirmation after it. Or again, the Euchariſt it ſelf may as well be omitted, becauſe Prayer has the Promiſe of whatever is ask'd; as Confirmation be render'd uſeleſs or unneceſſary, becauſe the Euchariſt will ſupply us with Grace. The Spirit of God comes which way He pleaſes; but yet if we expect his Grace or Bleſſing, we muſt ask for and ſeek it by thoſe Ways and Means which He himſelf has thought fit to appoint.

Neceſſary to confirm the Benefits of Baptiſm.

§. 7. BUT, Laſtly, as Baptiſm is now for the moſt part adminiſter'd to *Infants*, this holy Rite is afterwards neceſſary to confirm to them the Benefits of that Holy Sacrament. For tho' the Charity of the Church accepts of Sureties in behalf of Infants, which are not in a Condition to contract for themſelves; yet when they arrive at Years of Diſcretion, ſhe expects them to take the Covenant upon themſelves, as their own Act and Deed. And they who refuſe, in their own Perſons, to ratify the Vow which was made in their Name, renounce in effect all the Benefits and Advantages to which the Contract of their Sureties had before entitled them.

HAVING thus ſaid what I thought convenient concerning the Inſtitution, the Neceſſity, and End of Confirmation; the *Manner* and *Order* of adminiſtring it by the Antients ſhould be ſpoken to in the next place. But this may be done to better Advantage, by comparing our own and the antient Offices together. And therefore the further Particulars ſhall be taken into Conſideration, as the Office it ſelf ſhall lead and direct me.

(*p*) Pag. 262.

Sect. 1. *Of the* Rubricks *before the Office.*

TWO of the Rubricks, which relate to this Office, are printed at the end of the *Catechiſm*, which, till the laſt Review, was rather a part of the Order of *Confirmation*, than an Office of it ſelf; it being inſerted between the Rubricks relating to Confirmation, and the Order for the Adminiſtration of it.

Rubr. 1. *The* Age *of Perſons to be confirm'd.*

I. THE former of theſe Rubricks is, in the firſt place, concerning the *Age* of the Perſons to be confirm'd, which it determines ſhall be *as ſoon as Children are come to a competent Age, and can ſay, in their Mother-Tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and alſo can anſwer to the other Queſtions of the Catechiſm.* In the Primitive Church indeed, ſuch Perſons as were baptiz'd in the Preſence of the Biſhop, were immediately preſented to him in order for Confirmation (*a*). Nor was this only true with reſpect to *Adult Perſons*, but alſo with regard to *Infants*, who, if a Biſhop was preſent, were frequently confirm'd immediately upon their Baptiſm; as may be ſhew'd from direct Teſtimonies of the Antients, as well as from that known Uſage or Cuſtom, of giving the Holy Euchariſt to Infants, which ordinarily preſuppoſes their Confirmation (*b*). The ſame is practis'd by the *Greek* Church to this Day (*c*). And in our own Church indeed, thoſe who are baptiz'd after they are come to Years of Diſcretion, *are to be confirm'd by the Biſhop as ſoon after their Baptiſm, as conveniently may be* (*d*). But in relation to Children, their Confirmation is deferr'd, and with a great deal of Reaſon, *till they come to a competent Age, and can ſay their Catechiſm.* For it being requir'd that at Confirmation they renew the Vow that was made for them at their Baptiſm, and ratify the ſame in their own Perſons; it is fit they ſhould know and underſtand the Nature of the Obligation,

(*a*) Tertul. de Bapt. c. 7, 8. Cyril. Catech. Myſtag. 3. n. 1. Conſt. Ap. l. 7. c. 43, 44. Amphiloch. in Vit. Baſil. c. 5. Dionyſ. Eccl. Hier. c. 2. Ambroſ. de Sacram. l. 3. c. 2. Optat. l. 4. p. 81.

(*b*) *See both theſe Points prov'd in Mr.* Bingham's *Antiquities of the Chriſtian Church*, Vol. 4. Book 12. cap. 1. p. 368, &c.

(*c*) *See Mr.* Smith's *Account of the* Greek *Church*, pag. 116.

(*d*) *See the firſt Rubrick at the end of the Office for Baptiſm of Perſons of Riper Years.*

before

before they bind themſelves under it. Nor can any Detriment ariſe to a Child, by deferring its Confirmation to ſuch an Age; becauſe, as our Church has declar'd, (on purpoſe to ſatisfy People that are too ſcrupulous in this very Matter) *it is certain by God's Word that Children, which are baptiz'd, dying before they commit actual Sin, are undoubtedly ſav'd* (*e*). Their Original Sin is done away by Baptiſm, and they are confirm'd and ſecur'd by Death it ſelf from any future Guilt. So that no Danger can enſue, if their Confirmation be deferr'd till ſuch Time as it can be of Uſe.

BUCER indeed (who generally runs into Extremes) finds fault with our Church for adminiſtring it too ſoon; and would have none admitted to this Holy Rite, till ſuch Time as they have had an Opportunity of giving ſufficient Teſtimonies of their Faith and Deſire of living to God, by their Life and Converſation (*f*). But we have already ſhew'd, that the enabling Perſons to give ſuch Teſtimonies of their Faith and Practice, is the End of Confirmation; and therefore ſurely Confirmation is to be adminiſter'd, to aſſiſt them in manifeſting their Faith and Practice, and not to be deferr'd till they are already manifeſted. For this Reaſon it is very evidently the Deſign of our Church, that Children be confirm'd before they have Opportunities of being acquainted with Sin; that ſo the Holy Spirit may take early Poſſeſſion of their youthful Hearts, and prevent thoſe Sins, to which, without his Aſſiſtance, the very Tenderneſs of their Age would be apt to expoſe them. It is indeed highly expedient that thoſe who are confirm'd ſhould be old enough to underſtand the Nature and Advantages of the Rite they are admitted to, and the Obligations it lays upon them. And if they are duly appriz'd of this, they are deem'd by our Church qualify'd enough. For they that are capable of this Knowledge, are at Years to diſcern between Good and Evil: And therefore that muſt be the proper Time to ſecure them, by the Invocation of the Spirit, in the Paths of Virtue. Accordingly it was declar'd by the Rubrick prefix'd to the Order for Confirmation, in all the Common-Prayer Books before the laſt Review, *That forasmuch as Confirmation is miniſtred to them that be baptiz'd, that by Impoſition of Hands and Prayer they may receive Strength and Defence againſt*

(*e*) *Rubrick at the end of the Office for Publick Baptiſm of Infants.*

(*f*) Bucer. Cenſura, apud Script. Anglican. p. 482, 483.

all

all Temptations to Sin, and the Assaults of the World and the Devil; it is most meet to be ministred when Children come to that Age, that partly by the Frailty of their own Flesh, partly by the Assaults of the World and the Devil, they begin to be in danger to fall into sundry kinds of Sin. The Reason why this was not continu'd at the Review in 1661, was not because the Church had alter'd her Mind, but because all the foregoing part of the Rubrick was chang'd into a proper Preface, with which the Office is now introduc'd.

Bishops *the only Ministers of Confirmation.*

§. 2. THE next thing mention'd in this Rubrick, is the *Minister* of Confirmation, who, it declares, must be a *Bishop*; consonant to the first Examples we read of it in the *Acts*, or Proceedings, of the Apostles themselves. For *Peter* and *John* were sent by them from *Jerusalem* to confirm the *Samaritans*, tho' *Philip* had been there to convert and baptize them (*a*). Which plainly shews, that the Office was beyond a *Deacon's* Province, and limited indeed to the highest Order of the Church. For which Reason the Honour of dispensing this Holy Ordinance, was always reserv'd to the Ministry of Bishops (*b*).

I HAVE had Occasion indeed to shew that the administring the *Chrism*, or the Unction which was us'd as a Part of Confirmation, was often, for certain Reasons, allow'd to *Presbyters* (*c*). But even in such Cases I have observ'd, that the Right of *Consecrating the Unction*, and of *Imposing the Hands*, were both very strictly reserv'd to the *Bishop*. A few Instances indeed may be produc'd of *Presbyters*, and even *Deacons* being allow'd to perform this Office (*d*). But then it was by a special Licence or Commission from the Bishop, and in Cases, for the most part, of some great Extremity or Danger. Tho' indeed the allowing this in any Case whatever, seems very much to run counter to the general Practice and Sense of the Church, which at all Times and Places very religiously look'd upon the *Imposition of Hands* as the peculiar and incommunicable Prerogative of *Bishops*.

Who ought therefore to do it often.

BUT then as the Bishops have the sole Honour, so have they also the whole Charge of this Institution. And since it

(*a*) Acts 8. 14, &c.

(*b*) Cyprian. Ep. 73. ad Jubaian. p. 202. Firmil. Ep. 75. ap. Cypr. p. 221. Vid. & Cyprian. in Append. p. 23, & 26. Concil. Elib. Can. 38, & 77. Innocent. Ep. 1. ad Decent. Ambr. in Ep. ad Hebr. 6. 2. Tom. 3. col. 633. F. Dionys. Areop. Eccl. Hier. c. 5. p. 117. B. Hieron. contr. Lucifer. c. 4. Gelas. Ep. 9. ad Episc. Euseb. l. 6. c. 43. Aug. de Trin. l. 15. c. 26.

(*c*) *See* pag. 343, 344.

(*d*) *See Instances of this in Mr.* Bingham's *Antiquities*, Vol. 4. Book 12. ch. 2. Sect. 4, 5. pag. 389, &c.

must

muſt be wholly omitted, if they don't perfom it, the Church hath enjoin'd the frequent Adminiſtration of it by thoſe Reverend Fathers. *In former Ages* (as our Church (*e*) declares) *this Holy Action has been accuſtom'd to be perform'd in the Biſhop's Viſitation every third Year:* For which Reaſon *ſhe wills and appoints that every Biſhop, or his Suffragan, in his accuſtom'd Viſitation, do in his own Perſon carefully obſerve the ſaid Cuſtom. And if in that Year, by reaſon of ſome Infirmity, he be not able perſonally to viſit, then he ſhall not omit the Execution of that Duty of Confirmation the next Year after, as he may conveniently.* Tho' the *Reformatio Legum* (as cited by Biſhop (*f*) *Gibſon*) ſeems to appoint that Confirmation be adminiſter'd every Year.

§. 3. THE remaining part of this Rubrick is concerning the *Godfather* or *Godmother*, which every one that is confirm'd is oblig'd to have *as a Witneſs of their Confirmation.* Dr. *Nichols* tells us, that *our wiſe Reformers, becauſe there was not the like Reaſon for them, as there was before the Reformation, and it gave the Parents an unneceſſary Trouble in procuring them, have laid that Uſage aſide* (*g*). But one would wonder how the Doctor ſhould be ſo much miſtaken, immediately after he muſt have printed and corrected this very Rubrick; and at the ſame time that to account for the Alteration, he cites the Rubrick immediately following. Nor can any Reaſon be given why the Doctor ſhould ſo freely charge the providing theſe Godfathers as *an unneceſſary Trouble*. They are certainly as uſeful at the Confirmation of a Youth, as they are at the Baptiſm of a Perſon that is adult. In both Caſes they are Witneſſes of the Engagements which the Perſons, ſo baptiz'd or confirm'd, lay themſelves under; and conſequently will be proper and continual Monitors to check or reclaim them, ſhould they at any time thereafter be tempted to abandon the Intereſt of Chriſt, and take part with his Enemies. And for the Prevention of any one's entring upon this Truſt, who will not be careful to diſcharge the Duty of it; the Church provides, that *no Perſon be admitted Godfather or Godmother to any Child at Chriſtning or Confirmation, before the ſaid Perſon ſo undertaking hath receiv'd the Holy Communion* (*h*). But the propereſt Perſon for this Undertaking is the Paſtor or Miniſter of the Parties confirm'd, ſince he can beſt certify the Biſhop that the Perſons he preſents are ſufficiently inſtructed in the

A Godfather or Godmother neceſſary at Confirmation.

(*e*) *In the 60th Canon.*
(*f*) Codex Canon. Tit. 19. cap. 2. Vol. 1. pag. 454.
(*g*) *See his Note (d) upon the Rubrick before Confirmation.*
(*h*) Can. 29.

Chriſtian Faith; and alſo after they are confirm'd, is the fitteſt to watch and obſerve their Conduct, and to guide and direct them in their Chriſtian Warfare.

The Miniſter to prepare his Pariſhioners for Confirmation.

II. THE next Rubrick relates to the Care which the *Curate of every Pariſh* is to uſe preparatory to Confirmation, who *whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, is either to bring or ſend in Writing, with his Hand ſubſcrib'd thereunto, the Names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirm'd.* And by the 61ſt Canon he is further enjoin'd to *uſe his beſt Endeavour to prepare and make able, and likewiſe to procure, as many as he can, to be then brought*; tho' he is alſo to *take eſpecial Care that none be preſented, but ſuch as can render an Account of their Faith, according to the Catechiſm.* When they are brought, *if the Biſhop approve of them, he is to confirm them in manner following.*

Sect. 2. *Of the* Preparatory *Part of the Office.*

The firſt Rubrick *and* Preface.

I. *UPON the Day appointed, all that are to be then confirm'd, being plac'd and ſtanding in Order before the Biſhop; he (or ſome other Miniſter appointed by him) is to read the Preface*, with which the Office begins, and which, as I have already hinted, was only a Rubrick in all the old Common-Prayer Books; but, at the laſt Review, was chang'd into a *Preface*, to be directed to thoſe that ſhall offer themſelves to be confirm'd; that ſo the Church might be ſure they are appriz'd of the Qualifications that are requiſite to this Holy Ordinance, and of the ſolemn Engagements under which they are going to enter themſelves by it.

The Queſtion *and* Anſwer.

II. THE End of Confirmation being thus made known, the Biſhop, in the next Place, by a ſolemn Queſtion (which was alſo added at the laſt Review) demands of the Candidates an Aſſurance that they will comply with it: Asking them, in the Preſence of God and the Congregation, *Whether they will renew their Baptiſmal Vow, and ratify the ſame in their own Perſons*, &c. To this every one to be confirm'd, as a Token of his Aſſent, is audibly to anſwer, *I do.*

III. AFTER

Sect. 3.

III. AFTER this follow two or three ſhort *Verſicles* or *Reſponſes* betwixt the Biſhop and the Congregation, with which the Order of Confirmation in the old Common-Prayer Books was us'd to begin. They are a proper Preparation to the following Solemnity, are often us'd in antient Liturgies, and are taken out of the Book of Pſalms (*f*). Tho' the laſt of them has been vary'd ſince the firſt Book of King *Edward*, in which, in the room of it, was the uſual Salutation of, *The Lord be with you: And with thy Spirit.* *The* Verſicles *and* Reſponſes.

IV. THE Biſhop and People having thus join'd their Requeſts, the Biſhop, in the next place, proceeds alone to collect their Petitions into a continu'd Form: In which he prays that God, *who had vouchſafed to regenerate* the Perſons who now come to be confirm'd *by Water and the Holy Ghoſt, and had given unto them Forgiveneſs of all their Sins, would now ſtrengthen them with the Holy Ghoſt the Comforter, and daily increaſe in them the Gifts of Grace*, viz. the ſevenfold Gifts of the Holy Spirit, which are tranſcrib'd into this Prayer from the old Greek and Latin Tranſlations of *Iſa.* 11. 2. and which were repeated in the very ſame Words in the Office of Confirmation, as long ago as St. *Ambroſe*'s Time (*g*). From whence, and the Greek Liturgy (*h*), this whole Prayer is almoſt verbatim tranſcrib'd. *The* Collect.

Sect. 3. *Of the Solemnity of Confirmation.*

THE preparatory Part of the Office being now finiſh'd, and *all of them in order kneeling before the Biſhop* (which is a ſuitable Poſture for thoſe that are to receive ſo great a Bleſſing) the Biſhop is *to lay his Hand upon the Head of every one ſeverally*. This is one of the moſt antient Ceremonies in the World; and has always been us'd to determine the Bleſſing pronounc'd to thoſe particular Perſons on whom the Hands are laid; and to import, that the Perſons, who thus lay on their Hands, act and bleſs by Divine Authority. Thus *Jacob* bleſs'd *Ephraim* and *Manaſſes*, not as a Parent only, but Impoſition of Hands *an eſſential Rite in Confirmation.*

(*f*) Pſal. 124. 8.—113. 2.—102. 1.
(*g*) Ambr. de Initiand. c. 7. Tom. 4. col. 349. A. de Sacram. l. 3. c. 2. Tom. 4. col. 363. H.
(*h*) Euchologᵒ Græc. p. 355. Offic. S. Baptiſm.

as

as a Prophet (*i*). *Moſes* laid his Hands on *Joſhua*, by expreſs Command from God, and as ſupreme Miniſter over his People (*k*). And thus our bleſſed Lord, whilſt in the State of Humiliation, laid his Hands upon the little Children (*l*), and thoſe that were ſick with divers Diſeaſes (*m*), to bleſs and heal them. When indeed our Saviour gave the Spirit to his Apoſtles juſt before his Aſcenſion, he acted by a Power paramount and inherent. He gave of his own, and therefore diſpens'd it with Authority; *for he breath'd on them, and ſaid, Receive ye the Holy Ghoſt* (*n*). But now this would have been abſurd in any that acted by Appointment or Delegation; and therefore the Apoſtles, from ſo antient a Cuſtom and univerſal a Practice, continu'd the Rite of *Impoſition of Hands*, for communicating the Holy Spirit in Confirmation, which was ſo conſtantly and regularly obſerv'd by them, that St. *Paul* calls the whole Office *Laying on of Hands* (*o*), a Name which it uſually retain'd amongſt the Latin Fathers; Confirmation being never adminiſter'd for many Centuries afterwards, in any part of the Church, without this Ceremony.

A Blow on the Cheek us'd inſtead of it by the Church of Rome.

IT was the Cuſtom indeed, in ſome Places, for the Biſhop to lay both his Hands *a-croſs* upon the Head of the Party confirm'd, in alluſion to our Saviour's Death upon the Croſs, in whom we believe, and from whom we receive the Holy Ghoſt. But in no Church whatever was the Impoſition of Hands omitted or diſcontinu'd, till the Church of *Rome* of late Years laid it aſide, and now uſe, in the ſtead of it, to give the Perſon confirm'd a little *Blow on the Cheek*, to remind him that for the future he muſt be prepar'd to undergo any Injury or Affront for the Name of Jeſus (*p*). But notwithſtanding this, the Romaniſts themſelves ſeem to be apprehenſive, that *Impoſition of Hands* is eſſential to this Office: For whenever they are charg'd with laying it aſide, they endeavour to defend themſelves by pleading, that Hands are impos'd, when the Perſon is hit on the Cheek, or when the Ointment is apply'd to him (*q*). But every body muſt ſee thro' the Ridiculouſneſs of this, ſince the Hands are no otherwiſe concern'd in either of theſe Ceremonies, than

(*i*) Gen. 48. 14.
(*k*) Numb. 27. 18.
(*l*) Mat. 19. 13. Mark 10. 16.
(*m*) Luke 4. 40.
(*n*) John 20. 22.
(*o*) Hebr. 6. 2.
(*p*) Vid. Catechiſmum ad Parochos de Confirmationis Sacramento, Part 2. pag. 174. 8vo. Lugdun. 1676.
(*q*) Sirmondus Ant. 2. Part. 1. c. 7. *and* Tho. Walden, lib. 2. c. 13.

as they can't be perform'd without them. For this Reaſon our Church, at the Reformation, wiſely diſcontinu'd the *Blow on the Cheek*, and reſtor'd the antient and apoſtolical Uſe of *Laying on of Hands*. Sect. 2.

§. 2. BUT tho' the Laying on of Hands is a Token that the Biſhops act in this Office by Divine Authority; yet at the ſame time they ſue to Heaven for the Bleſſing they beſtow, in humble Acknowledgment that the precious Gifts hereby conferr'd, are not the Effect of their own Power and Holineſs, but of the abundant Mercy and Favour of Him, who is the only Fountain of all Goodneſs and Grace. Under a due Senſe of this, even the Apoſtles themſelves, when they laid their Hands upon the *Samaritans*, *pray'd* that they might receive the Holy Ghoſt (*a*). And after their Example do their Succeſſors with us *pray*, that the Perſon on whom they lay their Hands, may *be defended with the Holy Grace of God, and continue his for ever, and daily increaſe in his Holy Spirit more and more, until he comes into his everlaſting Kingdom*. Amen. Prayer *another Eſſential to Confirmation.*

THIS Form indeed is very different from what was appointed to be us'd by the firſt Book of King *Edward* VI. in which immediately after the Prayer, beginning, *Almighty and Everlaſting God*, the Miniſter was to uſe the following Words:

Sign them, O Lord, and mark them to be thine for ever, by the Virtue of thy Holy Croſs and Paſſion. Confirm and ſtrengthen them with the inward Unction of the Holy Ghoſt, mercifully unto everlaſting Life. Amen.

THEN the Biſhop was *to Croſs* them on the Forehead, and *lay his Hand* upon their Heads, ſaying,

N. *I ſign thee with the Sign of the Croſs, and lay mine Hand upon thee; in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Amen.

THESE Forms were certainly much more conformable to thoſe that were us'd in the Primitive Church, than that which we have now. What was the Occaſion of changing them, I do not find: Tho' it is probable the firſt might be laid aſide, becauſe it referr'd to the antient Ceremony of Anointing, which was diſcontinu'd at the Reformation, except the Unction that was order'd by the firſt Liturgy to be us'd at Baptiſm, was accounted preparatory to Confirmation, which I have already ſhew'd (pag. 342.) is not unlikely. But however, in the ſecond Book of King *Edward*, the Ce-

(*a*) Acts 8. 15.

rémony of *Anointing* was thrown entirely aſide, even out of the Office of Baptiſm: And therefore it is probable they threw out this Form at the ſame time, which indeed, if it had continu'd after the Unction was totally remov'd, would only have look'd like the Ruins of an antient Superſtructure.

The Uſe of Unction in Confirmation, Primitive and Catholick.

§. 3. IT muſt indeed be own'd in behalf of this Ceremony, that it was very *antient* and very *ſignificant*. Some contend that it was practis'd by the *Apoſtles*, and interpret the Texts of Scripture referr'd to in the Margin (*b*), of a material Unction adminiſter'd in Confirmation. But thoſe Texts may very well be underſtood of an inward and ſpiritual Unction, with which thoſe that were confirm'd were anointed from above. However it is certain, that within a very few Years after the Apoſtles, the Holy Fathers us'd to apply *Oil* and *Balm* to thoſe that were confirm'd, as an external Sign of this inward Unction of the Holy Spirit, and to repreſent the Baptiſm of the Apoſtles on the Day of *Pentecoſt* with Fire, of which Oil we know is the propereſt Material. *Theophilus Antiochenus* (*c*), who liv'd and flouriſh'd within ſeventy Years of the Apoſtle St. *John*, and many others of the antienteſt Fathers (*d*), ſpeak of it as a Rite long eſtabliſh'd and us'd; inſomuch that it is difficult to diſcover from them, whether it was of Apoſtolical Practice, or not. I need not ſhew that the Uſe of it was continu'd in all Parts of the Church, thro' every Century, quite down to the Reformation: For this may be gather'd from the very Names, by which they have always choſe to diſtinguiſh this Office, viz. *The Anointing* or *Chriſm*, the ſame Name which the *Greek* Church alſo uſes for it till this Day, as keeping religiouſly to the Primitive Uſage (*e*).

As alſo the Sign of the Croſs.

§. 4. ANOTHER antient Ceremony retain'd by our Church, at the firſt Reformation (as appears by the Rubrick which I have cited above) was the Sign of the *Croſs*. This was us'd (as I have already obſerv'd) by the Primitive Chriſtians upon all Occaſions: And therefore we may aſſure ourſelves they would not omit it in ſo ſolemn an Action as in that of Confirmation. *Tertullian* (*f*) is clear for the Uſe of it in his Time, and in After-Ages Teſtimonies are ſo numerous,

(*b*) 2 Cor. 1. 21, 22. 1 John 2. 20, 27.
(*c*) Ad Autolychum, p. 33. Edit. Oxon. 1684.
(*d*) Tertull. de Reſ. Carn. c. 8. Orig. Hom. 7. in Ezek. Cyprian. Epp. 70, 73.
(*e*) *Sir* Paul Rycaut's *State of the* Greek *Church*, pag. 171. *and Dr.* Smith's *Account of the ſame*, pag. 117.
(*f*) Tertull. de Reſ. Carn. c. 8. *and* de Præſcript. c. 40.

that

Sect. 3.

that it is endleſs to cite them. I ſhall therefore only obſerve that the Name *Conſignation* (which was another Name by which, it is well known, the Latin Writers diſtinguiſh'd Confirmation) ſeems to have taken its Riſe from this Ceremony of ſigning the Perſon, at the Time of Confirmation, with the Sign of the Croſs. And from hence too, it is probable, it is ſometimes call'd Σφραγὶς, by the Greeks, a Name which they generally uſe to denote the Sign of the Croſs.

BUT now neither this nor the Unction having any Text of Scripture that is clear on their Side; and ſince it can't be made to appear that either of them was practis'd or us'd by the Apoſtles; we may reaſonably ſuppoſe that they were taken up at firſt by the Authority and Diſcretion of every Church for it ſelf: And that therefore every Church has Liberty as to her ſelf, to lay them aſide, ſince nothing appears eſſential to the Office, but what we find the Apoſtles us'd viz. *Prayer*, accompany'd with *Impoſition of Hands*.

Sect. 4. *Of the concluding* Devotions.

I. AFTER the Perſons were all confirm'd, it was uſual for the Biſhop, in the Primitive Church, to ſalute them with *Peace*; to denote, that Peace (both temporal and eternal) was the happy Fruit of the Holy Ghoſt conferr'd and receiv'd in this Solemnity. Accordingly in King *Edward*'s firſt Common-Prayer Book, the Biſhop, immediately after he laid his Hands upon all that were brought and preſented to him, was to ſay, *The Peace of the Lord abide with you*; to which the Anſwer return'd was, *And with thy Spirit*. What Offence this was capable of giving, I can't diſcover; but it is certain that it was thrown out, when *Bucer* revis'd it; tho' at the laſt Review, ſoon after the Reſtoration, the uſual Salutation, of *The Lord be with you, And with thy Spirit*, was added in the room of it, together with *Let us pray*, and the *Lord's Prayer*, which ſhould not be left out of any Office, eſpecially where it comes in ſo properly; and therefore *(all kneeling down)* the Biſhop is here directed to add it. *The* Verſicles *and* Lord's Prayer.

II. AFTER this the Biſhop, in the next place, prays that what he has done may not be an empty and inſignificant Sign. And this he does with ſo noble a Mixture of Humility and Faith, as well agrees with the pureſt Times. De- *The* Collect.

pending

pending upon the Faith and Promiſe of God, he knows that the Graces he has now been conferring, are as ſure a Conſequence of the Office he has perform'd, as if he had in himſelf a Power to give them. But ſtill he conſiders from whom theſe Gifts and Graces come, and who alone can preſerve and ſecure them; and therefore under a due Senſe of this, he makes his humble Supplications, that, as *he has now laid his Hands* upon theſe People *(after the Example of the Apoſtles) to certify them thereby of God's Favour and gracious Goodneſs towards them; the fatherly Hand of God may be over them, his Holy Spirit be ever with them, and ſo lead them in the Knowledge and Obedience of his Word, that in the end they may obtain everlaſting Life.*

The ſecond Collect.

III. AND becauſe the Antients believ'd Confirmation to be a Preſervative both of Body and Soul (*f*); an additional Collect was added at the Reſtoration, from thoſe that are plac'd at the End of the Communion-Office, that God would *direct, ſanctify and govern both our Souls and Bodies in the Ways of his Laws, and in the Works of his Commandments*, &c.

The Bleſſing.

IV. A Bleſſing concludes all Offices, and therefore one ought more eſpecially to end this, it being as it were an Epitome of the whole Adminiſtration, which is but one continu'd and ſolemn Benediction.

The Rubrick.

AFTER all is added a Rubrick, that *none be admitted to the Holy Communion, until ſuch time as he be confirm'd, or be ready and deſirous to be confirm'd.* This is exactly conformable to the Practice of the Primitive Church, which always order'd that Confirmation ſhould precede the Euchariſt, except there was extraordinary Cauſe to the contrary; ſuch as was the Caſe of Clinick Baptiſm, of the Abſence of a Biſhop, or the like. In which Caſes the Euchariſt is allow'd before Confirmation: The like Proviſion (as I have already (*g*) obſerv'd) is made by our own Provincial Conſtitutions, as well as the Rubrick which is now before us, which admit none to communicate, unleſs in danger of Death, but ſuch as are confirm'd, or at leaſt have a reaſonable Impediment for not being (*h*) confirm'd. And the *Gloſſary* allows no Impediment to be reaſonable, but the want of a Biſhop near the Place.

(*f*) Cyril. Catech. Myſtag. 3. §. 5. p. 291.

(*g*) Pag. 262.

(*h*) Provinc. Linw. cap. de Sacr. Unct.

CHAP.

CHAP. X.

OF THE Form of Solemnization OF MATRIMONY.

The Introduction.

THAT this Holy State was Inſtituted by God, is evident from the two firſt Chapters in the Bible (*a*): Whence it came to paſs, that amongſt all the Deſcendants from our firſt Parents, the numerous Inhabitants of the different Nations in the World, there has been ſome religious Way of entring into this State, in Conſequence and Teſtimony of this Divine Inſtitution. Among Chriſtians eſpecially, from the very firſt Ages of the Church, thoſe that have been marry'd have been always join'd together in a ſolemn manner by an Eccleſiaſtical Perſon (*b*). And by ſeveral Canons of our own Church, it is declar'd to be no leſs than proſtituting one's Daughter, to give her in Marriage, without the Bleſſing of the Prieſt (*bb*). Inſomuch that ſome Commentators, of no ſmall Character, interpret thoſe

Introduct. *Marriage of Divine Inſtitution.*

(*a*) Gen. 1. 28. *and* chap. 2. 18, 24.
(*b*) Ignat. Ep. ad Polycarp. §. 5. p. 9. Tertull. ad Uxor. l. 2. c. ult. p. 171. & de Pudicitia, c. 4. p. 557. B. Euariſt. Ep. 1. ad Epiſc. Afric. Concil. Tom. 1. col. 534. B. C. Carthag. Concil. 4. Can. 13. Tom. 2. col. 1201. A. B.
(*bb*) Concil. Winton. A. D. 1076. Conſtitut. Richardi Epiſc. Sar. Ann. 1217. Spelm. Tom. 2.

Words of St. *Paul, of marrying in the Lord* (*c*), of marrying according to the Form and Order preſcrib'd by the Apoſtles. But I think thoſe Words are more naturally to be underſtood, of marrying one of the ſame Faith; as by the *Dead that die in the Lord* (*d*), are undoubtedly to be underſtood thoſe that die in the Faith of Chriſt. However it is certain, that both in the (*e*) *Greek* and *Latin* Churches, Offices were drawn up in the moſt early Times for the religious Celebration of this Holy Ordinance; but being afterwards mix'd with ſuperſtitious Rites, our Reformers thought fit to lay them aſide, and to draw up a Form more decent and grave, and more agreeable to the Uſage of the Primitive Church.

Sect. 1. *Of the Rubricks concerning the* Banns.

Rubr. 1. Banns, *what the Word ſignifies.*

I. BEFORE any can be lawfully marry'd together, the *Banns* are directed to be publiſh'd in the Church, i. e. *Publick Proclamation* (for ſo the Word ſignifies) muſt be made to the Congregation, concerning the Deſign of the Parties that intend to come together. This Care of the Church to prevent clandeſtine Marriages is, as far as we can find, as old as Chriſtianity it ſelf. For *Tertullian* tells us, that in his Time all Marriages were accounted clandeſtine, that were not publiſh'd beforehand in the Church, and were in danger of being judg'd Adultery and Fornication (*f*). And by a Provincial Conſtitution of our own Church, in the Year 1322, it was order'd that none ſhould be marry'd before Notice ſhould be given of it in the publick Congregation on three ſeveral Sundays or Holy-Days (*g*). The ſame Order has continu'd in force ever ſince, viz. that *the Banns of all that are to be marry'd together be publiſh'd in the Church* (as our preſent Rubrick directs) *three ſeveral Sundays or Holy-Days in time of Divine Service.*

Why, and how often to be publiſh'd.

The Poverty *of the Parties, or their not being* ſettled *in the Place where they are ask'd, no Reaſon for prohibiting the Banns.*

§. 2. THE Deſign of the Church in publiſhing theſe Banns, is to be ſatisfy'd whether there be any juſt Cauſe or Impediment why the Parties, ſo ask'd, ſhould not be join'd

(*c*) 1 Cor. 7. 39.
(*d*) Rev. 14. 13.
(*e*) Severinus Binius in Can. 13. Concil. Carthag. 4. ejuſque Sequax Franciſcus Longus a Coriolano & alii.
(*f*) Tertul. de Pudicitia, cap. 4.
(*g*) *See Biſhop* Gibſon's Codex, Tit. 22. cap. 6. p. 510.

together

together in Matrimony. What are allow'd for lawful Impediments, I ſhall have occaſion to ſhew in the next Section. In the mean while I ſhall here obſerve, that the Curate is not to ſtop his Proceeding, becauſe any peeviſh or pragmatical Perſon, without juſt Reaſon or Authority, pretends to forbid him. As is the Caſe ſometimes, when the *Church-Wardens*, or other Officers of the Pariſh, preſume to forbid the Publication of the Banns, becauſe the Parties are *Poor*, and ſo like to create a Charge to the Pariſh, or becauſe the Man is not perhaps an *Inhabitant*, according to the Laws made for the Settlement of the Poor. But *Poverty* is no more an Impediment of Marriage than Wealth, and the Kingdom can as little ſubſiſt without the Poor, as it can without the Rich. And as to the Pretence of the Man's not being an *Inhabitant* of the Pariſh, it is certain, that by the Canon Law, a Traveller is a *Pariſhioner* of every Church he comes to (*h*). The Miniſter where he is, is to viſit him, if ſick, to perform the Offices to him while living, and to bury him when dead: And no other Clergyman can regularly perform any Divine Office to ſuch a Perſon, ſo long as he continues within the ſaid Pariſh. In ſhort, he is a Pariſhioner, in all Reſpects, except that he is not liable to be kept by the Pariſh if he fall into Poverty. Nor does the Bidding of Banns alter his Condition in that reſpect: For in that, it is not conſider'd where the Perſon has a legal Settlement, but where he dwells or lives at preſent. And the Spiritual Courts act by this Rule (if by any) when they grant a Licence to a Man to be married, that has not been four and twenty Hours within their Juriſdiction; and write him, in the Licence, Sea-Man of that Port or Pariſh where he landed laſt, or where perhaps he lodg'd the Night before.

§. 3. THE *Penalty* incurr'd for marrying any Perſons, (without a *Faculty* or *Licence*) before the Banns have been thus duly publiſh'd, is, by the Canons of our Church, declar'd to be *Suſpenſion for Three Years* (*i*). Nor is there any Exemption allow'd to any Churches or Chappels, under colour of any peculiar Liberty or Privilege. The Prohibition is the ſame in one place as in another. Marry where they will, the Canons inflict the ſame Penalty upon the Miniſter (*k*); who by an Act of Parliament made in the 10th

The Penalty *of a Miniſter that marries without Licence or Banns.*

(*h*) Lyndwood, l. 3. T. 15. c. Altiſſimus, v. Peregrinantes.

(*i*) Can. 62.

(*k*) Can. 63.

Year

Year of Queen *Anne* (*k*), ſhall, beſides his Suſpenſion, forfeit One Hundred Pounds for every Offence; or if he be a Priſoner in any private Gaol, he ſhall be remov'd to the County-Gaol, charg'd in execution with the aforeſaid Penalty, and with all the Cauſes of his former Impriſonment. And whatever Gaoler ſhall permit ſuch Marriages to be ſolemniz'd in his Priſon, ſhall, for every ſuch Offence, forfeit alſo the Sum of One Hundred Pounds.

Marriage at no Time prohibited.

§. 4. THE *Eccleſiaſtical Courts* would have us to believe, that a *Licence* is neceſſary, even *after* the Banns have been duly publiſh'd, to empower us to marry during ſuch Times as are ſaid to be prohibited (*l*); and this they found upon an old *Popiſh Canon* Law, which they pretend was eſtabliſh'd, among other *Popiſh Canons* and *Decretals*, by a Statute 25 *Henry* VIII. But now it is certain, that the Times prohibited by the *Pope*'s Canon Law, are not the ſame that are pretended to be prohibited here in *England*; or if they were, the Statute declares, that the *Popiſh Canons* and *Decretals* are of force only ſo far forth as they have been receiv'd by *Sufferance, Conſent, or Cuſtom* (*m*). Now there is no Canon nor Cuſtom of this Realm that prohibits Marriages to be ſolemniz'd at any time: But on the contrary, our Rubrick, which is confirm'd by Act of Parliament, (and which is therefore as much a Law of this Realm as any can be) requires no more than that the Banns be publiſh'd in the Church three ſeveral Sundays or Holy-Days in the time of Divine Service; and then if no Impediment be alledg'd, gives the Parties, ſo ask'd, leave to be married, without ſo much as intimating that they muſt wait till Marriage comes in. As to the Authority of *Lyndwood*, and ſome other ſuch Pleas offer'd by the Gentlemen of the Spiritual Courts, the Reader, that deſires further Satisfaction, may conſult two learned Authors upon this Point (*n*), who plainly enough ſhew, that the chief Motive of their inſiſting upon Licences as neceſſary within theſe pretended prohibited Times, is becauſe Marrying by Banns is an Hindrance to their Fees.

(*k*) 10 Annæ, cap. 19. *in an Act, intitled*, An Act for laying ſeveral Duties, &c.

(*l*) Viz. *From Advent-Sunday to the Octave of the Epiphany inclusive; from Septuageſima-Sunday, till the Sunday after Eaſter inclusive; and from the firſt of the Rogation-Days* (i. e. *the Monday before Aſcenſion-Day*) *till the Day before Trinity-Sunday inclusive.*

(*m*) C. 21.

(*n*) *See Dr.* Brett's *Letters, intitled*, Some Conſiderations on the Times wherein Marriage is ſaid to be prohibited: *And Mr.* Johnſon's Clergyman's *Vade Mecum*, c. 21. pag. 189.

Sect. 1.

IT is true indeed, it hath been an antient Cuſtom of the Primitive Church to prohibit Perſons from entring upon their Nuptials in ſolemn Times, which are ſet apart for Faſting and Prayer, and other Exerciſes of extraordinary Devotion. Thus the Council of *Laodicea* forbids all Marriages in the time of Lent (*p*), and ſeveral other Canons add other Times in which Matrimony was not to be ſolemniz'd: which ſeems to be grounded upon the (*q*) Command of God, the Counſel of St. *Paul* (*r*), and the Practice of the ſober part of Mankind (*s*). For even thoſe who have Wives ought, at ſuch times, to be as thoſe who have none; and therefore thoſe who have none, ought not then to change their Condition. Beſides, there is ſo great a Contrariety between the Serioufneſs that ought to attend the Days of ſolemn Religion, and the Mirth that is expected at a Marriage-Feaſt, that it is not convenient they ſhould meet together, leſt we either violate Religion, or diſoblige our Friends. This Conſideration ſo far prevail'd even with the antient *Romans*, that they would not permit thoſe Days, that were dedicated to Acts of Religion, to be hinder'd or violated by Nuptial Celebrations (*t*). And Chriſtians, one would think, ſhould not be leſs Obſervers of Decency, than Infidels or Heathens. For which Reaſon it would not be amiſs, I humbly preſume, if a Prohibition was made, that no Perſons ſhould be married, during the more ſolemn Seaſons, whether by Licence or Banns. But to prohibit Marriage by Banns, and admit of it by Licence, ſeems not to be calculated for the Increaſe of Religion, but purely for the ſake of enhancing the Fees.

Tho' not decent at ſome Seaſons.

§. 5. HOW far this Rubrick, which orders the Banns to be publiſh'd *immediately before the Sentences for the Offertory*, differs from the Rubrick in the Communion Office, which orders them to be publiſh'd immediately *after the Nicene Creed*; and what was the Occaſion of their differing, may be gather'd from what I have already ſaid upon that Rubrick in *pag.* 270.

A Diſagreement between this Rubrick and another.

II. *IF the Perſons that are to be marry'd dwell in divers Pariſhes, the Banns muſt be aſk'd in both Pariſhes, and the Curate of the one Pariſh is not to ſolemnize Matrimony betwixt them, with-*

Rubrick 2. *The Marriage to be ſolemniz'd in one of the Churches where the Banns were publiſh'd.*

(*p*) Can. 52. Tom. 1. col. 1505. C.
(*q*) Exod. 19. 15. Joel 2. 16.
(*r*) 1 Cor. 7. 5.
(*s*) 1 Sam. 21. 4, 5.
(*t*) Macrob. Saturn. l. 1. c. 15. p. 262. Ludg. Bat. 1670.

out a Certificate of the Banns being thrice ask'd from the Curate of the other Pariſh. This ſeems to ſuppoſe what both the antient and modern Canons enjoin, viz. that Marriage ſhall always be ſolemniz'd in the Church or Chapel where one of the Parties dwelleth. And by our own Canons, whatever Miniſter marries them any where elſe, incurs the ſame Penalty as for a clandeſtine Marriage (*i*). Nor is even a Licence allow'd to diſpenſe with him for doing it (*ii*). Formerly it was a Cuſtom that Marriage ſhould be perform'd in no other Church, but that to which the *Woman* belong'd as a Pariſhioner (*k*): And therefore to this Day the Eccleſiaſtical Law allows a Fee due to the Curate of that Church, whether ſhe be marry'd there or not; (which is generally reſerv'd for him in the words of the Licence) tho' it is ſaid that Judgment hath been otherwiſe given in the Temporal Courts (*k*). However we are told, that ſome Clergymen have been corrected in the Spiritual Courts, for preſuming to marry in Churches where the Banns have not been ask'd, and to which the Parties marry'd did not belong as Pariſhioners, even tho' they had a Certificate of the Banns being publiſh'd under the Hand of the Miniſter or Miniſters, whoſe Pariſhioners they were (*k*). So that in ſuch Caſe it is expedient that the Curate ſhould do more than certify the Publication of the Banns; He ſhould expreſly under his Hand give leave to the Parties to be marry'd in another Church, and to the Curate of that other Church to marry them.

Sect. 2. *Of the Rubrick before the Preface.*

The Canonical Hours *for celebrating of Matrimony.*

FOR better Security againſt clandeſtine Marriages, the Church orders that all Marriages be celebrated in the *Day-Time:* For thoſe that mean honourably, need not fly the Light. By the 62d Canon they are order'd to be perform'd *in time of Divine Service*; but that Practice is now almoſt, by univerſal Conſent, laid aſide and diſcontinu'd: And the Rubrick only mentions *the Day and Time appointed*, which the aforeſaid Canon expreſly requires to be *between the Hours of Eight and Twelve in the Forenoon:* And tho' even

(*i*) Can. 62.
(*ii*) Can. 102.
(*k*) Clergyman's Vade Mecum, c. 21. p. 188.

a Li-

a Licence be granted, these Hours are not dispens'd with (*l*). For it is suppos'd that Persons will be serious in the Morning. And indeed formerly it was requir'd that the Bridegroom and Bride should be *fasting* when they made their Matrimonial (*m*) Vow; by which means they were secur'd from being made uncapable by Drink, of acting decently and discreetly in so weighty an Affair.

In what part of the Church the Marriage is to be solemniz'd.

§. 2. AT the Day and Time appointed, the Persons to be marry'd are directed to come *into the Body of the Church.* The Custom formerly was for the Couple, who were to enter upon this Holy State, to be plac'd at the *Church-Door*, where the Priest was us'd to join their Hands, and perform the greatest part of the Matrimonial Office (*n*). It was here the Husband endow'd his Wife with the Portion or Dowry before contracted for, which was therefore call'd, *Dos ad Ostium Ecclesiæ, The Dowry at the Church-Door* (*o*). But at the Reformation, the Rubrick was alter'd, and the whole Office order'd to be perform'd within the Church, where the Congregation might afford more Witnesses of the Fact.

AND since God himself doth join those that are lawfully married; certainly the House of God is the fittest Place wherein to make this religious Covenant. And therefore by the antient Canons of this Church, the Celebration of Matrimony in Taverns, or other unhallow'd places, is expresly forbidden (*p*): And the Office is commanded to be perform'd in the Church, not only to prevent all clandestine Marriages; but also that the Sacredness of the Place may strike the greater Reverence into the Minds of the married Couple, while they remember they make this Holy Vow in the place of God's peculiar Presence.

Who to be present at the Solemnization.

§. 3. THE Persons to be married (saith the Rubrick) are to come into the Church *with their Friends and Neighbours*, i. e. their Relations and Acquaintance, who ought to attend on this Solemnity, to testify their Consent to it, and to join with the Minister in Prayers for a Blessing on it. Tho' it may not be improbable, but that by the *Friends* here mention'd, may be understood such as the Antients us'd to call

---

(*l*) Can. 102.

(*m*) Synod. Winton. Ann. 1308. Spelman. Tom. 1. pag. 448.

(*n*) *See the old* Manuals, *and* Selden's Uxor Ebraica, l. 2. c. 27. p. 203. *And from hence* Chaucer, *an old Poet in the Reign of* Edward III. *in his* Wife of Bath.

She was a worthy Woman all her live,
Husbands at the Church Dore had she five.

(*o*) *See the* Manuals, *and* Selden, *as above.*

(*p*) Synod. Winton. ut supra. Synod. Exon. Anno 1287. Can. 7. Spelm. Tom. 2. Concil. Lond. Anno 1200. ibid.

Paranymphs,

Paranymphs, or Bridemen, their Antiquity.

Paranymphs, or *Bridemen*. Some Traces of which Custom we find to be as old as the Days of *Sampson*, whose Wife is said to have been deliver'd to his Companion, who in the Septuagint Version is call'd [Νυμφαγαγὸς] or *Brideman* (*q*). And that Bridemen were in use among the *Jews* in our Saviour's Time, is clear from St. *John* 3. 29. From the *Jews* the Custom was receiv'd by the *Christians*, who us'd it at first rather as a Civil Custom, and something that added to the Solemnity of the Occasion, than as a religious Rite; tho' it was afterwards countenanc'd so far as to be made a necessary part of the sacred Solemnity (*r*). An Account of this Custom as it prevail'd here in the time of King *Henry* VIII. may be seen in *Polydore Virgil* (*s*). Some Remains of it are still left among us: But as to countenancing or discountenancing it, our Church has left it (as it is in it self) a thing indifferent.

The Position of the two Parties.

§. 4. THE remaining part of this Rubrick is concerning the *Position* of the Parties, whom it orders to stand, *the Man on the Right Hand, and the Woman on the Left*, i. e. *the Man on the Right Hand of the Woman, and the Woman on the Left Hand of the Man*, as it is worded in the *Salisbury Manual*. The Reason that is there given for it, is a very weak one, viz. because the *Rib* out of which the Woman was form'd, was taken out of the *Left Side* of *Adam*. The true Reason to be sure is, because the Right Hand is the most honourable Place; which is therefore both by the *Latin* and *Greek*, and all Christian Churches, assign'd to the Man, as being Head of the Wife (*t*). The *Jews* are the only Persons that, I ever heard, acted otherwise, who place indeed the Woman on the Right Hand of her Husband, in allusion to that Expression in the 45th Psalm, *At thy Right Hand did stand the Queen in a Vesture of Gold*, &c.

(*q*) Judg. 14. 20. *according to the* Alexandrian *Copy, publish'd by Dr.* Grabe.

(*r*) Euarist. Ep. ad Episc. Afric. Concil. Tom. 1. col. 543. C. Concil. Carthag. 4. cap. 13. Tom. 2. col. 1201. A.

(*s*) De Invent. Rerum, l. 1. c. 4. *as cited by* Selden *in his* Uxor Ebraica, pag. 205.

(*t*) Manual. Sarisb. fol. 26. Eucholog. Offic. Sponsal. p. 380.

Sect. 3. *Of the* Preface *and* Charge, *and the ſeveral* Impediments *to Matrimony.*

The Preface *or* General Exhortation.

TO prevent the vain and looſe Mirth, which is too frequent at theſe Solemnities, the Office is begun with a grave and awful *Preface*, which repreſents the Action we are about to be of ſo Divine an Original, of ſo high a Nature, and of ſuch infinite Concernment to all Mankind, that they are not Vain only and Imprudent, but even void of Shame, who will not lay aſide their Levity, and be compos'd upon ſo ſerious and ſolemn an Occaſion. And to prevent any Misfortune which the two Parties might raſhly or perhaps conſiderately run into by means of their Marriage, the Miniſter charges the Congregation, *If they know any juſt Cauſe, why they may not be lawfully join'd together, that they do now declare it*, before this Holy Bond be ty'd, ſince afterwards their diſcovering of it will tend more to the Prejudice, than to the Relief, of the Parties.

The Charge.

II. BUT tho' others are firſt call'd upon to diſcover the Impediments, (if any ſuch be known) as being moſt likely to reveal them; yet the Parties themſelves are charg'd, in the next place, as being moſt concern'd to declare them: Since ſhould there afterwards appear any juſt Impediment to their Marriage, they muſt either neceſſarily live together in a perpetual Sin, or be ſeparated for ever by an eternal Divorce. Beſides which, by a Provincial Canon of our Church under Archbiſhop *Stratford*, in the Year 1342. (the 16th of *Edward* III.) if the Parties that marry are conſcious of any Impediment, they incur Excommunication *ipſo facto* (*a*).

The Impediments *to Matrimony.*

III. THE Impediments which they are ſolemnly charg'd to reveal, are thoſe, I ſuppoſe, which are ſpecify'd in the 102d Canon of our Church, viz. (1.) A *preceding Marriage* or *Contract*, or any Controverſy or Suit depending upon the ſame. (2.) *Conſanguinity* or *Affinity*. And, (3.) Want of the *Conſent* of their *Parents* or *Guardians*.

(*a*) *See Biſhop* Gibſon's Codex, Tit. 22. cap. 1. Vol. 1. p. 494.

1. *A preceding Marriage or Contract.*

§. 1. THE first is a *preceding Marriage* or *Contract:* For God made but one Wife for *Adam*, and rather conniv'd at *Polygamy* in After-Ages than allow'd it. Under the Gospel-Dispensation it is absolutely forbidden (*b*). So that if either of the Parties have a Husband or Wife living, this latter Marriage is null and void, and they live in as manifest Adultery as they would have done, tho' they had not been join'd. Nay, if either of them be but contracted to another, the Impediment is the same. For tho' such a Contract be not properly Marriage, yet it is so effective and binding, that unless they voluntarily release each other, it is Adultery for either of them to marry any body else. Hence by the Levitical Law, it was Death for any one to defile another Man's Spouse (*c*); and the Holy Virgin is call'd *Joseph*'s *Wife*, tho' she was only contracted to him (*d*). Upon this account Marriages, that have been made after any such Contract, have always been judg'd null and void. In our own Land indeed, in King *Henry* VIII's Time, an Act of Parliament was made, that Marriages, when solemniz'd and afterwards consummated, should stand good, notwithstanding any former Precontract that had not been consummated (*e*). But this was only done to gratify the King: And therefore as soon as King *Edward* VI. succeeded him, the aforesaid Act was repeal'd, and the Ecclesiastical Judges were again empower'd to give Sentence in favour of such Precontract, and to require that Matrimony be solemniz'd and consummated between the Persons so contracted, notwithstanding that one of them may be actually married to, and to have had Issue by, another Person (*f*).

2. Consanguinity *or* Affinity.

§. 2. THE second Impediment which the Canon specifies, is *Consanguinity* or *Affinity*, i. e. when the Parties are related to each other within the Degrees prohibited as to Marriage by the Laws of God, and expres'd in a Table drawn up by Archbishop *Parker*, and set forth by Authority in the Year of our Lord 1563 (*g*). This Table is now very frequently printed at the End of Common-Prayer Books, and therefore I need not enumerate the Degrees within which Marriage is forbid. But however it may not be amiss to observe, that several Degrees are expres'd in the Table, which

What Degrees are expressly forbid.

(*b*) Mat. 19. 5, 9. Rom. 7. 3. 1 Cor. 7. 2.
(*c*) Deut. 22. 23, 24.
(*d*) Mat. 1. 20.
(*e*) 32 Henry VIII. c. 38.
(*f*) 2 Edward VI.
(*g*) Can. 99.

are

Sect. 3.

And what, by Parity of Reason, imply'd.

are not mention'd particularly in the 18th of *Leviticus*, which is the Place upon which the Table is founded. But then they may be inferr'd from it by parity of Reason. For that Paſſage in *Leviticus*, only mentions thoſe Relations evidently and expreſly, as may help us to diſcover the like Difference and Degrees. So that for the right Underſtanding of the 18th of *Leviticus*, and to bring it to an Agreement with the Table of our Common-Prayer Books, we muſt obſerve two particular Rules for our Direction: viz. (1.) That the ſame Prohibitions that are made to one Sex, are undoubtedly underſtood and imply'd as to the other: And, (2.) That a Man and his Wife are accounted one Fleſh: So that whoever is related to one of them by means of *Conſanguinity*, is in the ſame Degree related to the other by means of *Affinity*: Inſomuch that the Huſband is as much forbid to marry with his Wife's Relations, and the Wife with her Huſband's, within the Degrees prohibited, as either of them are to marry with their own. Thus for Inſtance; Tho' marrying a *Wife's Siſter* be not expreſly forbid in the 18th of *Leviticus*, yet by parity of Reaſon it is virtually imply'd. For when God there commands (viz. ver. 16.) that a Man ſhall not marry *his Brother's Wife*, which is the ſame as forbidding the Woman to marry her *Husband's Brother*; it follows of courſe, that a Man is alſo forbid to marry his *Wife's Siſter*. For between one Man and two Siſters, and one Woman and two Brothers, is the ſame Analogy and Proportion. Accordingly this was always forbid under ſevere Penalties by the Primitive Church (*h*), and has been declar'd unlawful by our own, both by her Eccleſiaſtical and Civil Laws (*i*). Thus again, tho' we are not forbid in Terms to marry the *Daughter of a Wife's Siſter*; yet by like parity of Reaſon, the ſame is imply'd in the Prohibition of marrying one's *Father's Brother's Wife* (ver. 14.) which is the ſame as to forbid the marrying of a *Husband's Brother's Son*. For between a *Man and his Wife's Niece*, is the ſame Relation as between *a Woman and her Husband's Nephew*; and therefore theſe alſo have been declar'd incapable of marrying by our Courts of Judicature (*k*). And if this be granted, it can much leſs be doubted, whether the like Rule, from parity of Reaſon, doth not forbid the *Uncle to marry his Niece*;

(*h*) Can. Apoſtol. 18. & Concil. Elib. cap. 1. Vol. 1. pag. 498.
(*i*) *See Biſhop* Gibſon's Codex, Tit. 22. (*k*) *See Biſhop* Gibſon, Ibid.

which,

which, tho' not expreſly forbidden, is to be ſure virtually prohibited in the Precept, that forbids the *Nephew to marry his Aunt* (ver. 12, 13.) Nor is it of any moment to alledge, that the firſt is a more favourable Caſe, becauſe the *natural Superiority* is preſerv'd; ſince the parity of Degree (which is the proper Rule of judging) is the very ſame in both.

The Caſe the ſame in unlawful Conjunctions, *as in* lawful Marriages.

NOR do theſe Rules hold only in *lawful Marriages*, but are equally binding in *unlawful Conjunctions:* For by the ſame Law that a Man may not marry his *Father's Wife*, he ought not to take his *Father's Concubine*; and as a Woman may not marry her *Daughter's Husband*, ſo neither may ſhe have to do with one by whom her *Daughter has been abus'd* (*l*). Nor are *Baſtard Children* any more at liberty to marry within the Degrees of the Levitical Law, than thoſe that are legitimate. In this Caſe *Legitimacy* or *Illegitimacy* makes no Difference; for if it did, a Mother might marry her Baſtard Son, which is ſhocking to think of (*m*).

And between Baſtard Children, *as between thoſe that are* Legitimate.

The Reaſons of the Prohibition.

THE Reaſons why theſe Prohibitions are made, are eaſily to be accounted for: For, 1ſt, the Marriage of *Parents* or *Grandfathers* with their *Children* or *Grandchildren* (ſetting aſide the Diſproportion in point of Age) is directly repugnant to the Order of Nature, which hath aſſign'd ſeveral Duties and Offices eſſential to each Relation, that would thereby be inverted and overthrown. To which we may add the Inconſiſtency, Abſurdity, and Monſtrouſneſs of the Relations to be begotten, if ſuch Prohibition were not abſolute and unlimited. Much the ſame may be ſaid, in the next place, as to the Marriage of *Uncles* and *Aunts* with their *Nephews* and *Nieces*. And, Laſtly, as to the Marriage of *Brothers* with *Siſters*; the natural Familiarities between equal Relations, ſo ſuitable in Years and Temper, would produce intolerable Effects in thoſe who always converſe together, if they were not prohibited matrimonial Union. Upon theſe Accounts, even amongſt *Heathens*, theſe Marriages were accounted unlawful and forbidden, and were condemn'd under the Name and Title of *Inceſt*, which ſignifies an inauſpicious Conjunction, made *ſine Ceſto Veneris*, without the *Ceſt or Girdle of Venus:* For that Goddeſs being not ſuppos'd to be preſent at ſuch unchaſte and diſhoneſt Marriages, the Bride was not bound with her Girdle as was uſual, and therefore

Such Marriages why call'd Inceſtuous.

(*l*) *See the* Reformatio Legum, *as cited by Biſhop* Gibſon *in* pag. 499.
(*m*) *See Biſhop* Gibſon, Ibid. *and Biſhop* Parker's *Admonition in Biſhop* Sparrow's *Collection*, p. 260.

the

Sect. 3.

the Marriage was call'd *inceſtuous* (*n*). And by the 99th Canon of our own Church, ſuch Marriages are alſo to be judg'd inceſtuous and unlawful, and conſequently are to be diſſolv'd as void from the Beginning, and the Parties ſo married are to be ſeparated by Courſe of Law.

No Couſins prohibited Marriage.

FROM an Obſervation of the above-mention'd Paſſage in Scripture, as well as from the Table at the End of our Common-Prayer Books, we may perceive, that it is only a vulgar Miſtake which ſome have entertain'd, that *ſecond Couſins may* not *marry, tho' firſt Couſins may:* It plainly appearing that no Couſins whatſoever, whether in the firſt, or ſecond, or third Deſcent, are prohibited Marriage, either by the Laws of God, or of the Land. The more antient Prohibition indeed of the Canon Law was to the ſeventh Generation: And the ſame was formerly the Law of the Church of *England*, as appears by the Canons of two different Councils (*o*). But in the fourth Council of *Lateran*, which was held A. D. 1215. the Prohibition was reduc'd to the fourth Degree (*p*), as appears not only by a Statute in the 32d of *Henry* VIII (*q*), but alſo by the frequent Diſpenſations for the fourth Degree, (and no further) which we meet with in our Eccleſiaſtical Records, as granted by ſpecial Authority from *Rome*. But now this was only for the Increaſe and Augmentation of the *Pope*'s Revenue, who always took care to be paid well for his Licence or Diſpenſation. And therefore at the Reformation, when we got free from our Bondage and Subjection to him; no Marriages were prohibited but within the third Degree, which are expreſly prohibited by the Laws of God, as well as by the Dictates of Right Reaſon, and which therefore no Power or Authority can diſpenſe with. But now none that we call *Couſins* are within the third Degree of Kindred; even *firſt Couſins* or *Couſin Germans* are four Removes diſtant. For to know their Relation, we muſt reckon thro' the Grandfather, the common Parent, from whence both Parties are deſcended. Now reckoning thus between the Children of two Brothers, or of two Siſters, or of a Brother and Siſter, we muſt neceſſarily meaſure four Degrees. For from a Man to his Father or Mother, is one Degree; to his Grandfather two; then down to his Uncle or Aunt three; and, laſtly,

---

(*n*) Lactantius Statii Scholiaſtes ad 2 Thebaid. v. 283. ut citat. in Fabri Theſauro, in vocem *Ceſtus*.

(*o*) *Of* London *and* Weſtminſter, *as cited by Biſhop* Gibſon *in his* Codex, pag. 497.

(*p*) *See Biſhop* Gibſon, *as before.*

(*q*) C. 38.

to the Daughter of his Uncle or Aunt, who is his Cousin-German, four. This is exemplify'd in the Margin, where A is the Grandfather, B and C the Children, and D and E the Grandchildren, or first Cousins, who are dispos'd to marry. Now from D to B is one Remove, to A a second, to C a third, and to E a fourth. And I have already observ'd, that there is no Instance in the 18th of *Leviticus* of any Prohibition in the fourth Degree. It is to be noted indeed, as Archbishop *Parker* tells us (*r*), that Marriages in the *direct Line*, i. e. between *Children* and their *Grandfathers*, tho' ever so distant, are prohibited and forbid. For a Father has a paternal Right over ten Generations, could he live to see them in a direct Line: (His old Age requiring Respect and Reverence, as often increas'd as the Name of Father comes between him and them:) And so *Uncles* and *Aunts*, since they are *quasi Parentes*, in the place of Fathers and Mothers, must have the greater Respect, by how much the Name of Uncle and Aunt comes between them and their Nephews and Nieces. So that it would seem more absurd for a *Great Uncle* to marry his Niece, than for an immediate Uncle to marry his. Tho' we are told, that where the Case in the Spiritual Court was, that one had married the *Wife of his Great Uncle*, (which, by the foregoing Rule, that makes the Case the same in Affinity as Consanguinity, is as near a Relation as a Great Aunt by Blood) it was declar'd not to be within the Levitical egrees, and therefore a Prohibition was granted to the Process (*s*).

A
1 B D
2 3 C E
4

3. *Want of* Parents *or* Guardians *Consent.*

§. 3. THE third Impediment to the Solemnization of Marriage, between the Parties that offer themselves, is the *want of the Consent of their Parents or Guardians*. But this by the Hundredth Canon seems only to be an Impediment, when the Persons to be married are *under the Age of one and twenty Years compleat*, whom, by the 62d Canon, no Minister is to marry, whether by Banns or Licence, before their *Parents or Governors have signify'd their Consent*. The Holy Scriptures, in several Instances, inform us of this paternal (*t*) Right. And the usual Phrases of *giving a Daughter in Marriage*, and *taking a Wife to a Son*, plainly imply, that the Consent of the Parents is necessary in the Marriage of their Children. If we enquire into the Practice of the *Heathens*,

(*r*) *In Bishop* Sparrow's *Collection*, p. 260.
(*s*) *See Bishop* Gibson's Codex, *as before.*
(*t*) Gen. 24. c. 29. c. 34. 4. Judges 14. 2.

we

we ſhall find them ſo ſevere upon the Violation of this Right, as to declare the Marriage to be null, and the Children to be Baſtards (*u*). And the antient Canon Law of the Greek Church accounts all Children that marry without their Parents Conſent, whilſt they are under their power, to be no better than Fornicators (*w*). The Church of *England* indeed does not proceed to ſuch Extremities: But ſhe takes all imaginable Care beforehand to prevent ſuch Marriages, by requiring the Oaths of two ſufficient Witneſſes, in caſe of a Licence, that ſuch Conſent be obtain'd (*x*); and ordering otherwiſe the Publication of the *Banns*, as has already been ſhew'd, that ſo the Parents may have Notice, and Time to forbid it; and now finally charging the Parties themſelves, in the moſt ſerious and ſolemn manner that is poſſible, that they confeſs it as an Impediment, if they want their Superiours Conſent.

Rubrick *after the Charge.*

IV. IF any of the Impediments above-mention'd are alledg'd, and the Perſon that declares it *will be bound and ſufficient Sureties with him to the Parties, or elſe put in a Caution (to the full Value of ſuch Charges as the Perſons to be married do thereby ſuſtain) to prove his Allegation; then the Solemnization muſt be deferr'd until ſuch time as the Truth be try'd.* But *if no Impediment be alledg'd*, the Curate is to proceed in Manner and Form, as the next Section will declare.

Sect. 4. *Of the* Eſpouſals.

The asking their mutual Conſent.

I. THE Solemnization of Matrimony being a formal Compact, it is requiſite, in the firſt place, that the *mutual Conſent* of the Parties be ask'd, which is ſo eſſentially neceſſary, that the Marriage is not good without it. And therefore we find that *Rebekah*'s Friends ask'd her Conſent before they ſent her away to *Iſaac* (*y*). And in the firmeſt kind of Marriage amongſt the *Romans*, which they call'd *Coemption*, the Parties themſelves mutually ask'd this of each other (*z*). This therefore being ſo momemtous a Cuſtom, is for that reaſon taken into the Chriſtian Offices: Only

(*u*) Apul. Metamorph. l. 6. Dig. lib. 23. Tit. 2. & lib. 1. Tit. 5. §. 11.

(*w*) St. Baſil. ad Amphiloch. Can. 38, & 40. Matth. Blaſter. Syntag. Lit. r. c. 8. apud Bevereg. Tom. 2.

(*x*) Can. 103.

(*y*) Gen. 24. 58.

(*z*) Boeth. Comment. in Topic. Ciceron. p. 157. Venet. 1583. Alex. ab Alex. Gen. Dier. l. 2. c. 5.

among

among Christians the Question is propos'd by the *Priest*, that so the Declaration may be the more solemn, as being made in the immediate Presence of God, and to his deputed Minister.

THE Man therefore is ask'd, *Whether he will have this Woman to his wedded Wife*; and the Woman, *Whether she will have this Man to her wedded Husband, to live together after God's Ordinance in the Holy Estate of Matrimony.* And that they may the better know what are the Conditions of this State, the Minister enumerates the Duties which each of them by this Covenant will be bound to perform.

The Husband's Duty.

§. 2. THE Man, for Instance, is oblig'd, in the first place, to *love* his Wife, which is the principal Duty requir'd by St. *Paul* (*a*), and is here mention'd first, because if the Man hath this Affection, he will perform with Delight all the other Duties; it being no Burden to do good Offices to those whom we heartily and sincerely love. (2.) He must *comfort her*, which is the same that St. *Paul* expresses by *cherishing* (*b*), and implies here, that the Husband must support his Wife under all the Infirmities and Sorrows to which the Tenderness of her Sex often makes her liable. (3.) He is to *honour* her, which is also directly commanded by St. *Peter* (*c*): For tho' the Wife, as he says, be the *weaker Vessel*, yet she must not be despis'd for those unavoidable Weaknesses which God has been pleas'd to annex to her Constitution, but rather respected for her Usefulness to the Man's comfortable Being. (4.) He must *keep her in Sickness and Health*, which in St. *Paul*'s Phrase is to *nourish* (*d*), or to afford her all Necessaries in every Condition. Lastly, He must consent to be faithful to her, and *forsaking all other, keep himself only to her so long as they both shall live* (*e*); which is added to prevent those three mischievous and fatal Destroyers of Marriage, *Adultery*, *Polygamy*, and *Divorce*.

The Wife's Duty.

§. 3. THERE is no Difference in the Duties, nor consequently in the Terms of the Covenant between the Man and his Wife; except that the Woman is oblig'd to *obey* and *serve* her Husband. Nor is this a Difference of our own devising, but is expresly order'd by God himself, who in those places of Scripture, where he enjoins Husbands to love their Wives, commands the Wives to be *subject* and *obedient* to

(*a*) Ephes. 5. 25.
(*b*) Ibid. ver. 29.
(*c*) 1 Pet. 3. 7.
(*d*) Ephes. 5. 29.
(*e*) Mal. 2. 15, 16. 1 Cor. 7. 10.

their

their Husbands (*f*). The Rules also of Society make it ne- Sect. 4.
cessary; for Equality, saith St. *Chrysostom* (*g*), breeds Contention, and one of the two must be superiour, or else both would strive perpetually for the Dominion. Wherefore the Laws of God, and the Wisdom of all Nations, hath given the Superiority to the Husband. Among the *Romans* the Wife was oblig'd by Law to be subject to her Husband, and to call him *Lord* (*h*): But then they had a peculiar Magistrate to take care that the Men did not abuse this Power, but that they should rule over their Wives with Gentleness and Tenderness (*i*). Wherefore Women may and ought to pay all that Obedience which the Gospel requires of them: Nor have they any Reason (especially with us) to complain with *Medea*, that *they are sold for Slaves with their own Money* (*k*), because there is really no Slavery in Obedience which springs from Love, and is paid in respect to the nobler Sex, and in requital for that Protection which the weaker Sex both needs and enjoys in the State of Matrimony. So that it is not only an impious Contempt of Divine Authority, but egregious Pride and Folly for any Woman to refuse either to promise or pay this Obedience; which is her chief Advantage, if she hath Wisdom to understand, or Skill to manage it right.

§. 3. THE whole Matter being thus propos'd to each *The Answer of the Parties.*
Party, they should each of them seriously weigh and consider it. And if they like this State of Life, and the Duties annex'd to it; if they neither of them have any Objection against the Person of the other, but are persuaded they can each of them love the other, and that for ever, in all Conditions of Life, let each of them answer, as the Church directs them, *I will*; which are the proper Words that oblige in Compacts (*l*), but which can never lay a more solemn Obligation than when they are pronounc'd upon this Occasion. For if we start back after speaking them here, we shall have as many Witnesses of the Falshood, as there are Persons present at the Solemnity, viz. God and his Angels, the Minister and the Congregation; and therefore in regard to so venerable an Assembly, let them here be pronounc'd

(*f*) Eph. 5. 22, 24. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1, 5.
(*g*) In 1 Cor. 11. 3.
(*h*) Ulpian. L. alia 14. D. solut. Matrimon. Et L. ea quæ 57. D. de Donat. inter Virum & Ux. itemque Servius ad l. 4. Æneid.
(*i*) Cicero de Repub. lib. 4.
(*k*) Eurip. in Medea.
(*l*) Justinian. Institut. l. 3. de Verb. Oblig. Tit. 16.

Chap. X.

with all deliberate Gravity, and for ever made good with all possible Sincerity.

Espousals, what they were formerly.

§. 4. THIS solemn Declaration of the Parties Consent seems to be the remains of the old Form of *Espousals*, which was different and distinct from the Office of *Marriage*, and which was often perform'd some Weeks, or Months, or perhaps Years (*m*) before; and as *Florentius* defines them, were no more than *the Promise of future Marriage* (*n*), which however they thought was not proper to be left to be made in private as a mere Civil Contract; and therefore they order'd that it should be solemnly made in the Presence of a Minister, who should use Prayers and Blessings suitable to the Occasion. And hence it is that, in the Greek Church, there are to be seen to this Day two different Offices, viz. the one of *Espousals*, and the other of *Marriage* (*o*). But it oftentimes happening that the deferring the Marriage caus'd the Parties espous'd to break their Engagement; *Leo Philosophus* an Emperor of the *East*, commanded by an Edict, that the Espousals and Marriage should be both perform'd on the same Day (*p*). Some Attempts indeed were made by *Alexius Comnenus* to restore the old Custom of having some Time intervene between (*q*). But it does not appear that he succeeded in his Attempts; for *Goar* tells us (and the present Rubrick hints as (*r*) much) that the usual Custom of the modern Greeks is to use both Offices at the same time. And it is probable that in the West, as well as the East, the Custom of celebrating the Espousals and Nuptials at the same time did long obtain, and at last occasion both Offices to be united in one. So that this *Declaration* is the Remains of the antient Office of the *Espousals*, and the following *Stipulation* the *Marriage* properly so call'd. Accordingly the Declaration is made in the *Future* Tense, by which Espousals us'd to be made (*s*), whereas the Stipulation runs in the *Present* Tense, which is necessary to make and confirm a Marriage (*t*). Besides, the Declaration is made without any Ceremony, simply and directly like the antient (*u*) Espou-

And how supply'd now.

(*m*) Carol. Mag. Leg. l. 1. c. 163.
(*n*) Florentin. l. 1. D. de Sponsal.
(*o*) Vide Euchologion.
(*p*) Leo Philos. Imp. Novel. 74.
(*q*) Alex. Comnen. Novel. de Sponsal. l. 2. Jur. Orient.
(*r*) Εἰ μὴ βούλονται ἐν τῷ αὐτῷ στεφανωθῆναι Rubric. ante Offic. Coronat. Eucholog. pag. 385.
(*s*) Decret. Greg. l. 4. de Sponsal. & Matrimon. Tit. 1. c. 15. Pet. Lombard. lib. 4. dist. 28.
(*t*) Constit. Richardi Ep. Sarum. ap. Spelman. Concil. Tom. 2. A. D. 1217.
(*u*) Franc. Hotman de Sponsal. p. 375.

sals;

ſals; whereas the mutual Stipulation is accompany'd with divers ſignificant Rites, ſuch as the delivering the Woman into the Hands of the Man, joining their Hands, and the like, which are the known and proper Ceremonies of Marriage. And indeed that the Declaration is not properly a Circumſtance of the Marriage, is plain from the Miniſter's aſking, after it is made, *Who giveth the Woman to be married to the Man?* For that evidently implies that ſhe is even yet in the power of another, and conſequently that ſhe is ſtill to be married to the Man. Sect. 5.

Sect. 5. *Of the Solemnization of the Marriage.*

I. THE two Parties having now declar'd their Conſent to take each other for Huſband and Wife, and having ſolemnly engag'd that they will each of them obſerve the Duties which God has annex'd to that State; they proceed, in the next place, to the immediate Celebration of the Marriage it ſelf, which is introduc'd with a very antient and ſignificant Ceremony, I mean the *Father*'s or *Friend's giving the Woman in Marriage*. The Antiquity of which Rite is evident from the Phraſe ſo often us'd in Scripture, of *giving a Daughter to Wife* (*x*), and the Univerſality of it appears from its being us'd both by Heathens and Chriſtians in all Ages (*y*). The Foundation of the Practice ſeems to be a Care of the Female Sex, who is always ſuppos'd to be under the Tuition of a Father or Guardian, whoſe Conſent is neceſſary to make their Acts valid (*z*). And therefore before the Miniſter proceeds to the Marriage, he asks, *Who gives the Woman to be marry'd to the Man?* which ſhews too, by the way, that the Woman does not ſeek a Huſband, but is given to one by her Parents or Friends, whoſe Commands in this Affair ſhe ſeems rather to follow than her own Inclinations (*a*). For which Cauſe, among the Nuptial Rites of the old *Romans*, the Bride was to be taken by a kind of Violence from her Mother's Knees (*b*); and when ſhe came to her Huſband's Houſe, ſhe was not to go

The Solemnization of the Marriage.

The Father *or* Friend *to give the Woman.*

(*x*) Gen. 29. 19. ch. 34. 16. Joſh. 15. 16. 1 Sam. 17. 25. ch. 18. 17. Pſal. 78. 63. Luke 17. 27. 1 Cor. 7. 38.

(*y*) Cic. Orat. pro Flac. Apul. Apol. 2. præſcr. Auguſt. de Geneſ. ad lit. l. 11. c. 41. Tom. 3. Part 1. col. 295. C.

(*z*) *See* Hooker's Eccleſiaſtical Polity, l. 5. §. 73.

(*a*) Ambroſ. de Abraham. l. 1. c. 9. Tom. 1. col. 201. l.

(*b*) Virg. Æneid. 10. ver. 79.

go in willingly, but was to be carry'd in by force (*c*); which, like this Ceremony of ours, very well ſuited with the Modeſty of her Sex.

And the Miniſter *to receive her.*

§. 2. BUT beſides this, there is a further Meaning intended by the Church: For it is to be obſerv'd, that the Woman is to be given not to the *Man*, but to the *Miniſter:* For the Rubrick orders, that *the Miniſter ſhall receive her at her Father's or Friend's Hands*; which ſignifies to be ſure, that the Father reſigns her up to God, and that it is God, who, by his Prieſt, now gives her in Marriage, and who provides a Wife for the Man, as he did at firſt for *Adam* (*d*).

Joining of Right Hands *an antient Ceremony.*

II. ACCORDINGLY the Miniſter, who has now the Diſpoſal of her, delivers her into the Poſſeſſion of the Man, as he afterwards does the Man into the Poſſeſſion of the Woman, by cauſing each of them to *take the other by the Right Hand.* The *joining of Hands* naturally ſignifies contracting a Friendſhip, and making a Covenant (*e*): and the *Right Hand* eſpecially was eſteem'd ſo ſacred, that *Cicero* calls it the *Witneſs of our Faith* (*f*). And therefore the joining of theſe being us'd in all Covenants, no wonder it ſhould be obſerv'd in the ſolemn one of Marriage. Accordingly we find it has been us'd, upon this Occaſion, by Heathens (*g*), Jews (*h*), and Chriſtians (*i*) in all Ages.

The Mutual Stipulation.

III. THE Miniſter therefore having thus join'd their Right Hands, cauſes them, in the next place, *to give their Troth* by a mutual Stipulation. And, as our Lawyers tell us, that in a Deed of Conveyance four things are neceſſary, viz. (1.) The Premiſes, containing the Names of the Perſon, and of the Thing to be convey'd; (2.) The Habendum & Tenendum; (3.) The Limitation; And, (4.) The Sealing (*k*): So here the Compact ſeems to be drawn up exactly anſwerable to theſe four Rules. For, 1ſt, each Party names themſelves, and ſpecifying the other, as the Individual Perſon whom they have choſe, declare the End for

---

(*c*) Plut. Quæſt. Rom. Tom. 2. p. 271. C. D. Francof. 1620.
(*d*) Gen. 2. 23.
(*e*) 2 Kings 10. 15. Prov. 11. 21.
(*f*) Dextræ quæ fidei teſtes eſſe ſolebant. Cicero. *So alſo* Virgil, En Dextra, Fideſque. *See alſo* Alex. ab Alex. Gen. Dier. l. 2. c. 19.
(*g*) Alex. ab Alex. l. 2. c. 5. Xenophon. Cyropæd. l. 8. Servius in Virgil. Æn. 4. v. 104.
(*h*) Tobit. 7. 13.
(*i*) Greg. Naz. Ep. 57. ad Anyſ.
(*k*) *Lord* Coke *on* Littleton's *Tenures*, c. 1.

which

Sect. 3

which they take, viz. *to be wedded Husband and Wife.* 2dly, The Manner of taking is expreſs'd in thoſe antient Words, *to have and to hold*, which are words (ſaith (*l*) *Littleton*) of ſuch Importance, that no Conveyance can be made without them: And therefore they ought not to be admitted here, becauſe the Man and the Woman are now to put themſelves into the Power and Poſſeſſion of each other; inſomuch that after this Stipulation, *the Wife hath not power of her own Body, but the Husband; and likewiſe the Husband hath not power of his own Body, but the Wife* (*m*). 3dly, The Time of entring upon, and the Time of enjoying, the Poſſeſſion convey'd, is here expreſly declar'd. It is to begin immediately from the Nuptial Day, and to continue during their mutual Lives, *From this Day forward,---till Death us do part.* And leſt any Inconveniences appearing afterwards ſhould be alledg'd for the breaking this ſacred Contract, here is added a Proteſtation, that the Obligation ſhall continue in full force, notwithſtanding any future unexpected Changes. They are to have and to hold *for better for worſe*, in reſpect of their Mind and Manners; *for richer for poorer*, in reſpect of their Eſtate; and whether *in Sickneſs or in Health*, in reſpect of their Body. Now all theſe are added to prevent the ſcandalous Liberties of Divorce, which was practis'd upon every trifling Occaſion among *Jews* and *Romans* (*n*): inſomuch that *Rob. Akiba* had impiouſly affirm'd it to be ſufficient for Divorce, if another Woman was better lik'd by the Man (*o*). But this being ſo contrary to the Nature of Marriage, it is neceſſary it ſhould be remov'd from all Chriſtian Societies; which cannot be more effectually done than by a particular Recital, at the Time of Marriage, of all the Caſes which may be pretended as the Cauſes of a future Diſlike. And to prevent any Objection, I ſuppoſe, that might afterwards be imagin'd from either Party's declining in their Comelineſs or Beauty; the *York Manual*, that was us'd in the Northern Parts of *England* before the Reformation, had an Addition of the Words, **for fairer for fouler,** (for it muſt be obſerv'd that this mutual Stipulation was always in *Engliſh*, amongſt our *Engliſh* Papiſts, even when all the Office beſides was in *Latin*) which Mr. *Selden* tranſlates, *ſive pulchrior fueris, ſive invenuſtior* (*p*), i. e. whether thou ſhalt be more

(*l*) A aver & tener. Littl. c. 1. p. 1. *Lord* Coke, ibid.
(*m*) 1 Cor. 7. 4.
(*n*) Mat. 19. 3.
(*o*) *As cited by Dr.* Comber *on the Common-Prayer, Folio Edition*, pag. 667.
(*p*) Seld. Uxor. Ebraic. l. 2. c. 27. p. 197.

or leſs handſome and comely. In all theſe Conditions the Engagement is the ſame, viz. the Man is to *love and to cheriſh his Wife*, and the Woman *to love, cheriſh, and to obey* her Huſband; i. e. each of them muſt have the ſame Regard for the other, and pay thoſe Duties which I have already ſhew'd to be neceſſary and indiſpenſable, whatſoever accidental Varieties may happen. In the old *Salisbury Manual* (that was us'd in the Southern Parts of *England* in the Times of Popery, as I have obſerv'd the *York Manual* was in the Northern) inſtead of the Woman's ſtipulating to *love, cheriſh, and to obey* her Huſband, ſhe engag'd **to be bonair and buxum in bedde and at boorde.** And ſo in the *York Manual*, the Miniſter in aſking the Woman's Conſent, inſtead of demanding of her, whether ſhe would *ſerve* and *obey* her Huſband, aſk'd her, whether ſhe would be **buxum** to him. From whence we may obſerve, that whatever Meaning theſe words have been perverted to ſince, they originally ſignify'd no more than to be *meek* and *obedient*. Accordingly *meek* and *obedient* are added in the Margin of the Manual, to explain them: And ſo they are interpreted in the *Saxon* Dictionaries, agreeably to which they are tranſlated by Mr. *Selden*, *Ero officioſa ac obediens* (*q*). But to return to our preſent Form; the next Particular is the Rule by which the Compact is made, viz. *according to God's Holy Ordinance*. The words before the Reformation were, **if Holy Church it woll ordaine** (*r*), i. e. I ſuppoſe, if there be no Eccleſiaſtical Law to the contrary. But I think the modern words are better: which may either be referr'd to every part of the preſent Stipulation, ſo as to imply that all the Branches thereof are agreeable to the Divine Inſtitution; or elſe it may be peculiarly apply'd to the two laſt Clauſes, that each of the Parties will *love and cheriſh*, &c. the other *till Death part them*; which, I have ſhew'd, is according to the Ordinance of God. Laſtly, here is the Ratification of all the former Particulars in the antient Form, *and thereto I plight* (as the Man ſays) or, (as the Woman) *I give thee my Troth*; i. e. for the performance of all that has been ſaid, each of them lays their Faith or Truth to pledge: As much as if they had ſaid, if I perform not the Covenant I have made, let me forfeit my Credit, and never be counted juſt, or honeſt, or faithful more.

(*q*) Uxor. Ebraic. l. 2. c. 27. p. 194.

(*r*) *See the old Manuals, and* Selden ut ſupra, *pag.* 194.

IV. BUT

Sect. 3.

IV. BUT beſides the inviſible Pledge of our Fidelity, the Man is alſo oblig'd to deliver a viſible Pledge, which the Rubrick directs ſhall be a *Ring*; which, by the firſt Common-Prayer Book of King *Edward* VI. was to be accompany'd with *other Tokens of Spouſage, as Gold or Silver.* This lets us into the *Meaning* and *Deſign* of the Ring, and intimates it to be the Remains of an antient Cuſtom, whereby it was uſual for the Man to purchaſe the Woman, laying down for the Price of her a certain Sum of Money (*s*), or elſe performing certain Articles or Conditions which the Father of the Damſel would accept of as an Equivalent (*t*). Among the *Romans* this was call'd *Coemption* or Purchaſing, and was accounted the firmeſt kind of Marriage which they had (*u*); and from them was deliver'd down amongſt the Weſtern Chriſtians, by whom the Cuſtom is ſtill preſerv'd in the *Ring* (*u*); which is given as a Pledge, or in part of Payment, of the Dowry that the Woman is to be intitled to by the Marriage; and by the Acceptance of which the Woman, at the ſame time, declares herſelf content, and in return eſpouſes or makes over her ſelf to the Man. Accordingly the old Manual for the uſe of *Salisbury*, before the Miniſter proceeds to the Marriage, he is directed *to aſk the Woman's Dowry*, viz. *the Tokens of Spouſage. And by theſe Tokens of Spouſage are to be underſtood Rings, or Money, or ſome other things to be given to the Woman by the Man; which ſaid giving is called Subarration*, (i. e. Wedding or Covenanting) *eſpecially when it is done by the giving of a Ring.*

The Ring the Remains of the old Coemption.

THE Reaſon why a *Ring* was pitch'd upon for the Pledge rather than any thing elſe, I ſuppoſe was becauſe antiently the Ring was a *Seal*, by which all Orders were ſign'd, and Things of Value ſecur'd (*w*); and therefore the Delivery of it was a Sign that the Perſon, to whom it was given, was admitted into the higheſt Friendſhip and Truſt (*y*). For which Reaſon it was adopted as a Ceremony in Marriage, to denote that the Wife, in conſideration of her being eſpous'd to the Man, was admitted as a Sharer in her Huſband's Counſels, and a joint Partner in his Honour and Eſtate:

Why a Ring rather than any thing elſe.

(*s*) Gen. 34. 12. Exod. 22. 17. Deut. 22. 29.

(*t*) Gen. 29. 18, 27, 30. 1 Sam. 17. 25. & chap. 18. 17, 25.

(*u*) Selden. Uxor. Ebraic. l. 2. c. 25. pag. 283, 284.

(*w*) Gen. 38. 18. Eſther 3. 10, 12. 1 Maccab. 6. 15.

(*y*) Gen. 41. 42.

And

And therefore we find that not only the *Ring*, but the *Keys* alſo were in former Times deliver'd to her at the Marriage (*z*). That the *Ring* was of uſe amongſt the old *Romans*, we have ſeveral undoubted Teſtimonies (*a*). And that the Uſe of it was not owing to any Superſtition amongſt them, we have the Authority of *Tertullian*, a very antient Father of the Chriſtian Church (*b*). *Pliny* indeed tells us, that, in his Time, the *Romans* us'd an *Iron* Ring, without any Jewel (*c*): But *Tertullian* hints, that in the former Ages it was a Ring of *Gold* (*d*); which being the nobler and purer Metal, and continuing longer uncorrupted, was thought to intimate the generous, ſincere, and durable Affection, which ought to be between the married Parties (*e*): As the Form of it being *round* (which was the moſt perfect of all Figures, and was us'd by the Antients as the Hieroglyphick of Eternity) was underſtood to imply, that the conjugal Love ſhould never have an End (*f*).

Why a Gold one.

What intimated by its Roundneſs.

An antient and univerſal Rite.

BUT theſe ſeem only allegorical Significations: The Uſe of it we have ſeen was inſtituted at firſt, to imply ſomething more; viz. that the Woman, in conſideration of a certain Dowry contracted for by the Man, of which the Ring is deliver'd as an Earneſt and Pledge, eſpouſes and makes over her ſelf to him as his Wife. With this Signification it has been us'd by Chriſtians in all Ages, and all Parts of the Church (*g*): And for the ſame Intent it is preſcrib'd by our own, as it is evident from the Words which are ſpoken at the Delivery of it, and from the Prayer which follows immediately after; where the *giving and receiving it, is call'd a Token and Pledge of the Vow and Covenant betwixt them made.* The ſame is practis'd by the modern *Jews* (*h*), who it is not likely, would have taken up the Cuſtom in imitation of the Chriſtians, and who therefore probably receiv'd it from their Forefathers. Good Reaſon therefore had our judicious Reformers to retain a Rite ſo antient and univerſal, and which even *Bucer* himſelf (who one would think was as ſcrupulous as

(*z*) Ant. Hotman. de vet. Rit. Nuptiar. c. 25.
(*a*) Juvenal. Sat. 6. ver. 26, 27. Plin. Hiſt. Nat. l. 3. c. 1. Tertul. Apol. c. 6. p. 7. A.
(*b*) De Idol. c. 16.
(*c*) Plin. ut ſupra.
(*d*) Apol. c. 6. pag. 7. A.
(*e*) Scalig. Poet. l. 3. c. 100.
(*f*) Scalig. ibid. Iſidor. de Divin. Officic. l. 2. c. 15. Vide & Rationalia Divin. Officior.
(*g*) Clem. Alex. Pædag. l. 3. c. 11. p. 245. C. Ambr. 14. Ep. 34. Iſidor. Hiſpal. Etymol. l. 19. c. 32. pag. 268. & de Offic. Eccl. l. 2. c. 19. pag. 608. col. 2. C. *and* D.
(*h*) Buxtorf. Synag. Judaic. c. 39. pag. 633. *and* Ockley's *Hiſtory of the preſent* Jews, pag. 170, 171.

any

ny Man need to be) thought fit to approve of as decent and proper (*i*). Sect. 4.

§. 2. BEFORE the Ring may be given to the Woman, the Man muſt *lay it upon the Book, with the accuſtom'd Duty to the Prieſt and Clerk. From whence the Prieſt is to take and deliver it again to the Man.* Intimating, to be ſure, that it is our Duty to offer up all we have to God as the true Proprietor, before we uſe them our ſelves; and to receive them as from His Hand to be employ'd towards his Glory. *Why laid upon the* Book.

§. 3. WHEN the Man eſpouſes his Wife with it, he is to *put it upon the fourth Finger of her Left Hand.* The Reaſon of this the Rubrick of the *Salisbury Manual* ſays, is becauſe from thence there proceeds a Vein to the Heart. Some modern Criticks indeed will not allow of this (*k*); but ſeveral eminent Authors, both of antient and later Times, as well Gentiles as Chriſtians, as well Phyſicians as Divines, aſſert, that there comes a conſiderable Vein from the Heart to this Finger, which they thought for that Reaſon ought to bear this Pledge of Love, that from thence it might be convey'd as it were to the Heart (*l*). However, the Moral may ſafely be retain'd: viz. That the Huſband hereby expreſſes the deareſt Love to his Spouſe, which ought to reach her Heart, and engage her Affections to him again. If we ſhould add the other Reaſon of placing the Ring upon this Finger, viz. its being the leaſt active Finger of the Hand, leaſt us'd, upon which therefore the Ring may be always in view, and yet leaſt ſubject to be worn out: This alſo may teach us, that the two Parties ſhould carefully cheriſh each other's Love, that ſo it may endure and laſt for ever. *Why put upon the* fourth Finger *of the Woman's* Left Hand.

§. 4. THE Man *holding the Ring therefore upon this Finger, being taught by the Prieſt*, and ſpeaking to his Wife, he aſſures her, that this is a viſible Pledge that he now takes her to his wedded Wife, *With this Ring I thee wed*; or make a Covenant with thee (for ſo the word (*m*) ſignifies) that all the Rights and Privileges of a lawful Wife do from this Inſtant belong to thee. After theſe words, in the firſt Book of King *Edward* VI. follow'd, *This Gold and Silver I thee give*; at the repeating of which words it was cuſtomary to give the Wo- *The Words explain'd.* With this Ring I thee wed.

(*i*) Bucer. Cenſur. pag. 488.
(*k*) *Dr.* Brown's Vulgar Errors, l. 4. c. 4.
(*l*) Alex. ab Alex. Gen. Dier. l. 2. c. 19. Appion. in lib. Egypt. & ex eo Aul. Gel. Noct. Attic. l. 10. c. 10. Iſidor. Hiſpal. in Locis ſupra citatis. Durand. Rational. l. 3. c. 14. Atreius Capit. in Macrob. Saturn. l. 7. c. 13. Levinus Lemn. & Forreſtus ap. Brown.
(*m*) *See the* Saxon *Dictionaries.*

man a Purſe of Money, as *Livery and Seiſin of their Eſtate:* But this was left out at the ſecond Review, probably becauſe it was more than ſome People could perform. Beſides, by what has been ſaid, it appears that the Deſign of it is fully enough anſwer'd by the Delivery of the Ring.

With my Body I thee worſhip;

THE Man therefore having wedded her with the Ring, in the next words proceeds to aſſign over the Rights accruing to her thereby. The firſt of theſe is *Honour*, and therefore He immediately adds, *With my Body I thee worſhip*, i. e. with my Body I thee *honour*; for ſo the word ſignifies in this Place; and ſo Mr. *Selden* (*n*), and before him *Martin Bucer* (*o*), who liv'd at the Time when our Liturgy was compil'd, have tranſlated it. The Deſign of them is to expreſs that the Woman, by virtue of this Marriage, has a ſhare in all the Titles and Honours which are due, or belong to the Perſon of her Huſband (*p*). It is true, the modern Senſe of the word is ſomewhat different: For which Reaſon, I find, that at the Review of our Liturgy, after the Reſtoration of King *Charles* II. *Worſhip* was promis'd to be chang'd for *Honour* (*q*). How the Alteration came to be omitted, I can't diſcover; but ſo long as the old word is explain'd, in the Senſe that I have given of it, one would think no Objection could be urg'd againſt the uſing it.

And with all my worldly Goods I thee endow.

BUT to proceed; the ſecond Right accruing to the Wife, by virtue of her Marriage, is *Maintenance*; and therefore the Huſband adds, in the next place, *With all my worldly Goods I thee endow.* And thoſe that retain the old Cuſtom of giving the Woman Gold and Silver, take the Opportunity of theſe words to deliver to her a Purſe. But I have ſhew'd that formerly other words were provided for the doing of this: And the Deſign of the words I am now ſpeaking of, is not ſo much to *inveſt* the Woman with a Right to all her Huſband's Goods, as to *declare* that by Marriage ſhe has acquir'd ſuch Right. For from the very inſtant of their making the mutual Stipulation, the Woman has a Right to ſue for a Maintenance during the Life of her Huſband, ſhould he be ſo brutiſh as to deny it; and after his Deceaſe, is entitled to a third, or perhaps a larger Share (according to the Laws of the Place where ſhe lives) in all her Huſband's

(*n*) Corpore meo te dignor. Uxor. Ebraic. l. 2. c. 27. pag. 206.

(*o*) Cum meo Corpore te honoro. Bucer. Script. Anglican. pag. 443.

(*p*) Hooker's *Eccleſiaſtical Polity*, l. 5. §. 73.

(*q*) *See the Papers that paſs'd between the Commiſſioners*, &c. pag. ult.

Goods

Goods and Chattels, and may further demand what the Law calls her *Quarentine*, which is Lodging and Maintenance in his beſt Manſion-Houſe for forty Days after his Death (*r*). Sect. 4.

NOR is this either a new or an unreaſonable Privilege: For it was a Law of *Romulus*, the firſt King of the *Romans*, that the wedded Wife, who was married to a Man according to the ſacred Laws, was to have all that he had in common with himſelf (*s*). And the ſame is affirm'd long after by *Cicero*, viz. that they ought to have one Houſe, and all things common (*t*). For this Reaſon the *Roman* Laws would not allow of Donations to be made between a Man and his Wife, becauſe they were to enjoy their Eſtates in common (*u*); which Community of Goods they alſo expreſs'd by offering the Wife *Fire* and *Water* at her firſt coming into her Huſband's Houſe, and by that uſual Expreſſion, *Ubi tu Cajus, ego Caja*, where you are Maſter, I am Miſtreſs (*w*). Nor did this only continue during her Life: For the Laws of *Rome* appointed the Wife to be the ſole Heir, when her Huſband dy'd without Iſſue; and if he left Children, ſhe was at leaſt to have a Child's Part, and to be reckon'd as a Daughter (*x*). Only it is to be noted, that during the Huſband's Life, the Wife has no power to alienate or diſpoſe of any thing without her Huſband's Conſent, but only to enjoy and uſe it as there is occaſion. The ſame Privileges undoubtedly belong to the Wives of Chriſtians; and indeed Reaſon determines very ſtrongly on their ſide. The Woman aſſigns all that ſhe is poſſeſſed of to her Huſband at the Marriage: And what leſs can the Man do in return of ſuch Kindneſs, and in Compenſation for what he enjoys by her, than inveſt her with the Enjoyment of what is his? Even the barbarous *Gauls* were us'd to give as much out of their own Eſtates, as they receiv'd in Portion with their Wives, and out of thoſe two Sums to make Proviſion for the Woman, if ſhe ſurviv'd the Man (*y*). And ſurely Chriſtians ſhould not come behind the Heathens in ſuch reaſonable Duties, it being unjuſt and unworthy to ſuffer any Perſon to ſuſtain Damage by their Kindneſs, where we are able to requite them.

(*r*) Selden. Uxor. Ebraic. l. 2. c. 27. p. 202.
(*s*) Dion. Halicarn. l. 2.
(*t*) Offic. l. 1.
(*u*) Plut. L. de Præcept. Connub.
(*w*) Ant. Hotman. de Vet. Rit. Nupt. c. 18.
(*x*) Dion. Halic. l. 2. Ulpian. Fragm. Tit. 22. §. ſui Hæredes. Aul. Gel. l. 18. c. 6.
(*y*) Cæſar. de Bell. Gallic. lib. 6.

BUT

Chap. X.

In the Name of the Father, *&c.*

BUT to conclude; the laſt part of theſe words, *In the Name of the Father, and of the Son, and of the Holy Ghoſt, Amen*, are a ſolemn Confirmation of the Engagement here made, being an Invocation of the ſacred Trinity as Witneſs to this Compact, who will therefore undoubtedly revenge the Perjury on thoſe who break it.

The Prayer.

V. AND now the Covenant being finiſh'd, it is very requiſite we ſhould deſire a Bleſſing on it: For even the Heathens look'd upon their Marriage-Covenant as inauſpicious, if it were not accompany'd with a Sacrifice (*z*). And therefore Chriſtians ſure can do no leſs than call upon the Divine Majeſty upon the like Occaſion. For this Reaſon *the Man leaving the Ring upon the fourth Finger of the Woman's Left Hand, and both of them kneeling down*, the Miniſter begs for them the Bleſſing of God, that they may always perform and keep the Covenant which they have now been making.

The Ratification.

VI. AND as it was an antient Cuſtom among the *Romans*, and other Heathens, for Maſters to ratify the Marriages of their Servants; ſo ſince we profeſs to be the Servants of God, it is neceſſary that He ſhould confirm our Contract. To which end the Prieſt, who is his Repreſentative, *joining the Right Hands* of the married Perſons together, declares, in the words of our bleſſed Lord (*a*), that they are join'd by God, and that therefore no human Power can ſeparate them: *Thoſe whom God hath join'd together, let no Man put aſunder.*

The Publication.

VII. AND now the Holy Covenant being firmly made, it ought to be duly publiſh'd and proclaim'd: And therefore the Miniſter, in the next place, *ſpeaking unto the People*, and recapitulating all that has been done between them, makes Proclamation that the Marriage is legal and valid, and *pronounces that they be Man and Wife together, in the Name*, and by the Authority, *of the Father, and of the Son, and of the Holy Ghoſt.*

The Bleſſing.

VIII. WITH a Bleſſing from whom, this Part of the Office is in the next place concluded. For the Covenant being made by the Authority of God, the Inſtitution being

(*z*) Ant. Hotman. de Vit. Rit. Nupt. c. 29. apud Græv. Theſaur. Antiq. Roman. Tom. 8. col. 1141. C.

(*a*) Mat. 19. 6.

His

His, the Method His, and He being the Author, Witneſs, and Ratifier of this Contract; what could be added more properly at the Concluſion, than a ſolemn Benediction from that Holy, Bleſſed, and Undivided Trinity, who is ſo many ways engag'd to bleſs it?

Sect. 6. *Of the* Introites, *or* Pſalms.

THE Marriage-Covenant being now compleated, *the Miniſter and Clerks are to go to the Lord's Table.* By the *Clerks* here mention'd, I ſuppoſe, were meant ſuch Perſons as were appointed at the beginning of the Reformation, to attend the Incumbent in his Performance of the Offices; and ſuch as are ſtill in ſome Cathedral and Collegiate Churches, which have *Lay-Clerks* (as they are improperly call'd, upon account that they are not always ordain'd) whoſe Buſineſs it is to look out the Leſſons, name the Anthem, ſet the Pſalms, and the like (*b*): Of which ſort I take our *Pariſh Clerks* to be, but of which we have now ſeldom more than one in a Pariſh.

Clerks, who intended by them.

§. 2. THE Reaſon why they are order'd to go *to the Lord's Table*, was, becauſe by all the Common-Prayer Books till the laſt Review, the new married Perſons were oblig'd to receive the Holy Communion the ſame Day of their Marriage (*c*). Our preſent Rubrick indeed does not inſiſt upon this: For what Reaſon it does not, I ſhall ſhew by and by (*d*). But it ſtill declares *it is convenient* they ſhould do ſo; and therefore that they may not omit it for want of being reminded, they are order'd to accompany the *Miniſter and Clerks to the Lord's Table.*

Why they are to go to the Lord's Table.

§. 3. AND whilſt they are *going*, either the *Miniſter or Clerks are to ſay or ſing* a proper Pſalm, which was appointed, I ſuppoſe, inſtead of the *Introite*, which I have already ſhew'd (*e*), was a Pſalm ſome way or other proper to the Day, and ſaid or ſung whilſt the Prieſt was going to the Altar.

Pſalms, *why to be ſaid whilſt* going *to the* Lord's Table.

§. 4. AND it is certain that *Pſalms* are very fit to attend a Marriage Solemnity, which was ever reputed a Time of Joy, and generally attended with Songs and Muſick. *Solo-*

How proper to the Solemnity.

(*b*) *See* Clergyman's Vade Mecum, p. 202, 203.

(*c*) *See the Rubrick at the End of the Office, in the old Common-Prayer Books.*

(*d*) *In the laſt Section.*

(*e*) Pag. 207, 208.

mon's Spouſe was brought to him with Joy and Gladneſs (*f*): And in the Nuptials of the *Gentiles*, nothing was more uſual than Minſtrels and muſical Inſtruments, Songs to *Hymen*, Epithalamiums, and Feſcinine Verſes (*g*). But theſe being Expreſſions of a looſer Mirth than becometh Chriſtians, the Church hath hallow'd our Joy, by chuſing Holy Pſalms for the Exerciſe and Expreſſion of it, in obedience to the Precept of the Apoſtle St. *James*, who, *when we are merry*, bids us *ſing Pſalms* (*h*).

Pſal. 128. §. 5. THERE are two appointed in this Place for Variety: But the firſt is generally us'd, as being more proper for the Occaſion, being thought by ſome to have been drawn up for an Epithalamium or Marriage Song (*i*), and for that Reaſon taken into the Marriage-Office by all Chriſtians in the World (*k*).

Pſal. 67. §. 6. THE other is proper to be us'd ſometimes, when the Age of the Parties perhaps, not giving a Proſpect of the Bleſſings mention'd in the foregoing Pſalm, renders that not ſo ſuitable to the Occaſion.

Sect. 7. *Of the Supplications and Prayers to be us'd at the Lord's Table.*

The Lord's Prayer *and* Reſponſes. I. THE Miniſter or Clerk being now got into the Quire, and *the Man and the Woman kneeling before the Lord's Table*, the Prieſt before he proceeds to the Office for the Communion (which I have already hinted was the Deſign of their coming hither) offers up ſome further Prayers and Supplications for a Bleſſing upon the Parties. Theſe are introduc'd with the antient Form, *Lord have mercy upon us*, &c. To which is immediately ſubjoin'd the *Lord's Prayer*, which ſanctifies and makes way for all the reſt. And being thus prepar'd, we proceed to ſome *Supplications* choſen out of the Pſalms (*l*), and put into the Form of Verſicles and Reſponſes, that all the Company may ſhew their Love and Affection to their Friends, by publickly joining in theſe ſhort Petitions for them.

(*f*) Pſal. 45. 15, 16.
(*g*) Terent. Adelph. Act. 5. Scen. 7. Vide & Briſſon. de Ritu Nuptiar. pag. 83. & pag. 90, 91.
(*h*) James 5. 13.
(*i*) Vide Muller. & Muſcul. in Pſ. 128.
(*k*) Vid. Eucholog. Offic. Coron. pag. 386. & Manual. Sarisb. Ord. Sponſal. fol. 39.
(*l*) Pſal. 86. 2. —20. 2. —61. 3.—61. 1.

II. AFTER

Sect. 8.

II. AFTER these follow three Prayers to be said by the Minister alone; the first being a Prayer for spiritual Blessings; the second for the temporal Blessing of Children, which is the chief End of Marriage, and which is the Blessing that God pronounc'd at first to *Adam* and *Eve* (*m*), and which all Mankind hath ever since wish'd to new-married Persons (*n*), and which is therefore always to be ask'd at the Solemnization of a Marriage, except the advanc'd Age of the Persons make our Prayers unlikely to prevail, in which Case our Rubrick has therefore order'd it to be omitted. The last Prayer is made for the accomplishing of those Duties which are mysteriously signify'd and imply'd by Marriage. *The* three Prayers.

III. LAST of all there is added a *Blessing*, the words of which have an evident Respect to the Prayer immediately foregoing; which was offer'd up upon such excellent Grounds, and with so very great a probability of Success, that the Priest may boldly venture to pronounce and ensure it to the Parties, if they are but duly prepar'd to receive it. *The* Blessing.

Sect. 4. *Of the* Exhortation.

IN all the old Common-Prayer Books (i. e. till the last Review) the Rubrick before this Exhortation was worded thus: *The* Communion-Service *to begin here.*

¶ *THEN shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any Marriage) the Office of a Man and Wife shall be declar'd, according to Holy Scripture; or if there be no Sermon, the Minister shall read this that followeth.*

WHY the Rubrick was alter'd, shall be shewn in the next Section. In the mean while I shall observe, that if the married Persons are dispos'd to communicate, the Office for the Communion must still begin immediately after the fore-mention'd Blessing. And after the Gospel and Nicene Creed, if there be no Sermon declaring the Duties of Man and Wife, the Exhortation here appointed is to be read instead of it.

§. 2. FOR the married Persons having mutually engag'd to live together *according to God's Holy Ordinance*, i. e. *The Design of the* Exhortation.

(*m*) Gen. 1. 28. (*n*) Gen. 24. 60. Ruth 4. 11, 12.

according

according to thoſe Laws which he has ordain'd in his Word; it is very neceſſary they ſhould hear and know what thoſe Laws are which they have engag'd to perform. It was God's own Command, that the Kings of *Iſrael* ſhould have a Copy of the Law deliver'd to them at their Coronation (*o*); and there is the ſame Reaſon to give this Abſtract to thoſe that have taken upon themſelves the State of Matrimony. For which Reaſon, inſtead of the Epiſtle and Goſpel us'd in the Offices of the *Greek* and *Roman* Churches (*p*), here is a full Collection of the Duties of both Parties, drawn from the Epiſtles of two great Apoſtles, St. *Peter* and St. *Paul*, in imitation of the Practice of the Primitive Church, which, always after the Celebration of a Marriage, exhorted the Parties to keep their Matrimonial Vow inviolate (*q*).

Sect. 9. *Of the Laſt* Rubrick.

How this Rubrick was worded formerly.

AT the End of the whole Office, is added a Rubrick, declaring, that *it is convenient that the new married Perſons ſhould receive the Holy Communion at the Time of their Marriage, or at the firſt Opportunity after their Marriage.* In all the former Common-Prayer Books this Rubrick was more poſitive, fixing and appointing the Day of Marriage for the Time of communicating. *The new married Perſons, the ſame Day of their Marriage, muſt receive the Holy Communion.* And it was upon this Account, as I have already obſerv'd, that the latter part of the Office was order'd to be perform'd at the *Lord's Table*, and that the Communion ſhould be begun immediately after the Bleſſing.

Why alter'd.

THE Occaſion of the Alteration was an Exception that was made againſt this Rubrick by the Diſſenting Miniſters, at the Conference at the *Savoy*. They objected, that *this either enforc'd all ſuch, as were unfit for the Sacrament, to forbear Marriage, contrary to Scripture, which approves the Marriage of all Men; or elſe compell'd all that ſhould marry to come to the Lord's Table, tho' never ſo unprepar'd. And for this Reaſon they deſir'd the Rubricks, relating to the Communion, might be omitted, and the rather, becauſe that Marriage Feſtivals are too often accompany'd with ſuch Divertiſements, as*

(*o*) Deut. 17. 18, 19. 2 Kings 11. 12.
(*p*) Vide Euchologg. & Miſſal.
(*q*) Aug. de Civ. Dei, l. 1. c. 27.

are

Sect. 6.

are ſuitable to thoſe Chriſtian Duties, which ought to be before, and follow after, the receiving of that Holy Sacrament (*r*). To this the Epiſcopal Miniſters anſwer'd, *That this Rubrick enforc'd none to forbear Marriage, but preſum'd (as well it might) that all Perſons marriageable ought to be alſo fit to receive the Holy Sacrament. And Marriage being ſo ſolemn a Covenant of God, they that undertook it in the Fear of God, would not ſtick to ſeal it by receiving the Holy Communion, and accordingly prepare themſelves for it; and therefore it would have been more Chriſtian to have deſir'd that thoſe licentious Feſtivities might be ſuppreſs'd, and the Communion more generally us'd by thoſe that married, of which the Happineſs would be greater than could eaſily be expreſs'd* (*s*). For which they quote that Paſſage in *Tertullian, Unde ſufficiam ad enarrandam Felicitatem ejus Matrimonii, quod Eccleſia conciliat, & confirmat Oblatio* (*t*)?

THIS was an Anſwer which the *Presbyterians* knew not how to get over, and therefore, as uſual, they only return an unmannerly Reply. However, to oblige them the Rubrick is alter'd, and Perſons are not now expreſly requir'd to communicate at their Marriage, but only reminded that it is *convenient* ſo to do.

The Advantage of communicating on the Day of Marriage.

BUT no ſerious Perſon ſurely will think the Communion leſs proper or requiſite, becauſe the Church has left it more to their Diſcretion. As to the Objection of theſe *Puritans*, that *Marriage-Feſtivals are too often accompany'd with ſuch Divertiſements as are unſuitable to the Sacrament*; a ſober Man would be apt to think, that this ſhould rather be a Reaſon why the Sacrament ſhould be join'd to this Office, viz. that the Reverence of this Holy Inſtitution might baniſh thoſe vain and wicked Revels from Chriſtian Marriages. And certainly ſince one muſt be ſpar'd, it is much better to part with a licentious Cuſtom, than a religious Duty. The Paſſage of *Tertullian*, cited above, ſhews what Opinion the Primitive Church had of a Marriage ſo decently ſolemniz'd: And no Office, I believe, but the *Geneva Order* (*u*), ever forbad, nor any Chriſtians, I believe, but the *Engliſh Puritans*, ever found fault with, the Adminiſtring of the Euchariſt upon the Wedding-Day: And nei-

---

(*r*) *See an Account of the Proceedings of the Commiſſioners of both Perſuaſions*, &c. p. 29. London, *printed in* 4to. 1661.

(*s*) *See the Papers that paſs'd between the Commiſſioners*, &c. pag. 122.

(*t*) Tertul. ad Uxor. l. 2. c. 8. pag. 171. D.

(*u*) Ordin. Eccleſ Genev. 134.

ther of these, I dare say, will influence the good Dispositions of considerate Men. The Sober and Serious will still believe, that when this Holy Sacrament attends the Nuptials, the Office will be esteem'd more sacred and venerable, the Persons will act more considerately and gravely, and the Marriage-Vow receive new Strength, from its being confirm'd by so solemn an Engagement.

CHAP.

CHAP. XI.

OF THE

ORDER

FOR THE

VISITATION of the SICK.

The Introduction.

Introduct.

IN a World ſo full of Caſualties as this we live in, in which Sickneſs and even Death ſometimes interrupts the Marriage-Solemnities, it ſhould be no matter of Surprize that this melancholy Office is plac'd immediately after that of Matrimony. The Eaſtern Emperors thought it not unſuitable to chuſe the Stone for their Sepulchre on the Day of their Coronation (*a*). And it would not a little tend to temper and moderate the exuberant Joys which ſometimes attend the Feſtivities of Marriage, if by caſting an Eye on the following Form, we ſhould call to mind, that the next and longer Scene may be calamitous.

Why this Office is plac'd next to that of Matrimony.

§. 2. IT is certain that no Age nor Sex, no State nor Condition can ſecure us from Sickneſs; and therefore as no Man ſhould forget that it will, one Day or other, come to be

Viſiting the Sick a Duty incumbent upon all.

(*a*) Dionyſ. Carthuſ. de 4 Noviſſ. Art. 14.

his

Chap. XI.

his own Lot; ſo ſhould all Men take care to comfort thoſe who at preſent lie under this Calamity. So that this is a Duty which all Chriſtians are oblig'd to, and to which great Promiſes are annex'd (*b*), and which was therefore always eſteem'd, by the antient Fathers of the Church, to be one of the moſt ſolemn Exerciſes of Religion (*c*).

Eſpecially upon the Clergy,

§. 3. THE Clergy more eſpecially are expreſly requir'd to perform this Duty by a Divine Command (*d*). For tho' private Friends may pray for us, and with us; yet we can by no means place ſuch Confidence in their Prayers, as we may in thoſe that are ſent to Heaven in our behalf, by ſuch as are peculiarly commiſſion'd to offer them. For this Reaſon it is enjoin'd by St. *James* (*d*), that *if any be ſick, they call for the Elders of the Church.* From whence we may obſerve, that the Care of ſending for the Miniſter is left to the Sick. For the Prieſt himſelf, it is very probable, may never have heard of his Sickneſs; or if he has, may not be ſo good a Judge when his Viſit will be ſeaſonable, or when the Party is beſt able to join with him.

Whom the Sick are to ſend for,

At the beginning *of their Sickneſs.*

§. 4. FOR this Reaſon it is order'd by the Rubrick, that *when any Perſon is ſick, Notice ſhall be given thereof to the Miniſter of the Pariſh.* Not when the Perſon is juſt expiring (as is too often the Caſe) but when the Diſtemper or Diſeaſe firſt diſcovers its Approach. To put it off to the laſt Scene of Life, is to defer the Office till it can do no good. For when the Diſtemper is grown paſt Recovery, to pray for his Reſtoration, is only to mock the Almighty: And what ſpiritual Advantage can be propos'd or expected, from the Miniſter's Aſſiſtance, to one who is unable to do any thing for himſelf? For this Reaſon it is the Advice of the wiſe Man, that in the time of our Sickneſs we take care of our Souls in the firſt place, and then afterwards give place to the Phyſician (*e*). And among the antient Conſtitutions of this Church, *a ſtrict Charge is laid upon the bodily Phyſicians, that, when they are at any time called to the Sick, they do before all things perſuade them to ſend for the Phyſician of Souls, that when Care is taken for the ſick Man's Spirit, they may more ſucceſsfully proceed to the Remedies of external Medicines (f).*

(*b*) Mat. 25. 44, 45. Heb. 13. 3. Jam. 1. 27. Ecclus. 7. 35.

(*c*) Tertul. de Cult. Fæm. l. 2. c. 11. p. 159. C.

(*d*) Jam. 5. 14, 15.

(*e*) Ecclus. 37. 9, 10, 11, 12.

(*f*) Conſtit. Richard. E. Sarum. A. D. 1217. ap. Spelm. Concil. Tom. 2.

§. 5.

Sect. 1.

§. 5. IT is the sick Person's Duty therefore to give the Minister Notice, and the Minister's to go when Notice is given: For by the 67th Canon of the Church, it is order'd, that *when any Person is dangerously sick in the Parish, the Minister or Curate (having Knowledge thereof) shall resort unto him or her (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their Distress, according to the Order of the Communion-Book if he be no Preacher; or if he be a Preacher, then as he shall think most needful and convenient.* Which last Words evidently allow a preaching Minister (i. e. a Minister who is licens'd to preach) the Liberty of using either this Order, or any other, as he shall see convenient. And it is certain that the Order prescrib'd by the Common-Prayer Book is very deficient in several Cases. For which Reason Bishop *Andrews* and others have drawn up Offices to supply the Defect; tho' it may be question'd, whether by the Act for the Uniformity of publick Prayers, we be not restrain'd from private Forms. At least it were to be wish'd that some more copious Office was provided by Authority, which might take in the various Conditions of the Sick, for which they that confine themselves to the present Order are often at a loss.

Who are to go without Delay.

Whether the Minister be confin'd to the present Order.

Sect. 1. *Of the* Salutation.

I. THE Minister of the Parish coming into the sick Man's House, is to say, *Peace be to this House, and to all that dwell in it:* Which is the same Salutation that our Saviour commanded his Apostles to use to every House into which they should enter (*a*). And, which is particularly to our purpose, one main part of the Apostles Errand was *to heal the Sick* (*b*). We know indeed the Apostles work'd miraculous Cures: However, when the Gift was ceas'd, the Salutation remain'd; which therefore we use to this very Day in visiting the Sick, since we still go on the same charitable Account, tho' not endu'd with the same Power. And the Sense of the Words is very suitable: For *Peace* signifies all outward Blessings, tho' when us'd in Salutation, it generally imports *Health*. For which Reason, in *Joseph*'s Inquiry (*c*) after the

The Salutation.

(*a*) Luke 10. 5.
(*b*) Ver. 9.
(*c*) Gen. 43. 27.

Chap. XI.

Health of his Father, tho' the Hebrew Text expreſſes it, *Is there Peace to your Father?* Our Tranſlation renders it, *Is your Father well?* To which the Septuagint Reading alſo exactly correſponds, viz. *Is your Father in Health?* When therefore a Family is viſited with Sickneſs or Diſtreſs, what better Salutation can we uſe than this, viz. that they may all have *Peace*, i. e. Health and Proſperity? And as the Apoſtolical Salutation was not a mere Compliment, but a real Benediction to thoſe that were worthy (*d*); ſo ſhall this of ours prevail for what we aſk to that Houſe which is prepar'd to receive it. For which Reaſon the Family ſhould receive it with Thankfulneſs and Faith, and welcome with Joy the Ambaſſador of Heaven, who in the time of their Calamity comes with Health and Salvation to their Dwelling.

Sect. 4. *Of the* Supplications *and* Prayers.

Pſalm 143. *us'd formerly.*

I. WHEN the Miniſter is come into the ſick Man's Preſence, he is to begin the Supplications. By the firſt Book of King *Edward*, theſe were introduc'd with the 143d *Pſalm*; which, upon whatever Occaſion it was compos'd, is very proper and applicable to any State of Affliction. But at the next Review this Pſalm was left out, and the Office has ever ſince begun with the Sentence out of the *Litany*.

The Sentence out of the Litany.

For the *Litany* being deſign'd for the averting of Evil, and the proper Office for a State of Affliction, would have been very proper to be us'd here intirely, but that it is ſuppos'd the ſick Man can't attend ſo long. For which Reaſon there is only one Sentence taken out of the whole to deprecate both *our own*, and the *Iniquities of our Forefathers*, which ſo long as God remembers, his Holineſs and Juſtice will oblige him to puniſh us more and more. And becauſe all of us equally deſerve to be afflicted, as well as the Perſon for whom we are going to pray; therefore all that are preſent join to ſay both for themſelves and him, *Spare us, good Lord.*

Lord, have Mercy upon us, *&c.*

II. AND as all that came to Jeſus for Help, us'd to cry, *Lord, have Mercy upon us* (*e*); ſo do we here, on the like Occaſion, ſupplicate and beſeech the whole Trinity for *Mercy*, in that antient Form of which we have already ſpoken (*f*).

(*d*) Luke 10. 6.
(*e*) Mat. 9. 27. — 15. 22. — 17. 15. — 20. 30, 31.
(*f*) Pag. 155.

III. WHEN

III. WHEN we have thus pray'd against Evil, we proceed to petition for those good Things which the sick Man's Condition makes him stand in need of. And that our Prayers may be the more prevailing, they are introduc'd as usual with the *Prayer of our Lord*, which is more particularly proper here, as being very suitable to a State of Trouble. *The* Lord's Prayer.

IV. THIS is follow'd by some short *Responses*, in which all that are present are to join with the Priest in behalf of the Sick, who will doubtless be refresh'd by the Charity and Devotion of so many Supplicants, who, with united Requests, petition the Throne of Grace for him. The Places of the Psalms, whence they are taken, has already been shew'd upon the Office of Matrimony (*g*): Here is only one added for the Preservation of the Sick from the Malice of the Devil, which is taken from Psal. 98. 23. according to the old Latin Translation. *The* Versicles *and* Responses.

V. AFTER this the Minister proceeds to collect the Requests of the People into a short Prayer; wherein he begs, that whilst the Sickness remains it may be made easy to bear, by the Comforts of Divine Grace continually bestow'd upon the Person that suffers. *The* First Collect.

VI. AND then, in another Prayer, he proceeds further, to beg that the Correction may be sanctify'd so, that, whether it end in Life or Death, it may turn to his Advantage. *The* Second Collect.

§. 2. THIS last Prayer was shorter before the last Review: How it ran then, may be seen in the Margin *, where the Instances borrow'd from the Roman Offices, being Examples of miraculous Cures which are not now to be expected, were prudently left out, and supply'd with some other more suitable Petitions; which must be allow'd to be a good Improvement of the Form. *How this Prayer was worded formerly.*

(*g*) Pag. 414.

* *After the words*, Griev'd with Sickness, *it ran thus:* Visit him, O Lord, as thou didst visit *Peter*'s Wife's Mother, and the Captain's Servant. [And as thou preservedst *Tobie* and *Sarah* by thy Angel from Danger;] so visit and restore unto this sick Person his former Health (if it be thy Will) or else give him Grace so to take thy Visitation, that after this painful Life ended, he may dwell with thee in Life everlasting, *Amen*. *But Note, the Clause within the Crotchets* [ ], *concerning* Tobie *and* Sarah, *was only in the first Book of King* Edward.

Sect.

Sect. 3. *Of the* Exhortation.

The first Part. IT is a part of the Miniſter's Office to exhort, as well as to pray for, their People, and that not only in Time of Health, but alſo in Sickneſs (*i*): For then they ſtand in moſt need of Directions, and are then moſt likely to follow wholeſome Advice. The Church therefore, being unwilling to loſe ſo likely an Opportunity of doing good, when the Sufferings of the Patient make him tender and tractable, hath drawn up a proper and pious Exhortation to improve that happy Temper for his Soul's Salvation. The Form here preſcrib'd exactly agrees with the Heads of Exhortation, which the Prieſt was order'd to uſe to the Sick by an antient Council above Eight Hundred Years ago (*k*). It conſiſts firſt of *Inſtructions*, concerning the Author of Afflictions, the Ends for which they are ſent, the Manner how we are to bear them, and the Benefits of improving them. And here *if the Perſon be very ſick, the Curate may end his Exhortation.*

The ſecond Part. BUT if his Diſtemper will allow him to proceed, the Miniſter is to admoniſh and ſtir him up to the Practice of thoſe Virtues which are now eſpecially needful: Such as, in the firſt place, is *Patience*; ſince till his Mind is made calm, it is in vain to preſs him either to Faith or Repentance. For which Reaſon this ſecond Part of the Exhortation, we are ſpeaking of, endeavours to chear up the Spirits of the Sick, by proper Arguments, Precepts, and Examples.

The Examination of the Sick. AND now being in hopes that his Mind is compos'd, the Miniſter proceeds to give him ſuch Advice as is proper for one that is preparing for Death. And ſince at his Baptiſm he made a ſolemn Vow to God, which he promis'd to keep all the Days of his Life; it is fit he ſhould examine, now the End of his Life may probably draw near, how he has perform'd and diſcharg'd that Promiſe. And becauſe one part of his Vow was, *to believe all the Articles of the Chriſtian Faith*, therefore the Prieſt particularly enquires into the ſick Man's Belief. For to doubt of, or deny any of theſe Articles, is declar'd to be a dangerous and damnable State: It is to forſake the Faith into which he was baptiz'd:

(*i*) 1 Theſſ. 5. 14. 2 Tim. 4. 2.

(*k*) Concil. Nannetenſ. c. 4. apud Binium, Tom. 3. Part. 2. pag. 131.

And

Sect. 4.

And what else is this but to cut himself off from all the Privileges and Advantages to which his Baptism entitled him? For which Reason it is necessary that our Brother should shew that he has kept this Faith entire, that so we may be satisfy'd that he dies a sound Member of the Catholick Church, out of which no Salvation can ordinarily be obtain'd.

Sect. 4. *Of the* Examination *and* Exhortation *according to the Direction in the* Rubrick.

THE former Exhortation agrees to all sick Persons in general, and is therefore prescrib'd in a set Form. But since the Cases and Tempers of Men in Sickness are very different, the Church leaves it to the Discretion of the Minister who visits, to assist and direct them in other Matters, as he sees the particular Case requires. She only prescribes the Heads of Examination, and leaves the Management and Expression to the Prudence of the Minister, since no Form could possibly be contriv'd, that should suit all the Variety of Circumstances that happen.

The Discretional Examination *of the sick Persons.*

§. 1. THE first Direction given, is, that the *Minister shall examine whether he repent him truly of his Sins.* For it is very certain that all have sinned (*d*), and consequently that all have need of Repentance: And therefore before the Minister can give the sick Man Comfort upon any good Grounds, it is fit that he should be satisfy'd of the Truth of his Repentance.

1. *As to his* Repentance.

§. 2. IN the next place he is to examine, *Whether he be in Charity with all the World, exhorting him to forgive, from the bottom of his Heart, all Persons that have offended him.* For there is not any Duty more enforc'd in the Gospel, than that of brotherly Reconciliation, or Forgiving of Injuries, which even in the Prayer that our Lord has taught us, is made the Condition of God's forgiving us. The Example therefore of our Lord and his first Martyr St. *Stephen*, who pray'd for their Murderers at the very instant of their Death, should always be consider'd upon these Occasions. *Father, forgive them, for they know not what they do* (*e*); and, *Lord, lay not this Sin to*

2. *As to his* Charity.

(*d*) Rom. 3. 23.

(*e*) Luke 23. 34.

Chap. XI.

their Charge (*f*), which were their dying words, ſhould always be ours. For ſure it is high Time for Men to forget their Reſentments againſt their Neighbours, when they are juſt going to anſwer for their own Miſdoings: Eſpecially when we are taught ſo plainly by our Saviour, that unleſs we have Compaſſion on our Fellow-Servants, our Lord will exact from us all that we owe to him, and will deliver us over to the Tormentors, till we ſhall have paid what is due (*g*).

BUT beſides the ſick Perſon's forgiving thoſe that have offended him, *if he has offended any other, he muſt aſk them Forgiveneſs; and where he hath done Injury or Wrong to any Man, he muſt alſo make amends to the uttermoſt of his Power.* For he who refuſes to do this, is not a Penitent for the Injury he has done, but would certainly do more if he had Time and Opportunity: And therefore he can expect nothing but Condemnation from that Judge, who knows the Tendency and Temper of his Mind. Our Lord, we know, did not receive *Zaccheus* into the Number of his Followers or Diſciples, till he had made Profeſſion of his Willingneſs to reſtore (*h*): Who then can expect to be receiv'd into his Kingdom, that refuſes ſo neceſſary a part of Juſtice? Since therefore the ſick Perſon may now, for what he knows, be going to appear before the Judge of all the World, from whom *he that doth wrong, ſhall receive for the Wrong which he hath done, without reſpect of Perſons* (*i*): How much doth it concern him to *agree with his Adverſary while he is yet in the way with him, leſt afterwards the Adverſary deliver him to the Judge, and the Judge deliver him to the Officer, and ſo he be caſt into Priſon, from whence he ſhall by no means come out till he has paid the uttermoſt Farthing* (*k*)! So neceſſary is it even for thoſe, who but ſuſpect themſelves of any wrongful Deed, to judge and examine themſelves with all poſſible Strictneſs, and by publick Acknowledgments and Tender of Satisfaction, to declare their unfeign'd and hearty Repentance.

He muſt be exhorted to ſettle his worldly Affairs.

§. 3. AFTER the Exerciſe of theſe two Branches of Charity, ſhould follow the third, viz. that of giving to the Poor: But before the ſick Man be exhorted to this, it is neceſſary that he ſhould know what is his own to give. For which Reaſon, *if he has not before diſpos'd of his Goods, he is then to be admoniſhed to make his Will, and to declare his Debts, what he oweth, and what*

(*f*) Acts 7. 60.
(*g*) Mat. 18. 23, &c.
(*h*) Luke 19. 8.
(*i*) Col. 3. 25.
(*k*) Mat. 5. 25, 26.

is

Sect. 4

is owing unto him, for the better discharging of his Conscience, and the Quietness of his Executors. And tho' the *Making of a Will* be a secular Matter, which does not relate to those spiritual Concerns which the Minister comes to the sick Man about; yet since the Affairs of Intestates are generally left in so confus'd a manner, that Strifes and Contests are often the Result; it is very prudently enjoin'd by our Church, that the Minister should remind them of settling their Affairs. *Men indeed should often be put in remembrance, to take Order for the settling of their temporal Estates whilst they are in Health:* For no Man is sure but that he may be taken off suddenly, without having Time to perform it; or tho' he may be seiz'd with a lingring Disease, it yet may be such a one as may incapacitate him from doing it: or supposing the best, that he may have timely Notice and Warning of his Death, and his Understanding hold good and perfect to the last; it sure must be a Disturbance to a dying Man, to have those Moments taken up in ordering and disposing of his worldly Affairs, which ought to be employ'd in preparing him for Eternity. However, if our Carelessness has deferr'd it till then, it must by no means be omitted now. We must not leave our Friends and Relations involv'd in endless Suits and Contentions; None of our Family must be left unprovided for, thro' our neglect of assigning their Portion; Nor must our Creditors be defrauded of their just Demands, for want of our clearing or declaring our Debts. If in any of these Cases our last Act be unjust, we leave a Blot upon our Name in this World, and can expect nothing but a sad Doom in the next.

FOR this Reason the Church makes it a part of the Minister's Care. Tho' if he think it of too secular a Nature to be mingled with his Discourses concerning his spiritual Concern; he is allow'd to manage and dispatch this first before he begins the Holy Office. For that is the Intent of the following Rubrick, which allows, that *the Words before rehears'd, may be said before the Minister begins his Prayer, as he shall see Cause.* Which, if compar'd with King *Edward*'s Common-Prayer Books, plainly refers to the Man's Disposal of his Goods; against which part of the Direction this Rubrick is printed in the Margin (*l*).

(But this may be done before the Minister begins his Prayers.)

(l) This may be done before the Minister begin his Prayers, as he shall see Cause.

§. 4.

Chap. XI.

And to be liberal to the Poor.

§. 4. THE Man's Affairs being now ſettled, and his Circumſtances known, the Miniſter, in the next place, is *not to omit earneſtly to move him, if he be of Ability, to be liberal to the Poor.* By the old Canon Law every one was oblig'd to leave ſuch a Proportion of his Goods or Eſtate to charitable Uſes, as he bequeath'd to each of his Children (*m*). This Moiety, which belong'd to the Church, was laid up by the Biſhop for the Maintenance of the Clergy, the Repair of the Fabrick, and the like. But we are only enjoin'd now to put the Rich in mind of the Poor, that out of the Abundance which they are going to leave, they ſhould beſtow ſome liberal Largeſs on them. And indeed of all our Treaſures, that alone which we thus diſpoſe of, is laid up in ſtore for our ſelves: Our good Works are our only Moveables that ſhall follow us to the Grave: And therefore there is no Time more ſeaſonable for them than Sickneſs, when we are preparing to be gone.

The Sick Man to confeſs his Sins.

§. 5. BESIDES the Examination and Exhortation above-mention'd, the ſick Perſon is further *to be mov'd to make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matters*; i. e. I ſuppoſe, if he has committed any Sin for which the Cenſure of the Church ought to be inflicted, or elſe, if he is perplex'd concerning the Nature, or ſome nice Circumſtances of his Crime. It was upon the former of theſe Caſes, that private Confeſſion ſeems at firſt to have been appointed: For in the early Ages of the Church, when the publick Humiliation of ſcandalous Offenders was obſerv'd to be attended with ſome great Advantages; many Perſons of Zeal would not only rank themſelves in the Claſs of publick Penitents for Sins done in ſecret, but would even ſolemnly confeſs before the Congregation the particular Crime for which they deſir'd to make Satisfaction, by ſubmitting to Penance. Now tho' it was fit that what had been openly committed in the face of the World, ſhould be openly retracted, that ſo the Scandal might be remov'd; yet it might often happen, that in the caſe of ſecret Sins, it would be better that the Particulars ſhould be kept conceal'd. For this Reaſon a *Penitentiary*, or *Confeſſor*, was early appointed in every Dioceſs, to whom Perſons in doubt ſhould reſort, and conſult with him, what on the one Hand might be fit for Publication, and what on the other would be bettter kept

(*m*) Decret. Part. 2. Cauſ. 13. Qu. 2.

ſecret.

Sect. 4. *The State of Confession in the Primitive Church.*

secret. So that tho' publick Penance was still generally assign'd for grievous Offences that were privately committed; yet the Persons that confess'd did not always make a publick Declaration of the Fact, for which they appear'd in the Rank of Penitents. The Congregation to be sure knew, that something had been committed which deserv'd that Correction: But what the thing was, they were no otherwise acquainted with, than as the Penitentiary should advise or forbid the Discovery. This is the best Conjecture we are able to make concerning the Rise of the Penitentiary's Office; tho' we have some Footsteps of private and secret Confessions before we read of any stated Confessor. For *Origen*, who liv'd at the beginning of the Third Century, speaks of private Confessions as the receiv'd Usage in his time, and only advises the Choice of a Person that was fit to be trusted (*m*). And St. *Cyprian*, that liv'd much about the same time, commends the Zeal of those that laid open even their Thoughts and Intentions of offering Sacrifice to Idols (tho' they had not yet proceeded to Fact) with Grief and Sincerity before the Priest (*n*). And much the same Advice is given by others; who mention private Confession as a general and well known Practice, and only caution the Penitents to chuse such Persons to consult with, as will be careful and tender of their Reputation and Safety (*o*). And it was an imprudent Direction of the Penitentiaries at *Constantinople*, for the publick Confession of a Sin which had been better conceal'd, that caus'd *Nectarius*, who was then Bishop of that City, to abolish the Office, and to strike the Name of *Penitentiary* out of the Ecclesiastical Roll (*p*). It appears indeed from St. *Chrysostom* (*q*), that the publick Discipline of the Church was the same after this Accident as it was before: only the Confession of secret Sins, which gave no Scandal, was left from that time to the Discretion and Conscience of those who had committed them; who should judge for themselves, whether they should resort to, or abstain from, the Holy Communion. Not but that they were at liberty, after the abolishing of this Office, as much as they were before, to use the

(*m*) Origen. in Psalm. 37. Hom. 2.
(*n*) Cypr. de Lapsi.
(*o*) Greg. Nyssen. contra Eunom. Orat. 11. Tom. 2. pag. 705. de Pœnit. Tom. 2. pag. 175, 176. Paulin. in Vit. Ambros. Basil. Regulæ Breviores, pag. 614. Interrog. 229. Tom. 2. Lucan. in Paræn. sive Libell. ad Pœnit. Hieron. in Mat. 16.
(*p*) Socrat. Hist. Eccl. l. 5. c. 19. & Soz. l. 7. c. 17.
(*q*) In Ep. ad Innocent. & in Ep. ad Hebræ. Hom. 4. & in 2 Cor. Hom. 4, & 18. & in Ephes. Hom. 3.

Chap. XI.

Advice of a Ghoſtly Counſellor, if they found themſelves in want of it: But then there was no peculiar Officer, whoſe diſtinct Buſineſs it ſhould be to receive ſuch Applications; but every one was left to chuſe a Confeſſor for himſelf, in whom he might ſafely confide. And how far even this came to be afterwards abus'd, is too well known to need any Proof: But no Argument ſure can be drawn, that becauſe a Practice has been abus'd, it ſhould therefore ceaſe to be us'd. The Abuſes of it ſhould be reform'd, but not the Practice diſcontinu'd.

How far enjoin'd by the Church of England.

AND therefore the Church of *England* at the Reformation, in the Particular now before us, freed it from all the Encroachments with which the Church of *Rome* had embarraſs'd it, and reduc'd Confeſſion to its Primitive Plan. She neither calls it a Sacrament, nor requires it to be us'd as univerſally neceſſary: *But becauſe it is requiſite that no Man ſhould come to the Holy Communion, but with a full Truſt in God's Mercy, and with a quiet Conſcience:* She therefore adviſes, *that if there be any one who is not able to quiet his own Conſcience, but requireth further Comfort or Counſel, he come to his own, or ſome other diſcreet and learned Miniſter of God's Word, and open his Grief, that by the Miniſtry of God's Holy Word, he may receive the Benefit of Abſolution, together with Ghoſtly Counſel and Advice, to the quieting of his Conſcience, and avoiding of all Scruple and Doubtfulneſs* (*r*). Here we ſee there's nothing arbitrary preſcrib'd, but every one is left to his own Diſcretion: All that was abſolutely enjoin'd, was only a mutual Forbearance and Peace: For the Security of which a Clauſe was added in the firſt Book of King *Edward*, *requiring ſuch as ſhall be ſatisfy'd with a general Confeſſion, not to be offended with them that do uſe, to their further ſatisfying, the auricular and ſecret Confeſſion to the Prieſt: Nor thoſe alſo which think needful and convenient, for the Quietneſs of their own Conſciences, particularly to open their Sins to the Prieſt; to be offended with them that are ſatisfy'd with their humble Confeſſions to God, and the general Confeſſion to the Church. But in all things to follow and keep the Rule of Charity, and every Man to be ſatisfy'd with his own Conſcience, not judging other Mens Minds or Conſciences; whereas he hath no Warrant of God's Word to the ſame.* What could have been added more judiciouſly than this, to temper, on the one hand, the Rigours of thoſe, who were too apt, at that time, to inſiſt upon Confeſſion as always abſolutely neceſſary to Salvation; and to prevent, on the other

(*r*) *See the Concluſion of the firſt Exhortation to the Holy Communion.*

hand,

hand, a Carelesness in those, who being prejudic'd against the Abuse, were apt indiscriminately to reject the thing, as at no time needful or useful to a Penitent? So that we may still, I presume, wish, very consistently with the Determination of our Church, that our People would apply themselves, oftner than they do, to their spiritual Physicians, even in the time of their Health: Since it is much to be fear'd, they are wounded oftner than they complain, and yet thro' Aversion of disclosing their Sore, suffer it to gangreen, for want of their Help who should work the Cure. Sect. 4.

The Benefits and Advantages of it.

BUT present Ease is not the only Benefit the Penitent may expect from his Confessor's Aid: He will be better assisted in the Regulation of his Life; and when his last Conflict shall make its Approach, the Holy Man, being no Stranger to the State of his Soul, will be better prepar'd to guide and conduct it thro' all Difficulties that may oppose. However, if we have neglected to communicate our Doubts and Scruples in our Health, we have more need of following the Apostle's Advice when we are sick, viz. *to call for the Elders of the Church, and to confess our Faults*, in order to engage their *fervent Prayers* (*t*). For this Reason, tho' our Church leaves it in a manner to every one's Discretion, in the time of Health, whether they will be satisfy'd with a general Confession to God and the Church; yet when they are sick, she thinks it proper that they *be MOV'D to make a special Confession of their Sins to the Priest, if they feel their Consciences troubled with any weighty Matter*. For how will he be able to satisfy their Doubts, if he be not let into the Particulars of their Case? Or with what Assurance can he absolve them, or admit them to the Peace and Communion of the Church, before he is appris'd how far they have deserv'd its Censure and Bonds? If then they are desirous of the following Consolations which the Church has provided for their Quiet and Ease; It is fit they should first declare and make known what Burden it is from which they want to be freed. How far the Church can assist or relieve them, or what Consolations they are which she administers; the *Absolution* here prescrib'd will lead us to consider, which, with the *Collect* that follows, shall make the Subject of the next Section.

(*t*) James 5. 14, 16.

Sect.

Sect. 5. *Of the* Abſolution *and the* Collect *following.*

The Form *of the* Abſolution.

AFTER the ſick Perſon has made a ſpecial Confeſſion of his Sins, as has been mention'd above, the Prieſt is *to abſolve him (if he humbly and heartily deſire it) after this ſort:*

OUR Lord Jeſus Chriſt, who hath left Power to his Church to abſolve all Sinners, who truly repent and believe in him, of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I abſolve thee from all thy Sins. In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Seems only to reſpect the Cenſures of the Church.

NOW whether the Church deſigns by this Form, that the Prieſt ſhall directly convey God's Pardon to the Conſcience of the Sinner, for his Sins and Offences committed againſt Him; or whether that he ſhall only remit the Cenſures of the Church, and continue him in the Privilege of Church-Communion, which he may be ſuppos'd to have forfeited by the Sins he has confeſs'd, is thought by ſome not to be clearly or determinately expreſs'd. But if we look forward to the *Collect* immediately after to be us'd, it looks as if the Church did only intend the Remiſſion of Eccleſiaſtical Cenſures and Bonds. For in that Prayer the Penitent is ſaid ſtill *moſt earneſtly to deſire Pardon and Forgiveneſs*; which ſurely there would be no occaſion to do, if he had been actually pardon'd and forgiven by God, by virtue of the Abſolution pronounc'd before. Again, the Prieſt offers a ſpecial Requeſt, that God would *preſerve and continue him in the Unity of the Church*; which ſeems to ſuppoſe, that the foregoing Abſolution had been pronounc'd in order to reſtore him to its Peace. And therefore ſince the Form will bear this ſenſe, without ſtraining or putting any force upon the words; I hope it will be no Offence to interpret them ſo, as is moſt conſiſtent with the original Commiſſion given by our Lord, and the Exerciſe of it in the pureſt Ages of the Church.

What Power given to the Church by our Saviour.

§. 2. NOW it is plain, that the Authority firſt promis'd to St. *Peter* (*u*), and afterwards in common to all the (*x*) Apoſtles, was a Power of admitting to, or excluding from

(*u*) Mat. 16. 19.

(*x*) Mat. 18. 18.

Church-

Church-Communion: For it is expreſs'd by the *Keys of the Kingdom of Heaven.* Now the *Kingdom of Heaven* being, in the Scriptural Senſe, the Church of Chriſt, of which Heaven is the Metropolis or principal Part; and *the Keys* (which are a Token or Enſign of Power) being alſo us'd in Scripture to denote the conferring of Authority to ſome chief Officer in a Family, to take in and exclude from it whom he ſhould judge convenient (*y*); it muſt follow, that by *the Keys of the Kingdom of Heaven*, muſt be meant a Power of admitting into, and ſhutting out of the Chriſtian Church. Accordingly the Exerciſe of this Power is call'd *Binding* and *Looſing*, which were Terms us'd by the *Jews*, to ſignify the ſame things with what we now expreſs by *Excommunicating* and *Abſolving* (*z*). And our Saviour gives in Charge, that whoever is thus bound, ſhould be looked upon by his Diſciples as *a Heathen Man and a Publican*; which ſeems naturally to import, that from a State of Communion with the Chriſtian Church, he ſhould be reduc'd into the State of Heathens, and ſuch other profligate Men, who were not admitted into their Places of Worſhip, nor ſo much as receiv'd into common Converſation (*a*).

ST. *JOHN* indeed tells us, that our Saviour after his Reſurrection, and when he ſeem'd to be giving his final Commiſſion, endu'd his Apoſtles with a Power, expreſs'd by the Terms of *remitting* and *retaining Sins* (*b*). But now it is the Opinion of Dr. *Hammond* (*c*), and from him of a late Author of not inferior Judgment (*d*), that this Paſſage has much the ſame ſignification with the former, and that the Terms in St. *John*, of *retaining* and *remitting*, are equivalent to thoſe in St. *Matthew*, of *binding* and *looſing*. They only obſerve, that *retaining* is more emphatical than *binding*, and that it ſignifies properly *to keep bound*; and that the word *remit*, refers to Sin as a *Debt*; whereas the word *looſe* refers to it as a *Bond* or *Chain*. And if this be the Senſe of the words in St. *John*, then it is plain that this Commiſſion, as well as the former in St. *Matthew*, confers only a Power of excommunicating and abſolving; and conſequently that

(*y*) Iſa. 22. 22. Rev. 3. 7. & chap. 20. 1, 2, 3.

(*z*) Vide Selden. de Synedr. veter. Ebræor. l. 1. c. 7. & Morin. de Adminiſtrat. Pœnitent. l. 4. c. 23.

(*a*) Mat. 9. 11. Acts 11. 3. & ch. 21. 28. Gal. 2. 12.

(*b*) John 20. 23.

(*c*) *See his Notes upon the Text.*

(*d*) *Dr.* Marſhal's Penitential Diſcipline of the Primitive Church, *pag.* 12, 13. *See alſo Biſhop* Potter's Diſcourſe of Church-Government, *chap.* 5. *pag.* 345, &c. *where the Biſhop gives the ſame Interpretation of this Text with Dr.* Hammond.

no Authority can be urg'd from hence for the applying of God's Pardon to the Conſcience of a Sinner, or for abſolving him any otherwiſe than from the Cenſures of the Church.

AND indeed that theſe words give no power to us in the preſent State of the Church, to forgive or remit Sins in the Name of God, ſo as immediately to reſtore the Perſon abſolv'd to his Favour and Grace, I humbly preſume to join my Opinion with theirs. But yet, with due Submiſſion, I can't forbear thinking, that ſuch a Power was intended to be given by them to the Apoſtles. For I obſerve, that wherever elſe in the New Teſtament we meet with the word Ἀφίημι, (which we render *remit* in the Text) apply'd to Sins, as it is here; it is conſtantly us'd to expreſs the Remiſſion and Forgiveneſs of them, or the entire putting them away: And therefore the Uſe of the ſame Terms, in the Text I am ſpeaking of, inclines me to interpret the Commiſſion there given, of a Power to remit Sins, even in relation to God; inſomuch that thoſe Sins, which the Apoſtles ſhould declare forgiven by virtue of this Commiſſion, ſhould be actually forgiven by God himſelf, ſo as to be imputed no more. Not that I believe this Power extended to the remitting all Sins indiſcriminately, and in whomſoever they pleas'd: but only that when ſome temporal Calamity or Diſeaſe had been inflicted upon a Man as a Puniſhment for his Sins; the Apoſtles if inwardly mov'd by the Spirit, had Power to declare that his Sins were forgiven, and as a Teſtimony thereof to remove his Calamity. That which inclines me to put this Senſe upon theſe words, is my obſerving, that when our Saviour vouchſaf'd to heal the Paralytick, he firſt pronounc'd, that *his Sins were forgiven him* (*e*): And that when St. *James* alſo is ſpeaking of a ſick Man's being rais'd by *the Prayer of Faith*, from his bodily Diſeaſe; he adds, that *if he had committed any Sins* (which were the Cauſe of it) *they alſo ſhould be forgiven him* (*f*). Now from hence I would infer, that the Power of healing Diſeaſes, and the Power of remitting Sins, were generally conſequent one of the other: And therefore ſince it is evident that the Apoſtles and others, in the firſt Ages of the Church, could heal Diſeaſes, it ſeems not unlikely that they did it by virtue of a Power that was inveſted in them of forgiving Sins. And

(*e*) Mat. 9. 2, &c.

(*f*) James 5. 14, 15.

conſe-

consequently if they had a Power of forgiving Sins; that Power must be conferr'd upon them by this Commission of St. *John*, where our Saviour sends them with the same Plenitude of Power with which He Himself was sent of the Father, and explains that Power by the express and open Terms of *remitting and retaining Sins.* And if this be the Sense of this Text in St. *John*; then it is only to be interpreted of an extraordinary Power, which accompany'd the inflicting, or continuing, or removing Diseases (as the Occasion requir'd) which our Saviour thought fit, for the readier Progress of the Gospel, to entrust with the Apostles and first Preachers of Christianity. Sect. 5.

§. 3. HOWEVER, that these words were never understood by the Primitive Christians to imply a standing Authority in the Ministers of the Gospel, to pardon or forgive Sins immediately and directly in relation to God, and as to which the Censure of the Church had been in no wise concern'd; I think may fairly be urg'd, from there being no mention made, in any of the ancient Fathers, that any such Authority was ever pretended to by any Church whatever, for a great many Centuries after Christ. And therefore if they relate to any standing Authority, which was design'd to continue thro' all Ages of the Church, they must necessarily be interpreted in the above-mention'd Sense; which makes them equivalent to the Texts in St. *Matthew*, which, I have already shew'd, have an evident relation to excommunicating and absolving, or to the inflicting and removing Church-Censures. Not that the Favour or Displeasure of God is wholly unconcern'd in these Acts of the Church: For the contrary of this is evidently declar'd by our Lord himself: *Whatsoever*, saith he, *ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven:* Which must at least imply, that whatever Sentence shall be duly pass'd by the Governors of the Church, shall be ratify'd by Him whom they represent: Insomuch that whosoever is, by virtue of such Sentence, cut off from the Church, not only loses the Benefit of Church-Communion (which is ordinarily the necessary means of Salvation) but will also, if he dies in a State of Unrepentance, be look'd upon by God to have forfeited all the Privileges of his Baptism, and consequently to be as much without the Pale of the Church, as if he had never been admitted into it. Nay further, tho' even an innocent Man should, *The* Internal Effects *of Excommunication and Absolution.*

ſhould, thro' wrong Information, or ſome other Miſchance, be juſtly excommunicated; he muſt, with due Reſpect and Submiſſion to the Authority, plead his Innocence, and uſe all proper Means that offer, to bring his Judges to a Senſe of their Miſtake. And if, after all, his Sentence is, for want of Opportunities to clear himſelf, ratify'd and confirm'd; he is oblig'd to acquieſce in it: For ſhould he, upon ſuch Occaſion, behave himſelf undutifully to the Miniſters of Chriſt; he will undoubtedly incur the ſame Sentence in Heaven, which the Courts on Earth would paſs on thoſe who ſhould offer to abuſe and revile their Judges; i. e. he will be condemned for his Diſobedience to them, let him be ever ſo innocent as to the Crime laid to his Charge. So that tho' a Man may have committed no real Offence againſt God; yet if he falls under the Cenſure of the Church; it will be imputed to him as a Sin even by God himſelf, if he does not obtain, or by all due Humiliation endeavour to obtain, her Abſolution and Forgiveneſs. And for this Reaſon the Abſolution of the Church ought always to be ſu'd for with Prayers and Tears, whenever we have done any thing that may give her Offence: And therefore all I aim at is only to ſhew, that it does not appear from this Text in St. *John*, nor from any of the others that have been ſpoken to above; that any Abſolution, pronounc'd by the Church, can cleanſe or do away our inward Guilt, or remit the eternal Penalties of Sin, which are declar'd to be due to it by the Sentence of God; any further than by the Prayers which are appointed to accompany it, and by the Uſe of thoſe Ordinances, to which it reſtores us; it may be a means, in the end, of obtaining our Pardon from God himſelf, and the Forgiveneſs of our Sin, as it relates to him.

The Power of Abſolution, in what Senſe exercis'd by the Primitive Church.

§. 4. AND this, upon Enquiry, we ſhall find to be all that the Church laid Claim to for divers Ages after our Saviour. For if we look into her Practice for the firſt four Centuries, we ſhall always find Abſolution correlative to publick Diſcipline. The Peace of the Church was never ordinarily given but to ſuch as were under its Cenſures before: Nor was any loos'd, or had his Sins remitted, but who had before been bound, or had his Sins retain'd. It is true, at ſuch Times Prayers were always us'd, for the obtaining to the Penitent the Forgiveneſs of God, and for reſtoring him again to His Favour and Grace. And indeed it does not appear,

Sect. 5.

appear, that in those Primitive Ages there was any other Ceremony us'd, at the Instant of re-admitting a Penitent to the Peace of the Church, than Intercessions and Prayers offer'd to God on his behalf, together with the Imposition of the Bishop's Hands; which, by the way too, were all along apply'd to him, throughout the whole Course of his penitential Separation: So that his Sin was *gradually* expiated by the Deprecations of the Minister, during the whole time of his being under the State of Penance; and was then judg'd to be *fully expiated*, when the Term of his Sentence was quite expir'd, and he had for the last time receiv'd the Imposition of Hands, upon which he was immediately re-instated in all the Privileges of full Communion (*g*). In some time after the *Optative* Form was gradually introduc'd, and mix'd with the *Precatory*, much as it is in the Form of Absolution us'd by our own Church in the Office of Communion (*h*). But as to the *Indicative* Form, it does not appear to have been introduc'd till about the middle of the 12th Century; and then it was made use of only to reconcile the Penitent to the Church, whilst the *Deprecatory* was what was suppos'd to procure his Pardon from God (*i*). Within a Century afterwards indeed, it was a rul'd Case in the Church, that such as receiv'd the Confession of Penitents, should, by an Indicative Form, absolve them from their Sins (*k*): And the Priests were suppos'd to have a Power invested in them, to release a Sinner from the Wrath of God, purely by pronouncing this Form over him.

BUT I have already observ'd, that as to the Pardon of God, and applying it directly to the Sinner's Conscience, the Power of the Priest is only ministerial; and therefore one would think that, in the Exercise of that Power, the Form should be rather precatory than peremptory. But in restoring a Man to the Peace of the Church (which he may appear by his Confession to have forfeited *ipso facto*, tho' Sentence was never denounc'd against him;) There the Form may decently enough be absolute and indicative: For the Minister, in this Case, has a *judicial* Authority, and so is at liberty to use fuller Terms.

(*g*) *See Dr.* Marshall's *Penitential Discipline*, pag. 84, *&c.*

(*h*) *See this prov'd by Dr.* Marshall *in his* Penitential Discipline, *chap.* 3. §. 4.

(*i*) *See Dr.* Marshall, *as before.*

(*k*) *See the Constitution of* Othobon, A. D. 1268 *in Bishop* Gibson's Codex, *Tit.* 21. *cap.* 1. p. 487.

Chap. XI.

What intended by the present Form.

§. 5. AND that the Form of Abſolution, of which we are now diſcourſing, is only deſign'd to remit to the Penitent the Cenſures that might be due from the Church to his Sins; may not only be inferr'd from the Expreſſions I have already taken notice of in the Collect that is appointed to be us'd immediately after it (*l*), but may alſo further be argu'd from the End and Deſign for which that Collect was originally compos'd. For in the Penitential of *Ecbert*, who was Archbiſhop of *York*, in the middle of the eighth Century, the Reader may find this very Prayer, with a very little Variation, to have been one of the ancient Formularies for *Clinical* Abſolution (*m*): For even in the Primitive Church, Abſolution was granted to a Sick-Bed Penitent, tho' neither Excommunication nor Penance had preceded before. Penance indeed was in ſuch Caſes aſſign'd him, and he ſtood bound, upon his Recovery, to comply with the Conditions upon which it was granted him, and to perform it publickly in the face of the Church: But ſince he was not at preſent in ſuch a State or Capacity, he was by no means whatever to be deny'd a Reconciliation, but was admitted to the one, upon a preſumption that, if he liv'd, he would perform the other (*n*). And as this was the ancient Uſage of the Church, and as our own Church has made choice of a Form that was us'd upon theſe Occaſions, to be us'd to a Penitent in the ſame Circumſtances; why may we not ſuppoſe that her Deſign was to accommodate, as far as ſhe could, our modern Office to the ancient ones? If the Miniſter that viſits will uſe his Endeavours, he may certainly bring it very near: For he may aſſign the Party, that confeſſes to him, certain penitential Mortifications to be undergone by him, as ſoon as he recovers and is able, tho' they be not publickly ſubmitted to in the Face of the Congregation: and he may inſiſt with him, that he ſhall give ſome Proof of his Repentance, before he offers to receive the Communion in the Church. And if the Penitent promiſes to ſubmit to theſe Conditions, the Miniſter may proceed, with a great deal of Hopes and Satisfaction to himſelf, and with a great deal of Comfort and Advantage to the Penitent, to reconcile him to the Church in the Abſolution itſelf, and to interceed with, and to recommend him to the Throne

(*l*) *See* Page 432.

(*m*) *See the Form in* Dr. Marſhall's *Appendix to his* Penitential Diſcipline, *p.* 54.

(*n*) *See* Dr. Marſhall's Penitential Diſcipline, *pag.* 104, &c.

of

Sect. 5.

of Grace in the Prayer that follows. And if this too were done before a few chosen serious Witnesses, it would still bear a nearer Resemblance to the ancient Practice. For *Tertullian* observes, that *the Church may subsist in a few of her Members* (*o*); and our Saviour has promis'd, that where two or three are gather'd together in his Name, he will be there in the midst of them (*p*); and (which to our purpose is somewhat remarkable) that Promise follows close after the Power he had just before been promising to his Disciples, of binding and loosing.

Private Absolutions *formerly enjoin'd.*

§. 6. BY the first Book of King *Edward* VI. *the same Form of Absolution* was order'd *to be us'd in all private Confessions*; i. e. I suppose, whenever any Person, *whose Conscience was troubled and griev'd in any thing, lacking Comfort or Counsel, should* (as it was then worded in the Exhortation to the Communion) *come to some discreet and learned Priest taught in the Law of God, and confess and open his Sin and Grief secretly, that he might receive such Ghostly Counsel, Advice, and Comfort, that his Conscience might be reliev'd, and that of him* (*as of the Minister of God and of the Church*) *he might receive Comfort and Absolution, to the Satisfaction of his Mind, and avoiding of all Scruple and Doubtfulness.* But in the Review of the Common-Prayer, in the fifth Year of that Prince, our Reformers (observing, as I suppose, that this Form of Absolution was not very ancient, and that Persons might place too much Confidence and Security in it, as thinking that the bare pronouncing it over them, cleans'd them from their inward Pollution and Guilt, and entirely remitted their Sins before God;) left out that Rubrick in the Office appointed for the Visitation of the Sick, and in the Exhortation to the Communion mention'd above, somewhat alter'd the Expressions, to shew that *the Benefit of Absolution* (of Absolution, I presume, from inward Guilt) was not to be receiv'd by the pronouncing of any Form, but by a due Application *and Ministry of God's Holy Word* (*q*). So that all that the Minister seems here empower'd to transact, in order to quiet the Conscience of a Person that applies to him for Advice; is only to judge by the outward Signs and Fruits of his Repentance, whether his Conversion be real and sincere: And if upon Examination it appears to be so; he is then to comfort him, with an Assurance that his Sins

(*o*) Tertull. de Pœnit. c. 10.
(*p*) Mat. 18. 20.
(*q*) John 15. 3. 2 Cor. 5. 19.

are

are remitted even in the Court of Heaven, and that he is reſtor'd to the Grace and Favour of Chriſt. But then this he is to deliver, not abſolutely, but conditionally; i. e. upon the Preſumption that his Repentance is as ſincere as he repreſents it. He muſt by no means pronounce it as a final Judge: becauſe Chriſt alone can diſcern whether his Converſion be feign'd or real; and conſequently He only can abſolutely determine the State of the Man towards God.

The preſent Form not to be pronounc'd, unleſs heartily deſir'd.

§. 7. AS to the Form of Abſolution, of which we are now diſcourſing, a Parentheſis was added at the laſt Review, to intimate, that this is not to be us'd even over the Sick, unleſs *he humbly and heartily deſire it.* For it is fit a Man ſhould ſhew an earneſt Deſire, and a due Senſe of ſo great a Benefit, before it is offer'd him. And then if he be rightly inſtructed in the End and Deſign of it, and the Form itſelf be apply'd with that Prudence and Caution above deſcrib'd; the Uſe of it ſurely may not only tend to the Good of the Penitent, but may alſo prove of ſingular Service and Advantage to the Church.

Sect. 6. *Of the Pſalm and Bleſſings.*

The LXXI. Pſalm.

I. AFTER the ſick Perſon is abſolv'd by the Church, and recommended to the Pardon and Grace of God; the Miniſter is directed to uſe, in his behalf, the 71ſt Pſalm; which is ſo very apt and proper to expreſs the ſick Man's Deſires and Wants, and at the ſame time to exerciſe his Faith, to inflame his Love, to uphold his Patience, and revive his Hope; that not only our own, but the *Eaſtern* (*r*), *Weſtern* (*s*), and moſt Churches in the World agree in the Choice of it for this Office. At the Review at the Reſtoration indeed the five laſt Verſes were left out of our own, as ſuppoſing the Perſon reſtor'd to his former State and Proſperity, and ſo not being ſuitable to be us'd over one whoſe Caſe is languiſhing and dangerous.

The three Bleſſings.

II. AND now to take leave with a valedictory Bleſſing, as it is very fit and decent at all Times; ſo it is neceſſary, when we depart from a Friend, whoſe Caſe is ſuch as that

(*r*) Euchology. pag. 418, 419. (*s*) Manual. Sariſb. fol. 73.

perhaps

perhaps we may see his Face no more. For this Reason the Office is concluded with three solemn Blessings; the first of which is an Address to God the Son, the second to the Father, and the third (which was added at the last Review) to the Holy and Undivided Trinity: And all assist to procure to the Patient the greatest Blessings he can need or desire. Sect. 7.

Sect. 7. *Of the* Unction *prescrib'd by the first Common-Prayer Book of King* Edward *VI.*

AFTER the second of the aforesaid Blessings, i. e. at the end of the ordinary Office for the Visitation of the Sick in King *Edward*'s first Liturgy, *If the sick Person desir'd to be anointed, the Priest was to anoint him upon the Forehead or Breast only, making the Sign of the Cross, saying thus:* Unction of the Sick *prescrib'd by the first Common-Prayer Book of* K. Edward *VI.*

AS with this visible Oil thy Body outwardly is anointed, so our Heavenly Father, Almighty God, grant of his infinite Goodness, that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all Strength, Comfort, Relief, and Gladness. And vouchsafe for his great Mercy (if it be his blessed Will) to restore unto thee thy bodily Health and Strength to serve him; and send thee Release of all thy Pains, Troubles, and Diseases, both in Body and Mind. And howsoever his Goodness (by his Divine and Unsearchable Providence) shall dispose of thee; we his unworthy Ministers and Servants humbly beseech the eternal Majesty, to do with thee according to the Multitude of his innumerable Mercies, and to pardon thee all thy Sins and Offences committed by all thy bodily Senses, Passions, and carnal Affections; who also vouchsafed mercifully to grant unto thee Ghostly Strength, by his Holy Spirit, to withstand and overcome all Temptations and Assaults of thine Adversary, that in no wise he prevail against thee, but that thou mayst have perfect Victory and Triumph against the Devil, Sin, and Death, thro' Christ our Lord; who by his Death hath overcome the Prince of Death, and with the Father, and the Holy Ghost, evermore liveth and reigneth God, World without end. Amen.

AFTER this follow'd the 13th Psalm, *How long wilt thou forget me, O Lord?* &c.

THIS seems to have been the Remains of both the Antient and Popish Unction of the Sick; which I shall shew by and by differ'd one from the other, as well as it will ap-

pear they both did from the Primitive. But to give the Reader a diſtinct View of the Caſe, it will be neceſſary to begin from the famous Paſſage in St. *James*, upon which they were each of them founded and built. Now in the laſt Chapter of that Epiſtle, among ſeveral other Inſtructions which the Apoſtle was giving to the Jewiſh Converts, this, it ſeems, was one, viz. that *if any was ſick among them, he ſhould call for the Elders of the Church, who ſhould pray over him, anointing him with Oil in the Name of the Lord:* The Effect of which he declar'd would be, that *the Prayer of Faith ſhould ſave the Sick, and the Lord ſhould raiſe him up, and if he had committed Sins, they ſhould be forgiven him* (*a*). This is the Place on which thoſe that contend for the Unction of the Sick (whether Popiſh or Antient) lay all their ſtreſs, urging it as a ſtanding Precept of St. *James*, which was to continue in force thro' all Ages of Chriſtianity.

Oil *us'd by the Apoſtles in healing the Sick; and why.*

§. 2. BUT now if we compare theſe Words with the Context, together with the Primitive Practice of the Church; it will evidently appear, that they were only deſign'd as a temporary Inſtruction, proper to the Time in which the Apoſtle liv'd, and ſuited as well to an ancient Practice of the Jews, as to a miraculous Diſpenſation which was then vouchſaf'd by the Holy Ghoſt to the firſt Believers of the Goſpel. For that the Apoſtles and others, in the firſt Ages of the Church, were endu'd with ſeveral extraordinary Gifts, almoſt every Page in the New Teſtament declares: And that the Power of Healing, or miraculouſly recovering ſick Perſons from their Diſeaſes, was one of theſe Gifts, is alſo too evident to need any Proof (*b*). It is ſufficient therefore to note, that tho' theſe Operations were effected wholly by virtue of that Power, with which the Apoſtles and others at that time were endu'd; inſomuch that we read of ſome that were heal'd by the bare ſpeaking of a Word (*c*), of others that were cur'd by *Handkerchiefs* or *Aprons* (*d*), and of others again that were recover'd by the Impoſition of Hands (*e*), or by the mere *Shadow* of an Apoſtle as he was paſſing by (*f*): yet ſince it was cuſtomary for the *Jews* to apply Oil to the Sick, as an ordinary Medicine to heal their Diſeaſes (*g*); therefore the Apoſtles, in working the Cures

(*a*) James 5. 14, 15.
(*b*) *See* 1 Cor. 12. 9, 28, 30.
(*c*) Acts 9. 34.
(*d*) Acts 19. 11, 12.
(*e*) Mark 16. 18. Acts 28. 8.
(*f*) Acts 5. 15, 16.
(*g*) *See Dr.* Lightfoot's *Works*, Vol. 1. pag. 333. *and in* Mar. 6. 13. Vol. 2. pag. 343.

upon

upon those of their own Nation, did often make use of the same Application. For thus we are told, that when the Twelve were sent forth by our Lord with Power, *they anointed with Oil many that were sick, and healed them* (*h*). Not that they us'd Oil as having any natural Force in it to procure the Effect, but only as a Symbol or Sign of a miraculous Recovery: For that the Virtue, which attended the Unction us'd by the Apostles, was supernatural and deriv'd from Him who sent them; was plain enough from hence, that the same Means, which at other times was at best but of doubtful Success, always produc'd a certain Cure, when apply'd by them. Sect. 7.

§. 3. ANOINTING of the Sick therefore being customary among the *Jews*, and such Anointing, when perform'd by those that were endu'd with the Gift of Healing, being attended with extraordinary and miraculous Cures; it was very natural for St. *James*, when he was writing to the *twelve Tribes which were scatter'd abroad* (*i*), and giving them Instructions for the Behaviour of the Sick, to advise them to send for the Elders of the Church, and to commit the Application of the Oil to them. Not that he promis'd that the ordinary Use of it should always produce such a miraculous Effect; but only that since the Elders of the Church were the Persons on whom the Gift of Healing was generally bestow'd; the happiest Event from the anointing with Oil might reasonably be expected, when it was done by them. And indeed that the Apostle gave this Advice, upon supposition that their following it would often be attended with miraculous Cures; is plain from the words in the following Verse, where he says, that *the Prayer of Faith shall save the Sick, and the Lord shall raise him up.* Now *Faith*, we know, is often us'd in Scripture for an inward Persuasion, that one should be enabled by God to do a Miracle (*k*): And therefore *the Prayer of Faith* must be Prayer accompany'd with such a Persuasion. Consequently the meaning of St. *James*, when he says, *the Prayer of Faith shall save the Sick*, must be; that when *the anointing with Oil*, which he directs the Elders to perform, should be attended or accompany'd with *the Prayer of Faith*; it should save or recover the Sick from his Disease, and prevail with the Lord to raise him up. For it is not to be suppos'd that they, who were endu'd with

Why prescrib'd by St. James, and in what Sense.

(*h*) Mar. 6. 7, 13.
(*i*) Chap. 1. 1.
(*k*) Mat. 17. 20. & 21. 21. Mar. 11. 23. Luke 17. 6. 1 Cor. 12. 9. & 13. 2.

this

this Gift, could exercise or exert it upon whom they pleas'd; but only that when they knew by the Impulse of the Spirit, that the Lord design'd to save any Person whom they were call'd upon to anoint; they pray'd to him with full Assurance of Success, and the Sick was accordingly restor'd to Health. And this being done generally to those on whom Sickness had been inflicted as a Chastisement for some Sins which they had committed (which was a very common Case in the beginning of the (*l*) Church) therefore it is added, that *if he have committed Sins, they should be forgiven him*; i. e. not only his Affliction or Disease should be remov'd; but his Sins, which were the Cause of it, should also be taken away.

BUT further, that the *Prayer of Faith*, to which the Apostle here attributes the Recovery of the Sick, is a Prayer offer'd up by the extraordinary Impulse of the Spirit; may be gather'd from what he adds by way of Confirmation at the 16th Verse, viz. that *the inspir'd Prayer of a righteous Man availeth much.* For so the word Ἐνεργουμένη is often us'd to signify, and so the Context shews it ought to be translated in this Place: For that the Prayers of *Elijah* (which the Apostle brings for an Example in the two following Verses) were Prayers of Faith in the Sense mention'd above; is plain from the History of that Prophet in the *first Book of Kings*; For as we know from St. *James*, that he pray'd that it might not rain, and again that it might rain; so we know by that History, that he expresly and absolutely foretold to *Ahab* both the one and the other (*m*). And this too being an Instance of the Prevalency of Prayer, in producing of strange and sudden Events, shews clearly what was meant by the Apostle in this Place, when he says, that the inspir'd Prayer of a righteous Man *availeth much*; viz, that it avails to the procuring temporal Effects, of a strange, and surprising, and wonderful Nature.

I AM sensible that, in this Interpretation of St. *James*, I differ in one Point from several of the most eminent Divines of our Church; and that is, in supposing the Unction here mention'd was to be apply'd indifferently towards *All* that were sick; whereas Dr. *Clagget* (*n*), Dr. *Bennet* (*o*), and others, are of Opinion, that it was not to be us'd to any but

(*l*) *See* 1 Cor. 11. 30, 31, 32. Joh. 5. 14.
(*m*) 1 Kings 17. 1. & chap. 18. 1, 41.
(*n*) *See his* Discourse of Extreme Unction, *pag.* 14, 26, 27.
(*o*) Confutation of Popery, *pag.* 307.

those

those on whom the Elders were assur'd the Gift of Healing should take place. What inclines me to give a different Interpretation of this Passage, is the 14th Verse, which seems to be express'd in very general Terms: *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.* This seems, I say, to imply, that all that were sick, were to send for the Elders of the Church; that the Elders of the Church were to pray over all that sent for them; and that they were to anoint with Oil all whom they pray'd over; and consequently that they were to anoint all in general that were sick. The following Verse indeed, which is concerning the *Prayer of Faith*, must necessarily be restrain'd to those only who were to be miraculously heal'd: For I have shew'd, that the *Prayer of Faith* was a Prayer, accompany'd with a Persuasion that the Sick should recover; and therefore such a Prayer could never be us'd, but over such as the Lord had design'd to raise. So that tho', I suppose, what the Apostle said of Unction, was a general Direction to all that were sick; yet I don't understand him to promise any Cure by it, but when it should be accompany'd with the Prayer of Faith. Nor yet do I believe that this Direction was intended to oblige any other Branches, or distant Ages of the Church; but rather that it was design'd as a temporary Instruction, suited to the Custom of anointing the Sick, which I have observ'd was, at that time, the ordinary Practice of the Jews; and which the Apostle did not concern himself either to abolish or confirm; but only to require, that if the Use of it was continu'd among the Converts to Christianity; it should always be perform'd, not by Jewish, as formerly, but by Christian Elders or Priests. But now this, when the Jewish Oeconomy ceas'd, was no longer of use to the Christian Church. Most of those who afterwards came over to Christianity were Infidels or Heathens; who having no such Rite amongst them in the State they were in before, did not think that they were oblig'd by this Direction of St. *James*, to take it up when they were Christians. Sect. 7.

§. 4. ACCORDINGLY, if we search into the antient Writers of the Church, we shall never find any mention of Anointing, but when it was us'd as a Rite of the Gift of Healing. As the Gift of Healing indeed was frequent for several Ages after the Apostles; so we grant that the Unction *What Anointing was us'd in the Primitive Church.*

was often made use of to denote the Miraculousness of the Cure (*a*): But then as an ordinary Rite, us'd in the Visitation of the Sick, there is not a Hint of it to be met with for above six hundred Years after Christ; tho' it is well known that the Christian Writers, within that Compass of Time, discourse very frequently and plainly concerning the Sacraments and Rites of the Church. Nay further, tho' the Manner and Circumstances of the Deaths of many holy Persons within those Centuries are describ'd; yet there is not the least Intimation any where to be met with, that so much as one of them was anointed.

What was afterwards us'd by the Antient *Church.*

§. 5. ABOUT the Seventh Century, it is true, the Anointing of all sick Persons whatsoever began to take place: The chief Inducement to which seems to have been the Observation of those Cures by anointing, that were wrought by such as had the Gift of Healing. And indeed if we look back into the History of those Times, we shall find that very small Inducements were sufficient to dispose Men to seek for temporal Relief, from things that were consecrated to the Uses of Religion, especially when there were some notable Examples of Success. And thus in the Case before us, the Gift of miraculously healing with Oil being not yet quite ceas'd (*b*); the Christians in this Century, that labour'd under any Calamity or Disease, chose rather to seek for Relief and Recovery by the Use and Application of the Holy Oil, than by any other Means. And as this too seem'd to be countenanc'd by the Text in St. *James*, and also to express the reposing greater Confidence in God, than in the Force of natural Remedies; it therefore pass'd off with the less Opposition. So that from this time, the anointing was not only of those who were to be heal'd of their Diseases by *the Prayer of Faith*, but of all sick Persons in general, who were anointed of course, in bare hopes of receiving by it some bodily Relief (*c*). And perhaps some casual Cures, which sometimes follow'd this Unction, but which yet might have happen'd without any Unction at all, did not a little contribute to support the Reputation of it.

(*a*) Tertul. ad Scap. c. 4. Hieron. in vitâ Hilarionis. Sulpit. Sever. in vitâ Mart. c. 15. August. de Civitat. Dei, l. 22. c. 8. Vide & Rosweid in vit. Patrum, p. 211, 343, 451, &c. Vide & Dallæum de Extrema Unctione, p. 85, 86, 87. & Baron, A. C. 63. n 4.

(*b*) Vide *Dr.* Clagget *of* Extreme Unction, *pag.* 94, 95.

(*c*) Vide Menardi Not. in Sacrament. Gregorii, pag. 341. *See also* The Defence of the Exposition of the Order of the Church of *England*, pag. 45, &c.

§. 6. HOWEVER in After-Ages another Use of it was discover'd: For when they began to be convinc'd that it did no good to the Body; they concluded that at least it must have a wonderful Virtue towards the saving of the Soul: So that about the 12th Century it was improv'd into what it is now in the Church of *Rome*, and apply'd, not for the Recovery of bodily Health, but to cleanse the Soul from its Sins, and to prepare it for the next Life. For this Reason it was not now us'd as before, to those of whose Recovery they had any reasonable Hopes, but to those only who were look'd upon to be at the point of Departure. Nor was the Unction apply'd to those Parts of the Body which were the Seat of the Disease; but to the Eyes, Ears, and Nostrils, to the Mouth, Hands, and Feet, and lastly to the Reins, as the several Seats of Sin. And this is the Unction which to this Day is practis'd by the Church of *Rome*; having been first publickly own'd by *Eugenius* the IVth, at the close of the *Florentine* Synod, to be the 5th Sacrament; and then, in the next Age, being establish'd by the Council of *Trent* under the severest *Anathemas* or Curses (*d*). But this only relates to the Church of *Rome*: For tho' the *Greek* Church hath in some things been guilty of modern Innovations; yet their Unction is apparently that Unction which began in the seventh Age after Christ (*e*). So that the Practice of the *Greeks* has some Antiquity to plead, whereas that of the Church of *Rome* came in but lately in comparison, and may almost be call'd an Invention of yesterday.

Sect. 7. *How abus'd by the Church of* Rome.

§. 7. FOR this Reason when our Reformers came to draw up an Office for the Visitation of the Sick, as they had some Reasons to induce them not to lay aside the Rite of Anointing entirely; yet they chang'd it from the Popish to that of the Antients. It is true, in the Prayer which they appointed to be us'd, there is a Petition for the *Pardon of all the Sins and Offences committed by the bodily Senses, Passions, and carnal Affections* of the Patient. But this is so worded, as not to have any necessary Reference to the Oil; which may well enough be understood to be apply'd to the Sick, in order *to restore to him his bodily Health and Strength.* Besides the Unction here allow'd could not be call'd *Extreme*, because it might be ministred to any that were sick: Nor yet was it to

How far countenanc'd at the Reformation.

(*d*) Vide Canones & Decreta Concil. Trident. Sess. 14.

(*e*) Vide Simeon. Thessalonic. in Arcud. de Extr. Unct. c. 7. Sect. *His ita*, &c. Vid. & Euchолog. per Goar. p. 408, &c.

be

Chap. XI.

be apply'd to all the Organs of Senſe, but only to the *Forehead* or *Breaſt* of the Patient. But, in ſhort, and once for all, the Unction in that Book was not ſo much as enjoin'd, or preſcrib'd; but only indulg'd to ſuch, as might probably, in the Infancy of the Reformation, be uneaſy without it: For the Rubrick does not order nor ſuppoſe any Unction, unleſs the ſick Perſon himſelf deſire it: And therefore when *Bucer* found fault with it in his Cenſure (*f*), it was intirely diſcontinu'd in the ſecond Book of King *Edward*. And indeed if that Reformer had never attempted any worſe Amendments, he had betray'd his Learning leſs, and done more Service to the Church.

Sect. 8. *Of the* Occaſional *Prayers.*

How needful, and when firſt added.

THERE is ſo much variety in the State of Sickneſs, that it is impoſſible one Form, tho' it were ever ſo compleat, ſhould be contriv'd to fit all particular Occaſions. As to thoſe whoſe Diſtemper lies chiefly in the Body, and who are of an Age that is capable of Comfort and Advice, and have alſo their Senſes and Underſtanding entire, and Faculties and Time enough to exerciſe all the forementionʼd Duties of Religion; the former Office is very ſuitable and proper. But there are ſingular Caſes which require peculiar Prayers, and more indeed than it is eaſy to provide for in any ſtated Forms: However, there are four which our Church took notice of at the laſt Review, and for which therefore ſhe hath provided four ſuitable Prayers.

The Prayer for a ſick Child.

I. THE firſt of theſe is *for a ſick Child:* In which Caſe, as the Fondneſs and Love of the Parents will direct them to uſe all humane means for its Recovery; ſo Chriſtianity ſhould inſtruct them to turn the Violence of their Paſſion into fervent Addreſſes to Almighty God to help it. He gave it at firſt, and he only can preſerve it: And it was the Truſt of the *Shunamite* in his Power to ſave, that encourag'd her to apply herſelf to the Prophet *Eliſha*, even when her Son was actually dead, which procur'd for her a Succeſs as wonderful as her Faith (*g*). And tho' when *Jairus* went to Jeſus for his dying Child, the Diſeaſe prov'd ſwifter than his utmoſt haſte; yet our Lord rewarded the Faith of the Pa-

(*f*) Bucer. pag. 489.

(*g*) 2 Kings 4.

rent

Sect. 8.

Parent with the Restoration of the Daughter's Life (*h*). Such Miracles indeed we must not now expect: But yet if we seek the Prayers of the Church with due Humility and Faith, there is no Doubt but they will assist very much in the Cure; and that if any Means can move God to spare them, this will.

The Prayer for a sick Person, when there appeareth small Hope of Recovery.

II. THE second of these Prayers is *for a sick Person, when there appeareth small Hope of Recovery.* For when the Disease hath almost got the Victory of the Sick, it is not to be expected that the Man should do much on his part for the bettering of his future State. And therefore since (it is to be hop'd) he hath already gone through the preparatory Exercises of Patience and Submission, of Faith and Repentance, of Thankfulness and Charity; but is now render'd uncapable of any other Office; the Minister must take care that at least he don't want such further Benefits as the Church has provided for him in this excellent Form. Which is also very proper to be us'd when any sudden Disease puts a Man beyond all hopes of Recovery at the first Assault; or when any, tho' visited with a lingring Disease, have yet wretchedly deferr'd to send for the Minister, till there is as little to be done for the procuring their Salvation, as there is for the restoring of their bodily Health. However, since they are now uncapable of such other Comforts and Advantages which this Office directs; it is fit we should do all that possibly we can, and that is to pray for them heartily in this Form, the only Means left in such an Emergency.

The Commendatory Prayer for a sick Person at the point of Departure.

III. THE Third is *a Commendatory Prayer for a sick Person at the point of Departure:* For we know that *when the Dust returns to the Earth as it was, the Spirit returns unto God that gave it* (*i*): And therefore our Saviour Himself, when He was expiring on the Cross, cries out to His Father, *Into thy Hands I commend my Spirit* (*k*). And that we are to imitate His Holy Example, is evident from the Practice of His first Martyr St. *Stephen*, who also at his Death commended his Soul into the Hands of his Redeemer (*l*). Accordingly the succeeding Ages of the Church always observ'd the same religious Rite (*m*): And indeed it is unlikely that any one

(*h*) Mat. 9.
(*i*) Eccles. 12. 7.
(*k*) Luke 22. 46.
(*l*) Acts 7. 59.
(*m*) Hieron. in Psal. 30.

Chap. XI.

should omit it, who believes, as they did, that every one that dies, before he can reach the Seat of Bliss, must pass thro' the Dominion of evil Spirits, who are ready, to be sure, to snatch at and seize all unhappy Souls, who approach their Territories without a Guard of Holy Angels to preserve them from their Power, and to conduct them safe to a Place of Repose (*n*). For this Reason because there are but few who, at the Instant of Departure, are able to implore this Protection for themselves; therefore our Church, in imitation of the Saints of former Ages (*o*), calls in the Minister and others, who are at hand, to assist their Brother in his last Extremity. In order to this, she directs, that *when any is passing out of this Life, a Bell shall be tolled, and the Minister shall not then be slack to do his last Duty* (*p*). The *Passing-Bell* indeed is now generally disus'd, and only the *short Peal* continu'd, which the Canon orders *to be rung after the Party's Death.* But the former was certainly of much more Use, to give Notice to all, within the Sound of it, to put up their last and most affectionate Prayers for their dying Neighbour, and to help their Friend in those Extremities, which themselves must assuredly one Day feel. However, if *their* Prayers are wanted, it is more requisite that the Minister should be more diligent in *his*; who should therefore constantly be sent for when these Agonies approach, that so, by the Use of this excellent Composure, he may assist the Dying in his Flights to God, and alarm the Living by such an Example of Mortality.

The Passing-Bell, why order'd.

The Prayer for Persons troubled in Mind, and in Conscience.

IV. THE Fourth and Last of these Prayers is, *for Persons troubled in Mind or in Conscience.* For when any become melancholy thro' bodily Distempers, or by evil Principles are troubled with dismal and false Apprehensions of God, or are too much disturb'd in their inward Peace and Quiet, thro' a dreadful Sense of their former Sins; it is fit that the spiritual Physician should be call'd, that he may discreetly apply the Promises of God, and endeavour to obtain his Consolation and Mercy for the dejected Penitent's deplorable State: To which purpose the Prayer that is here provided is very pertinent and useful.

(*n*) Vide Just. Mart. Dial. cum Tryph. pag. 333. *Compare also* Eph. 2. 2. & ch. 6. 12. *with* Luke 16. 22.

(*o*) Vide Possidon. in vita August. c. 31.

(*p*) Can. 67.

APPEN-

APPENDIX to CHAP. XI.

OF THE

COMMUNION of the SICK.

Sect. 1. *Of the General* Rubrick.

Appendix to Chap. XI.

The general Rubrick for communicating the Sick.

FORASMUCH as all mortal Men be ſubject to many ſudden Perils, Diſeaſes and Sickneſſes, and ever uncertain what time they ſhall depart out of this Life; therefore to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates are diligently from time to time (but eſpecially in the time of Peſtilence, or other infectious Sickneſs) to exhort the Pariſhioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing they may, in caſe of ſudden Viſitation, have the leſs Cauſe to be diſquieted for lack of the ſame. But if the ſick Perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his Houſe, then he muſt give timely Notice to the Curate: who, in ſuch a Caſe, is here directed to celebrate and adminiſter this Holy Sacrament to him; which is exactly conformable to the moſt early Practice of the Primitive Church: For there is nothing more frequently mention'd by the ancient Writers, than the Care of the Church to diſtribute the Euchariſt to all dying Perſons that were capable of receiving it. They eſteem'd it the greateſt Unhappineſs that could be, for any one to die before he had been ſupply'd with this

Agreeable to the Practice of the Primitive Church.

Appendix to Chap. XI.

this Ἐφόδιον, or *Viaticum* (as the ancient Canons (*q*) frequently call it) i. e. the *neceſſary Preparation* or *Proviſion for the Road*, for thoſe that are going to their eternal Home. For this Reaſon even thoſe who were under the Cenſures of the Church, and were ſuſpended from the Euchariſt in the time of their Health, were yet allow'd to communicate, if any Danger of Death ſurpriz'd them, before they had finiſh'd their ſtated Penance (*r*). Nay, about the fifth Century this was carry'd ſo high, that ſome were for forcing the Elements into the Mouths of thoſe that were *dead:* But this was ſoon cenſur'd by ſeveral Councils, which order that Practice to be diſcontinu'd (*s*). However, the Care of the Church to communicate the *Sick*, has been equally the ſame in all Ages. And indeed that ſhe looks upon this not only as convenient, but as highly neceſſary, may be gather'd from the Diſpenſation that ſhe grants with the Canons, purely to ſecure it.

Private Conſecration of the Elements, how far allow'd.

§. 2. FOR tho' adminiſtring the Communion in private Houſes be forbid by the Canons of 1603 (*t*), as well as by thoſe of antient Times (*u*), under the ſevereſt Penalties; yet there is an Exception made in the Caſe of Sickneſs. Upon which occaſion, both the Canons before-mention'd, and this preſent Rubrick allow the Curate (*having a convenient Place in the ſick Man's Houſe, with all things neceſſary ſo prepar'd, that he may reverently miniſter*) *there to celebrate the Holy Communion.* This Indulgence was very rare in the Primitive Church: However, ſome Inſtances may be produc'd even from thence, of private Conſecrations upon great Emergencies (*w*). But, generally ſpeaking, it was uſual for the Miniſters to reſerve ſome part of the Elements, that had been conſecrated before, in the Church, to be always in a readineſs upon ſuch like Occaſions (*x*). Agreeably to which in this very Rubrick (as it was worded in King *Edward's* firſt Common-Prayer) it was order'd, that *if the ſame Day* (on which the Perſon was to be viſited) *there was a Celebration of the Holy Communion in the Church, then the Prieſt was to reſerve* (*at the open Communion*) *ſo much of the Sa-*

(*q*) Concil. Nicæn. 1. Can. 13. Concil. Arauſ. 1. Can. 3. Concil. Agathenſ. Can. 11.

(*r*) Vide Canones citat. in not. (*q*), & Greg. Nyſſ. Ep. ad Letoium Meliteneſ. Can. 5. Tom. 1. pag. 953. A.

(*s*) Concil. Carthag. 3. Can. 2. Concil. Trull. Can. 83.

(*t*) Can. 71.

(*u*) Concil. Trull. Can. 31.

(*w*) *See* Bingham's Antiquities, Book 15. chap. 4. Sect. 10. Vol. 6. p. 751.

(*x*) Bingham, ibid. Sect. 9, & 11.

crament

Sect. 11.

crament of the Body and Blood, as would ſerve the ſick Perſon, and ſo many as were to communicate with him (if there were any:) And ſo ſoon as he conveniently could, after the open Communion ended in the Church, he was to go and miniſter the ſame, &c. But then this Reſervation was not allow'd, unleſs there was a Communion at the Church on the ſame Day on which the ſick Perſon was to be viſited: For by another Rubrick it was order'd, That *if the Day were not appointed for the open Communion in the Church, then (upon convenient Warning given) the Curate was to go and viſit the ſick Perſon afore Noon; and having a convenient Place in the ſick Man's Houſe (where he might reverently celebrate) with all things neceſſary for the ſame, and not being otherwiſe letted with the publick Service, or any other juſt Impediment, there to celebrate the Holy Communion.* And even the Elements that were conſecrated thus privately were to be reſerv'd, if there was any occaſion to adminiſter the Sacrament again that Day. For ſo it was order'd by a third Rubrick of this Office in the ſame Book, that *if there were any more ſick Perſons to be viſited the ſame Day that the Curate celebrated in any ſick Man's Houſe; then the Curate was there to reſerve ſo much of the Sacrament of the Body and Blood, as would ſerve the other ſick Perſons, and ſuch as were appointed to communicate with them (if there were any.)* So that from all theſe Rubricks compar'd together, we may obſerve, Firſt, that tho' antiently it was uſual for the Miniſters to reſerve ſome part of the conſecrated Elements, either in the Church or at their Houſes, to be always in a readineſs for any that ſhould want to receive, before the time came to conſecrate again (*y*); yet after the Reformation it was never allow'd to reſerve them longer than that Day on which they were conſecrated, nor indeed to reſerve them at all, unleſs the Curate knew beforehand that ſome ſick Perſon was that day to be viſited. We may therefore, Secondly, ſuppoſe, that it was not the Deſign of our Reformers to attribute more Power or Efficacy to the Sacrament when it was conſecrated in the Church, than it had when it was conſecrated in a private Houſe; but rather that the Sick, by partaking of the Elements which had been conſecrated elſewhere, and of which his Fellow-Pariſhioners or Neighbours had been Partakers before him, might join as it were in the ſame Communion with the reſt of the Congregation, tho' his

(*y*) *See* Bingham *as before*, Sect. 11.

Appendix to Chap. XI.

preſent Infirmity hinder'd him from attending the publick Service of the Church. And this, it ſeems, was generally the Motive why the Sacrament was ſent about to one another in the Primitive Church (z). Nor do I find that *Bucer* had any Objection to it in his Cenſure upon our Liturgy. However, in the ſecond Book of King *Edward* VI. all theſe Rubricks, as far as they relate to the Reſervation, were laid aſide. Tho' in a *Latin* Tranſlation of the Common-Prayer Book, which was put out by Authority in the ſecond Year of Queen *Elizabeth*, for the Uſe of the Univerſities and the Colleges of *Wincheſter* and *Eaton*, the Rubrick for the Reſervation is inſerted at large. The Reaſon of this Difference might probably be this; viz. that the Reſervation having been abus'd by ſome ignorant and ſuperſtitious People, juſt after the Reformation, was the Cauſe why it was diſcontinu'd in the *Engliſh* Common-Prayer Book: But the *Latin* Book being deſign'd for the uſe of learned Societies, the Reſervation might ſafely enough be truſted with them, upon a preſumption that they who enjoy'd ſo much Light, would be the leſs liable to abuſe it to Error and Superſtition. Tho' it is not unlikely that this might be indulg'd thoſe learned Bodies, in order to reconcile them the eaſier to the Reformation: For it was the Deſign of Queen *Elizabeth* (as I have formerly obſerv'd, *pag.* [26.]) to contrive the Liturgy ſo, as to oblige as many of each Party as ſhe could. However (except in this *Latin* Tranſlation of it) there has been no mention of the Reſervation in any of the Common-Prayer Books ſince the firſt of King *Edward*. But the Rubrick has conſtantly enjoin'd the Holy Communion to be celebrated, on ſuch Occaſion, *in the ſick Man's Houſe*.

Timely Notice *to be given to the Curate.*

§. 3. WHEN the ſick Perſon deſires to receive the Communion in his Houſe, *he muſt give timely Notice to the Curate*; which ought to be ſome time *over Night, or elſe early in the Morning* of the ſame Day, as it was expreſs'd in this Rubrick in all the Common-Prayer Books till the laſt Review. Since otherwiſe the Curate thro' other neceſſary Avocations, may, for want of ſuch Notice, be out of the way at the time that he is wanted.

How Many *requir'd to communicate with the Sick.*

§. 4. WHEN the ſick Perſon gives notice, he is alſo *to ſignify how many there are to communicate with him*; which was order'd (as appears by the firſt Common-Prayer) that

(z) *See* Bingham *as before*, Sect. 8.

the

the Miniſter might know how much of the ſacred Elements to reſerve. It is alſo plain by the firſt and laſt of thoſe Rubricks, which I have above tranſcrib'd out of that Book, that the Miniſter was allow'd, in all Caſes of Sickneſs, to communicate alone with the ſick Man, if there were none elſe to receive with him. For they order him to reſerve ſo much of the Sacrament as ſhall ſerve the ſick Perſon, and ſo many as ſhall communicate with *him*, (*if there be any*;) which plainly ſuppoſes, that if there were none, he was only to reſerve enough for himſelf and the ſick Man. And ſo in the Rubrick, relating to the manner of the Miniſter's diſtributing; he was firſt to receive the Communion himſelf, then to miniſter to thoſe that were appointed to communicate with the Sick, (*if there were any*) and then to the ſick Perſon. However, it follow'd in that Rubrick, that *the ſick Perſon ſhould always deſire ſome, either of his own Houſe, or elſe of his Neighbours, to receive the Holy Communion with him; for that would be to him a ſingular great Comfort, and of their Part a great Token of Charity.* But at the ſecond Review theſe Parentheſes were all thrown out, and in all our Common-Prayers ever ſince till the Reſtoration, *a good Number* was requir'd by this general Rubrick to receive the Communion with the ſick Perſon, without determining what Number ſhould be eſteem'd a *good one.* But the *Scotch* Common-Prayer is a little more explicite, and orders *a ſufficient Number, at leaſt two or three*; and from thence, I ſuppoſe, our own Rubrick, at the Reſtoration, order'd that there ſhould be *three, or two at the leaſt*; i. e. at leaſt three, including the Sick to communicate with the Miniſter, which is the ſame Number that is requir'd to a Communion in the Church (*a*). However, at the ſame time that ſuch a Number was requir'd in all ordinary Sickneſſes (i. e. in the fifth Year of King *Edward*) there was a Rubrick added at the end of this Office (which has continu'd ever ſince) that *in the time of the Plague, Sweat, or ſuch other like contagious Times of Sickneſs or Diſeaſes, when none of the Pariſh or Neighbours can be gotten to communicate with the Sick in their Houſes, for fear of the Infection, upon ſpecial Requeſt of the Diſeas'd, the Miniſter may alone communicate with him.* But this is only indulg'd in ſuch extraordinary Caſes: For in other ordinary Diſeaſes, *lack of Company to receive with the ſick Perſon,* is mention'd as

(*a*) *See the third Rubrick after the Communion-Office.*

Appendix to Chap. XI.

a juſt Impediment why the Sacrament ſhould not be adminiſter'd to him (*b*).

Sect. 2. *Of the Form of Adminiſtring.*

The Collect, Epiſtle, *and* Goſpel.

THE Curate *having a convenient Place in the ſick Man's Houſe, with all things neceſſary ſo prepar'd, that he may reverently miniſter,* he was by the firſt Common-Prayer to introduce the Office with the 117th Pſalm, which was inſtead of the *Introite*, and then to uſe the ſhort Litany, *Lord have Mercy upon us*, &c. with the uſual Salutation, *The Lord be with you*, &c. But *Introites* now being laid aſide, he is to begin immediately with the *Collect*, that is very proper to the Occaſion, which is follow'd by two Paſſages of Scripture for an *Epiſtle* and *Goſpel*, which evidently tend to comfort and deliver the ſick Man from the Fears which he may be too apt to entertain. *After which he is to proceed, according to the Form before preſcrib'd for the Holy Communion, beginning at theſe words* [Ye that do truly, *&c.*]

How much of the Communion-Office *to be us'd.*

How much of the Viſitation-Office *at ſuch time may be omitted.*

§. 2. *AND if the ſick Perſon is viſited, and receiveth the Holy Communion all at one time*, then the Prieſt, *for more Expedition, is to cut off the Form of Viſitation at the Pſalm* [In thee, O Lord, have I put my Truſt;] i. e. when he comes to that Pſalm, he is not to uſe it, but to *go ſtrait to the Communion.*

In what Order the Miniſter is to deliver the Elements.

§. 3. *AT the time of the Diſtribution of the Holy Sacrament, the Prieſt is firſt to receive the Communion himſelf, and after to miniſter unto them that are appointed to communicate with the Sick, and laſt of all to the ſick Perſon.* The Miniſter, we know, is always to receive the Communion himſelf before he proceeds to deliver it to others: But the Reaſon perhaps why the ſick Man is to receive laſt, may be, becauſe thoſe who communicate with him, thro' fear of ſome Contagion, or the Noiſomneſs of his Diſeaſe, may be afraid to drink out of the ſame Cup after him.

Where the Sacrament can't be had, to be ſupply'd by Faith.

§. 4. LASTLY, becauſe it may happen ſometimes that a ſick Perſon, who deſires to receive the Communion, may yet, by ſome Caſuality, be hinder'd from doing it; Therefore here is a Rubrick added for their Comfort, and to remove all Fears that may ariſe on ſuch Occaſions: By which the Curate is directed, that, *if a Man, either by reaſon*

(*b*) *See the third Rubrick at the end of the Communion of the Sick.*

of

of Extremity of Sickneſs, or for want of giving warning in due time, or for lack of Company to receive with him, or by any other juſt Impediment, do not receive the Sacrament of Chriſt's Body and Blood; he is to inſtruct him, that if he do truly repent him of his Sins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffer'd Death upon the Croſs for him, and ſhed his Blood for his Redemption, earneſtly remembring the Benefits he hath thereby, and giving him hearty Thanks therefore, he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's Health, altho' he do not receive the Sacrament with his Mouth. For the means whereby we partake of the Benefits of this Sacrament, is a *lively Faith:* And therefore as our Church aſſerts in her Articles (*a*), that *the Wicked, and ſuch as be void of a lively Faith, altho' they do carnally and viſibly preſs with their Teeth* (*as St.* Auguſtine *ſaith*) *the Sacrament of the Body and Blood of Chriſt; yet in no wiſe are they Partakers of Chriſt, but rather, to their Condemnation, do eat and drink the Sign and Sacrament of ſo great a thing*; So here ſhe declares, that if a ſick Man be hinder'd by any juſt Impediment from receiving the Sacrament of Chriſt's Body and Blood; yet by Faith and Repentance, and by mentally laying hold of the Benefits obtain'd for him by Chriſt, *he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's Health, altho' he do not receive the Sacrament with his Mouth.*

§. 5. THE laſt Rubrick, which is concerning the Miniſter's communicating alone with the ſick Perſon, in Times of *contagious Sickneſs*, has already been ſpoken to in §. 4. of the foregoing Section. *The Laſt Rubrick.*

(*a*) Artic. 29.

CHAP. XII.

OF THE

ORDER

FOR THE

BURIAL of the DEAD.

The Introduction.

Introduction.

The Care of Dead Bodies an Act of Religion.

IF all our Prayers and Endeavours for our Friend prove unavailable for the Continuance of his Life, we muſt with Patience ſubmit to the Will of God, *to whom the Iſſues of Life and Death belong:* And therefore after recommending his Soul to God, which immediately upon its Diſſolution returns to Him; it is fit we ſhould decently diſpoſe of his Body, which is left to our Management and Care. Not that the Dead are any thing the better for the Honours which we perform to their Corps: (For we know that ſeveral of the ancient Philoſophers car'd not whether they were bury'd or not (*b*): and the ancient Martyrs of the Chriſtian Church deſpis'd their Perſecutors for threatning them with the want of a Grave.) But thoſe who

(*b*) Plato in Phædo. 182. Cicero Tuſculan. Quæſt.

ſurvive

ſurvive could never endure that the Shame of Nature ſhould lie expos'd, nor ſee the Bodies of thoſe they lov'd become a Prey to Birds and Beaſts (*c*). For theſe Reaſons the very *Heathens* call'd it a Divine Inſtitution (*d*), and a Law of the immortal Gods (*e*). And the *Romans* eſpecially had a peculiar Deity to preſide over this Affair (*f*). The *Athenians* were ſo ſtrict, that they would not admit any to be Magiſtrates who had not taken care of their Parents Sepulture (*g*), and beheaded one of their Generals after he had gotten a Victory, for throwing the dead Bodies of the Slain, in a Tempeſt, into the Sea (*h*). And *Plutarch* relates, that before they engag'd with the *Perſians*, they took a ſolemn Oath, that if they were Conquerors, they would bury their Foes; this being a Priviledge which even an Enemy hath a Right to, as being a Debt which is owing to Humanity.

Funerals variouſly perform'd.

§. 2. IT is true indeed, the *Manner* of Funerals have vary'd according to the different Cuſtoms of ſeveral Countries: But all civiliz'd Nations have ever agreed in performing ſome Funeral Rites or other. The moſt antient manner was by *burying them in the Earth*; which is indeed ſo natural, that ſome Brutes have been obſerv'd, by mere Inſtinct, to bury their Dead with wonderful Care (*i*). The Body, we know, was form'd of the *Duſt* at firſt, and therefore it is fit it ſhould *return to the Earth as it was* (*k*): inſomuch that ſome Heathens have, by the Light of Reaſon, call'd Burying in the Earth, the being *hid in our Mother's Lap*, and the being *cover'd with her Skirt* (*l*). And that *Interment*, or encloſing the dead Body in the Grave, was us'd antiently by the *Egyptians*, and other Nations of the *Eaſt*, is plain from the Account we have of their embalming, and from their Mummies, which are frequently found to this Day whole and entire, tho' ſome of them have lain above three thouſand Years in their Graves. That the ſame Practice of burying was us'd by the Patriarchs, and their Succeſſors the *Jews*, we have abundant Teſtimony from the moſt antient Records in the World, the Books of *Moſes*; by which we find, that their Funerals were perform'd, and their Sepulchres

Viz. *ſometimes by* Burying, *which was the moſt antitient and natural.*

(*c*) *See* 2 Sam. 21. 10. *and* Lactant. l. 6.
(*d*) Iſocrat. Panathem.
(*e*) Eurip. in Supplic. Sophocl. in Antigon.
(*f*) Plut. vit. Numæ.
(*g*) Zenoph. Rer. memorabil. p. 587.
(*h*) Valer. Max. l. 9. c. 8.
(*i*) Orig. in Celſ. l. 4. Ælian. Hiſt. Animar. 5. 49.
(*k*) *See* Gen. 3. 19. Eccleſ. 12. 7.
(*l*) *See the Notes upon* Grotius, de Veritat. Relig. Chriſtian. l. 1. §. 16. pag. 40. Edit. Cler. Amſtel. 1709.

provided

provided with an officious Piety (*a*); and that it was usual for Parents to take an Oath of their Children (which they religiously perform'd) that they should bury them with their Fathers, and carry their Bones with them, whenever they quitted the Land where they were (*b*). In succeeding Ages indeed it became a Custom in some Places to *Burn* the Bodies of the Dead; which was owing partly to a Fear that some Injury might be offer'd them if they were only bury'd, by digging their Corps again out of their Graves; and partly to a Conceit, that the Souls of those that were burnt were carry'd up by the Flames to Heaven (*bb*).

Introduction.

And sometimes by Burning.

§. 3. BUT tho' other Nations sometimes us'd *Interment*, and sometimes *Burning*; yet the *Jews* confin'd themselves to the former alone. There is a Place or two indeed in our Translation of the Old Testament (*c*), which might lead us to imagine that the Rite of *Burning* was also us'd by them sometimes. But upon consulting the original Texts, and the Customs of the *Jews*, it does not appear that the Burnings there mention'd, were any thing more than the burning of Odours and Spices about their Bodies, which was an Honour they usually perform'd to their Kings (*d*). So that notwithstanding these Texts, we may safely enough conclude, that *Interment* or *Burying* was the only Rite with them: as it was also in After-times with the Christian Church. For wherever Paganism was extirpated, the Custom of burning was disus'd; and the first natural way of laying up the Bodies of the Deceas'd entire in the Grave, obtain'd in the room of it.

Burying *always us'd by* Jews *and* Christians.

§. 4. AND this has always been done with such Solemnity, as is proper to the Occasion. Sometimes indeed it has been attended with an expensive Pomp, that is *unseemly* and *extravagant*. But this is no Reason why we should not give all the Expressions of a *decent* Respect to the Memory of those whom God takes from us. The Description of the Persons who interr'd our Saviour, the Enumeration of their Virtues, and the everlasting Commendation of her who spent three hundred Pennyworth of Spikenard to anoint his Body to the Burial, have always been thought sufficient Grounds and Encouragements for the careful and decent Se-

Always perform'd with due Solemnity.

(*a*) Gen. 23. 4. chap. 25. 9. chap. 35. 29. chap. 49. 31.

(*b*) Gen. 47. 29, 30, 31. chap. 48. 29.—33. chap. 50. 25, 26. Exod. 13. 19. *See also* Josh. 24. 32. Acts 7. 16. Heb. 11. 22.

(*bb*) Plin. Nat. Hist. l. 7. c. 54.

(*c*) 1 Sam. 31. 12. Amos 6. 10.

(*d*) *See* 2 Chron. 16. 14. chap. 21. 19. Jer. 34. 5.

pulture of Chriſtians. And indeed if the Regard due to a Human Soul, render'd ſome Reſpect to the Dead a Principle, that manifeſted it ſelf to the common Senſe of Heathens; ſhall we think that leſs Care is due to the Bodies of Chriſtians, who once entertain'd a more glorious Inhabitant, and were living Temples of the Holy Ghoſt (*e*)? To Bodies which were conſecrated to the Service of God; which bore their part in the Duties of Religion; fought the good Fight of Faith and Patience, Self-Denial and Mortification; and underwent the Fatigue of many Hardſhips and Afflictions for the ſake of Piety and Virtue? To Bodies which, we believe, ſhall one Day be awaken'd again from their Sleep of Death; have all their ſcatter'd Particles of Duſt ſummon'd together into their due Order; and be *faſhion'd like to the glorious Body of Chriſt* (*f*), as being made Partakers of the ſame Glory with their immortal Souls, as once they were of the ſame Sufferings and good Works? Surely Bodies ſo honour'd here, and to be ſo glorify'd hereafter, and which too we own, even in the State of Death, to be under the Care of a Divine Providence and Protection; are not to be expos'd and deſpis'd by us as unworthy of our Regard. Mov'd by theſe Conſiderations, the Primitive Chriſtians, tho' they made no uſe of Ointments whilſt they liv'd, yet they did not think the moſt precious too coſtly to be us'd about the Dead (*g*). And yet this was ſo far from being reproach'd with Superſtition, that it is ever reported as a laudable Cuſtom; and ſuch as had ſomething in it ſo engaging, ſo agreeable to the Notions of civiliz'd Nature, as to have a very conſiderable Influence upon the Heathens, who obſerv'd and admir'd it: It becoming inſtrumental in the diſpoſing them to a favourable Opinion at firſt, and afterwards to the embracing, of the Chriſtian Religion, where theſe Decencies and tender Regards to deceas'd Friends and good People, were ſo conſtantly, ſo carefully, and ſo religiouſly practis'd (*h*).

(*e*) 1 Cor. 6. 19.

(*f*) Phil. 3. 21. *See alſo* 1 Cor. 15. 42, 43, 44.

(*g*) Minut. Felix, c. 12. p. 69. Arnob. l. 5. Clem. Alex. Pædagog. l. 2. c. 8. pag. 176. A.

(*h*) *This was obſerv'd by* Julian *the Apoſtate, who writing to an idolatrous High-Prieſt, put him in mind of thoſe things by which he thought the Chriſtians gain'd upon the World, and recommends them to the Practice of the Heathen Prieſts, viz.* the Gravity of their Carriage, *their* Kindneſs to Strangers, *and their* Care for the Burial of the Dead. *Epiſt.* 49. *ad Arſacium.*

§. 5.

§. 5. TO ſay exactly what was the *Primitive Office* or *Form* at the committing a Chriſtian to the Ground, is a difficult Matter: But we are ſure that *Pſalms* were a principal part of it, from the concurrent Teſtimonies of antient Writers (*i*). Not but that theſe were accompany'd with ſuitable *Prayers* for the Reſtitution of the Deceas'd, with *Praiſes* of thoſe Virtues which they were eminent for whilſt living, and with ample *Recommendations* of their good Example to thoſe who ſurviv'd. And how agreeable our preſent Office is to this, will be beſt ſeen by taking a diſtinct View of its Particulars, which I ſhall now proceed to do in the ſame Order that they lie.

Sect. 1. *The antient Form of Burial.*

Sect. 1. *Of the* Firſt Rubrick.

THO' all Perſons are, for Decency, and ſome other of the Reaſons that have been mention'd above, to be *put under Ground*, yet it appears by the Rubrick (which was prefix'd to this Office at the laſt Review) as well as by the Canons of the antient Church, that ſome are not capable of *Chriſtian Burial*. *Here is to be noted* (ſaith this Rubrick) *that the Office enſuing is not to be us'd for any that die unbaptiz'd, or excommunicate, or have laid violent Hands upon themſelves.*

Chriſtian Burial *deny'd to ſome Sorts of Perſons.*

I THE prohibiting the Burial-Office to be us'd for any of theſe, is exactly agreeable to the antient Practice of the Church. For firſt in relation to *ſuch as died unbaptiz'd*, the firſt Council of *Bracara*, which was held A. D. 563. determines, that *there ſhould be no Oblations or Commemorations made for them, neither ſhould the Office of Singing be us'd at their Funerals* (*k*). Not that the Church determines any thing concerning the future State of thoſe that depart before they are admitted to Baptiſm: But ſince they have not been receiv'd within the Pale of the Church, we cannot properly uſe an Office at their Funeral, which all along ſuppoſes the Perſon that is bury'd to have dy'd in her Communion.

As firſt to ſuch as die unbaptiz'd.

(*i*) Conſt. Ap. l. 6. c. 30. p. 358, 359. Chryſ. Hom. 4. in Ep. ad Hebr. Tom. 4. p. 453. lin. 35. Concil. Tolet. 3. Can. 22. Tom. 5. col. 1014. D.

(*k*) Concil. Bracar. 1. Can. 17. Tom. 5. col. 841. C.

Chap. XII.

Whether Perſons baptiz'd by the Diſſenters *are here excluded.*

§. 1. WHETHER this Office is to be us'd over ſuch as have been baptiz'd by the Diſſenters or Sectaries, who have no regular Commiſſion for the adminiſtring of the Sacraments, has been a Subject of Diſpute: People generally determining on one ſide, or the other, according to their different Sentiments of the Validity or Invalidity of ſuch diſputed Baptiſms. But I think that for determining the Queſtion before us, there is no Occaſion to enter into the Merits of that Cauſe: For whether the Baptiſms among the Diſſenters be valid or not, it is certain that we are to take notice of no Baptiſms, but of ſuch as are to be prov'd by the Regiſters of the Church. Unleſs therefore we ourſelves betray our own Rights, by regiſtring ſpurious among the genuine Baptiſms, Perſons baptiz'd among the Diſſenters can have no Pretence to the Uſe of this Office. For the Rubrick expreſly declares, that *it is not to be us'd for any that die unbaptiz'd*; but all Perſons are ſuppos'd to die unbaptiz'd, but thoſe whoſe Baptiſms the Regiſters own: And therefore the Regiſters not owning Diſſenting Baptiſms, thoſe that die with ſuch Baptiſms muſt be ſuppos'd to die unbaptiz'd. But indeed the beſt way to put an end to this Controverſy, is to deſire thoſe that have ſeparate Places of Worſhip, to have ſeparate Places for Burial too; or at leaſt to be content to put their Dead into the Ground, without requiring the Prayers of a Miniſter, whoſe Aſſiſtance in every thing but in this and Marriage they neglect and deſpiſe.

2dly, *To ſuch as die* excommunicate.

II. THE next Perſons to whom the Church here denies the Office of Burial, are thoſe that die *excommunicate*; i. e. thoſe who die excommunicated with the *greater Excommunication* (as it is expreſs'd by the 68th Canon) which not only excludes the Perſon excommunicated from the Benefit of the Sacraments, and the other Divine Offices; but alſo from the Society and Converſation of the Faithful: And to ſuch as theſe Chriſtian Burial has ever been deny'd by the Catholick Church (*l*). The Intent of which Penalty is to bring the Excommunicate to ſeek the Abſolution and Peace of the Church, for the Health of his Soul, before he leaves the World; and if not, to declare him cut off from the Body of Chriſt, and by this Mark of Infamy to diſtinguiſh him from an obedient and regular Chriſtian.

(*l*) Syneſ. Ep. 58. p. 203. A. Concil. Bracar. 1. Can. 16. Tom. 5. col. 841. E. Decretal. l. 3. Tit. 39. c. 12. & l. 5. Tit. 33. c. 5.

§. 2.

Sect. 1.

Whether an ipso facto Excommunication seclude a Man from Christian Burial, before Sentence is pronounc'd.

§. 2. THE Reverend Mr. *Johnson* is of Opinion (*a*), that Persons notoriously guilty of any of those Crimes, for which Excommunication *ipso facto* is decreed against them by the Canons of our Church (*b*), are really excommunicated, tho' they be not particularly by Name publish'd or declar'd to be so: And that therefore a Minister may refuse to bury them, if they die in this Condition, and no one be able to testify of their Repentance. To confirm which, he observes from the Canonists, that it is a sufficient Denunciation, if it come to the Knowledge of the Person excommunicated (*c*): So that the Curate, who has taken care that his Parishioners, who are guilty of those Crimes, be made sensible that they are excommunicated by Canon, seems to be under no Obligation to bury them when they are dead, and yet this learned Gentleman observes just before (*d*), that the Judges have declar'd, that Excommunication takes no Effect as to the common Law, till it be denounc'd by the Ordinary and Curate of the Place where the Offender lives. He also refers to *Lyndwood* (*e*), to shew, that if the Fact be not notorious or evident beyond Exception, then it must be prov'd, and the Sentence pass'd in the Ecclesiastical Court, before the Criminal be taken for excommunicated *in foro Ecclesiæ*. Now certainly before he be taken for excommunicated, he is not to be deny'd Christian Burial, which is treating him as excommunicated. It is true, Mr. *Johnson* is here speaking of a Case where the Fact is *not* notorious; but then he goes on to prove from the same Author (*f*), that tho' the Fact *be* notorious, yet the Offender must be publickly declar'd excommunicated, before it can be criminal for other Persons to converse with him. From whence I would infer, that so long as he is allow'd the Conversation of Christians, he may also be indulg'd with a Christian Burial. But he further observes from the same Place in *Lyndwood*, that when the Fact *is* notorious, the Curate of the Parish may denounce the Excommunication, without any special Order from his Superiour: If so; then No body, I suppose, will deny, that when the Curate has denounc'd it, he is to be refus'd the Use of this Office of Burial, by the Injunction of the Canon (*g*), and the

(*a*) *See* Clergyman's Vade Mecum, *p.* 170, 171.
(*b*) *See* Can. 2, 3, 4, 5, 6, 7, 8, 9, 12.
(*c*) Lyndw. in Gloss. l. 3. T. 28. c. Sect. Princip. v. Excommunicati.
(*d*) Ibid. pag. 169.
(*e*) L. 1. T. 2. Gloss. vers. Finem.
(*f*) Lyndw. l. 3. T. 28. vers. Finem.
(*g*) Can. 68.

Rubrick before us. But the greateſt Difficulty is in what he aſſerts in the following Paragraph, *viz.* That the Offender is to be deem'd excommunicate, before ſuch Publication is made; which he founds upon a Suppoſition, that if it were otherwiſe, there would be no Difference between *Conſtitutio Sententiæ latæ*, and *Conſtitutio Sententiæ ferendæ*. But with Submiſſion to this Gentleman, I can conceive a Difference between theſe Conſtitutions, without deeming an Offender excommunicate before Publication is made. For *Conſtitutio Sententiæ latæ* may ſignify no more, than that the Sentence is ſpecify'd which ſhall be paſs'd upon the Criminal as ſoon as he is convicted; whereas *Conſtitutio Sententiæ ferendæ* may leave it to the Judge to paſs ſuch Sentence as he ſhall think fit: Or otherwiſe the former may oblige the Judge to pronounce Sentence as ſoon as ever there is a legal Proof of the Fact; whereas the latter may leave him a diſcretionary Power of decreeing the Offender one or more Monitions before he pronounce it. *Lyndwood*, and other Lawyers, explain it in the former Senſe (*g*), whom certainly we muſt allow to be the beſt Judges in the Caſe. But Mr. *Johnſon* further tells us, that the *Canoniſts* ſay, *Excommunicatio ipſo facto*, is *Excommunicatio facta, nullo Miniſterio Hominis intercedente*; that an *ipſo facto* Excommunication, is an Excommunication that takes Effect without the Intervention of any Man's Miniſtry. But how this is to be reconcil'd with what he ſays before, I don't readily diſcern. He there proves from Lawyers and Canoniſts, that an Excommunication takes no Effect as to common Law, till it be denounc'd by the Ordinary and Curate of the Place; that the Fact muſt be prov'd, and the Sentence paſs'd in the Eccleſiaſtical Court, before the Criminal be taken for excommunicated *in foro Eccleſiæ*; nay, that tho' the Fact be notorious of it ſelf, yet the Offender muſt be publickly declar'd excommunicated before it be criminal for others to converſe with him; and, laſtly, that tho' there may be a Caſe, where there is no need of any ſpecial Order from a Superior, yet even then the Excommunication muſt be pronounc'd by the Curate of the Pariſh. Now all this, in my Opinion, ſeems abundantly to prove, that even an *ipſo facto* Excommunication takes no Effect till the Sentence be pronounc'd by the Miniſtry of ſome Man. So that all the Difference between an *ordinary* Excom-

(*g*) *See the next Note.*

munication,

munication, and an Excommunication *ipso facto*, (with Submission to better Judgments) I apprehend to consist in what I have observ'd before, viz. That whenever a Canon decrees that an Offender be excommunicated *ipso facto*, the Sentence being in this Case particularly specify'd, the Judge is oblig'd to decree nothing less than Excommunication: And whereas too in ordinary Cases the Judge has a discretionary Power of deferring the Sentence, and of decreeing one or more Admonitions before he pronounce it; in this Case he is oblig'd to a shorter Course, and must inflict the Penalty as soon as ever the Offender is convicted of his Offence. But whether the Penalty enjoin'd be *bare* Excommunication, or Excommunication *ipso facto*, the Sentence must necessarily be pronounc'd before the Offender becomes actually excommunicate, and consequently before he be treated as such *. And therefore (which is the principal Point here concern'd) no Man can be refus'd the Privilege of this Office,

Sect. 1.

An ipso facto *Excommunication, how it differs from an* ordinary *one.*

---

* *That this is the general Opinion of the Canonists, may be gather'd from two or three Authorities, which I shall here subjoin.*

In the Constitution of Otho, Licet ad profugandum, *are these words,* Alioquin (*c*) ipso jure ipsis ipsos decernimus fore privatos.

Upon which Jo. de Athona *has this Note.*

(*c*) *Ipso jure.* Hoc casu tamen fertur Sententia Declaratoria delicti, ut notat *Gui. Arch. de Homic. c.* 1. *in fin. lib.* 6. *& eod. libr. de Pœnis ca.* felicis. *in glo. ver.* infamis. *per eundem.* §. *de jure fisci. l. ejus.*

Again in the Constitution of J. Peccham, Quia Incontinentiæ, *we read thus:*

——Sub pœna Suspensionis ab Officio & Beneficio, quam in ipsos ferimus (*b*) ——ne causari possint, cum ad Executionem (*l*) Privationis in eos latæ sententialiter in Constitutione prædicta processum fuerit, se monitos non fuisse. Siqui autem prædictæ Constitutionis recitationem malitiose impedierint, Excommunicationi subjaceant *ipso facto* (*p*).

Upon this Constitution part of Lyndwood's *Notes* (Lib. 1. Tit. 2.) *are as follows.*

(*b*) *Ferimus.* Et sic hæc est Pœna Sententiæ latæ, quam incurrit inobediens ipso jure. Executio tamen hujus pœnæ fieri non debet, nisi prius per ipsum, ad quem pertinet, sententia declaratoria super hoc fuerit promulgata, ut legitur *in c.* Cum secundum Leges, *de Hære. lib.* 6.

(*l*) *Executionem.* Facta prius declaratione ipsos beneficiis suis hujusmodi fuisse & esse privatos; licet enim ipso jure privati sint, necessaria tamen est Sententia declaratoria, ut *no. Jo. de Athona dicta Constitutione Othonis,* Licet ad profugandum, *ubi habes super hoc remissiones ad Arch. de Homicid. c.* 1. *in fin. lib.* 6. *& eod. libr. c.* felicis. *de Pœnis in glossa. ver.* infamis. *de Pœnis eod. libr. per eundem.*

(*p*) *Ipso facto.* Et sic est Constitutio latæ Sententiæ. *Cui concor. quod noster Jo. An. in c.* quam sit. *ver. eo ipso. de elect. lib.* 6. *& per Arch. eo ver.* Requiritur tamen Sententia declaratoria, secundum Doctores prædictos. *Pro quo etiam notat. Arch. de Homicid. c.* 1. *glo. ult. lib.* 6. *& optime in c.* felicis. *ver.* infamis. *de Pœnis, eod. libr. per eundem.*

So also our Common Lawyers. For 10. Eliz. Dyer 275. *upon the Statute of* 5. Edw. *VI. for striking in the Church, that* ipso facto *he shall be excommunicated, is to be intended he shall be excommunicated after Sentence, or due Trial and Conviction, and not before.* 1 Cro. 680. *See also* Ventris's Rep. 1. 146.

however

however liable he may have render'd himſelf to an *ipſo facto* Excommunication, unleſs ſuch Excommunication has been actually pronounc'd, and *no Man is able to teſtify of his Repentance.* By this Clauſe in the Canon indeed (*k*), one would be apt to imagine, that if any *were able* to teſtify of his Repentance, the Man has a Right to Chriſtian Burial, tho' his Sentence was not revers'd: And to ſome ſuch Teſtimonies perhaps it might be owing, that ſince the Reformation, as well as before, Commiſſions have been granted not only to bury Perſons who dy'd excommunicate, but in ſome Caſes to *abſolve* them, in order to *Chriſtian* Burial (*l*). But the Rubrick ſpeaks indefinitely of all that die excommunicate, and ſo ſeems to include all whoſe Sentence was not revers'd in their Life-time, without ſuppoſing any Benefit to be obtain'd by an Abſolution afterwards.

3dly, *To ſuch as lay* violent Hands *upon themſelves.*

III. THE laſt Perſons mention'd in the Rubrick we are diſcourſing of, are ſuch *as have laid violent Hands upon themſelves*; to whom all Chriſtian Churches, as well as our own, have ever deny'd the Uſe of this Office (*m*). And indeed none have been ſo juſtly and ſo univerſally depriv'd of that natural Right, which all Men ſeem to have in a Grave, as thoſe who break this great Law of Nature, the Law of Self-Preſervation. Such as theſe were forbid both by *Jews* and *Heathens* to be put under Ground, that their naked Bodies might lie expos'd to publick View (*n*). And the Indignity which (if I miſtake not) our own Laws enjoin to the Bodies of thoſe that murder themſelves, viz. that they ſhall be bury'd in the High-way, and have a Stake drove thro' them, tho it is ſomething more modeſt, yet is not leſs ſevere.

Whether a Perſon that kills himſelf, being Non compos Mentis, *be excluded by this Rubrick.*

§. 2. THIS Indignity indeed is to be only offer'd to thoſe who lay violent Hands upon themſelves, whilſt they are of ſound Senſe and Mind: For they who are depriv'd of Reaſon or Underſtanding can't contract any Guilt, and therefore it would be unreaſonable to inflict upon them any Penalty. But then it may be queſtion'd, whether even theſe are not exempted from having this Office ſaid over them, ſince the Rubrick makes no Exception in favour of

(*k*) Can. 68.
(*l*) *See Biſhop* Gibſon's Codex, Tit. 23. cap. 2. pag. 540.
(*m*) Vide Concil. Bracar. 1. Can. 16. ut ſupra. L. L. Edgari, c. 15. in Can. de modo imponendi Pœnitentiam. Concil. Tom. 9. col. 690. B.
(*n*) Joſeph. Bell. Judaic. l. 3. c. 14. Plin. Nat. Hiſt. l. 36. c. 15. Aul. Gel. Noct. Attic. l. 15. c. 10. Servius in Æneid. 12.

thoſe

Sect. 1.

thoſe who may kill themſelves in Diſtraction, and ſince the Office is in ſeveral Parts of it improper for ſuch a Caſe. As to the *Coroner*'s Warrant, I take that to be no more than a Certificate, that the Body is not demanded by the Law, and that therefore the Relations may diſpoſe of it as they pleaſe. For I can't apprehend that a *Coroner* is to determine the Senſe of a Rubrick, or to preſcribe to the Miniſter when Chriſtian Burial is to be us'd. The ſcandalous Practice of them and their Inqueſts, notwithſtanding the ſtrictneſs of their Oath, in almoſt conſtantly returning every one they ſit upon to be *Non Compos Mentis*, tho' the very Circumſtances of their murdering themſelves are frequently a Proof of the Soundneſs of their Senſes, ſufficiently ſhews how much the Verdict of thoſe Wretches is to be depended on. It is not very difficult indeed to account for this: We need only to be inform'd, that if a Man be found *Felo de ſe*; all he was poſſeſs'd of devolves to the King, to be diſpos'd of by the Lord Almoner according to his Diſcretion; and no Fee being allow'd out of this to the Coroner, it is no wonder that the Verdict is generally for the Heirs, from whom a Gratuity is ſeldom wanting. They plead indeed that it is hard to give away the Subſiſtence of a Family: But theſe Gentlemen ſhould remember, that they are not ſworn to be charitable, but to be juſt; that their Buſineſs is to enquire not what is convenient and proper to be done with that which is forfeited, but how the Perſon came by his Death; whether by another or himſelf; if by himſelf, whether he was *Felo de ſe*, or *Non Compos Mentis*. As the *Coroner* indeed ſummons whom he pleaſes on the Jury, and then delivers to them what Charge he pleaſes; it is eaſy enough for him to influence their Judgments, and to inſtil a general Suppoſition, that a Self-Murderer muſt needs be mad, ſince no one would kill himſelf unleſs he were diſtracted. But the Jury ſhould conſider, that if the Caſe were ſo, it would be to no purpoſe for the Law to appoint ſo formal an Enquiry. For according to this Suppoſition, ſuch Enquiry muſt be vain and impertinent, ſince the Fact it ſelf would be Evidence ſufficient. 'Tis true indeed, there may be a moral Madneſs, i. e. a Miſapplication of the Underſtanding in all Self-Murderers: But this ſort of Madneſs does not come under the Cognizance of a Jury; the Queſtion with them being, not whether the Underſtanding was miſapply'd, but whether there was any Underſtanding at all. In ſhort,

the beſt Rule for a Jury to guide themſelves by in ſuch a Caſe, is to judge whether the Signs of Madneſs, that are now pretended, would avail to acquit the ſame Perſon of murdering another Man; if not, there is no Reaſon why they ſhould be urg'd as a Plea for acquitting him of murdering himſelf. But this is a little wide from my Subject: However it may be of uſe to ſhew what little heed is to be given to a Coroner's Warrant, and that there is no Reaſon, becauſe a Coroner proſtitutes his Oath, that the Clergy ſhould be ſo complaiſant as to proſtitute their Office.

Sect. 2. *Of the* Second Rubrick.

A Peal *to be rung before the Burial.*

BEFORE the Burial *a ſhort Peal* is to be rung (*a*), to give the Relations and Neighbours Notice of the Time, and to call them to pay their laſt Attendance to their deceas'd Friend.

The Time *for Funerals.*

§. 2. THE Time generally appointed for this is late in the *Evening*, from whence the *Bearers* had the Name of *Veſpillones*. And as Death is a *Sleep*, and the Grave a *Reſting-Place*; the *Night* is not improper for theſe Solemnities. The Primitive Chriſtians indeed, by reaſon of their Perſecutions, were *oblig'd* to bury their Dead in the Night: But when afterwards they were deliver'd from theſe Apprehenſions, they *voluntarily* retain'd their old Cuſtom; only making uſe of *lighted Torches* (which we ſtill continue) as well, I ſuppoſe, for Convenience, as to expreſs their Hope of the Departed's being gone into the Regions of *Light* (*b*).

The Manner of the Proceſſion.

§. 3. THE Friends and Relations being aſſembled together, the Body is brought forth, and in ſome Places is ſtill, as antiently it was often, laid upon the Shoulders of ſome of the moſt intimate Friends of the Deceas'd (*c*): Tho' there have generally been ſome particular Bearers appointed for this Office, who were call'd by the *Greeks* Κοπῶνται, or Κοπιᾶται, (*d*), and *Veſpillones* by the *Latins*, for the Reaſons before-nam'd. The Body being in a readineſs, and moving towards the Church, the chief Mourners firſt, and then all the Company

(*a*) Can. 67.
(*b*) Chryſ. Hom. 4. in Hebr. Tom. 4. pag. 453. lin. 34. & Hom. 116. Greg. Nyſſ. in vit. S. Macrinæ in Append. pag. 201. B. Hieron. Ep. 27. de Paulâ, c. 13.
(*c*) Greg. Naz. Orat. 20. Tom. 1. p. 371. C. Greg. Nyſſ. & Hieron. ut ſupra.
(*d*) Epiſt. ad Antiochen. Ignat. adſcripta, pag. 88. Edit. Voſſ. Lond. 1680. Epiphan. Compend. Doctr. Fid. Cathol.

follow

follow it in order, intimating, that all of them must shortly follow their deceas'd Friend in the same Path of Death (*e*).

Rosemary, *why given at Funerals.*

§. 4. BUT to express their Hopes that their Friend is not lost for ever, each Person in the Company usually bears in his Hand a Sprig of *Rosemary*. A Custom which seems to have taken its Rise from a Practice among the *Heathens*, of a quite different Import. For they having no Thoughts of a future Resurrection, but believing that the Bodies of those that were dead would for ever lie in the Grave, made use of *Cypress* at their Funerals, which is a Tree, that being once cut, never revives, but dies away (*f*). But Christians, on the other side, having better Hopes, and knowing that this very Body of their Friend, which they are now going solemnly to commit to the Grave, shall one Day rise again, and be reunited to his Soul; instead of *Cypress*, distribute *Rosemary* to the Company, which (being always green, and flourishing the more for being cropt, and of which a Sprig only being set in the Ground, will sprout up immediately, and branch into a Tree) is more proper to express this Confidence and Trust (*g*). A Custom not unlike that practis'd by the *Jews*, who, as they went with a Corps to the Grave, pluck'd up every one a handful of Grass, to denote that their Brother was but so cropt off, and should again spring up in his proper Season (*h*).

The Priest *and* Clerks *to* meet *the Corps at the Entrance of the Church-yard.*

§. 5. THE Corps having been brought in this Manner or Procession to the *Entrance of the Church-yard*; *the Priest* in his *Surplice* (*i*) and the *Clerks*, of whom I have spoken before (*k*), are order'd by the Rubrick there to *meet it*: So that the Attendance of the Minister at the House of the Deceas'd, and his accompanying it all the way from thence, is a mere voluntary Respect, which he is at liberty to pay or refuse as he pleases. For, as it was express'd in the Injunctions of King *Edward* VI. *Forasmuch as Priests be publick Ministers of the Church, and upon the Holy-Days ought to apply themselves to the common Administration of the whole Parish, they are not bound to go to Women lying in Child-bed, except in time of dangerous*

(*e*) Euchol. Græc. per Goar. pag. 526. Alex. ab Alex. l. 3. c. 7. Donat. in Terent. Andr. Act. 1. Scen. 1. p. 20.

(*f*) Plin. l. 16. c. 33. & Serv. in Æneid. 3. v. 70. *See also* Kennet's Roman *Antiquities*, pag. 343.

(*g*) Durand. Rational. Divin. Offic. l. 7. c. 35. num. 38. fol. 457.

(*h*) *See* Mr. Gregory's *Sermon on the Resurrection*, *among his Posthumous Works*, pag. 70. *and* Leo Modena's *Rites of the present* Jews, *publish'd by* Mr. Ockley, pag. 228.

(*i*) *See* Chap. 2. Sect. 4. pag. 105.

(*k*) *See* Chap. 10. Sect. 6. pag. 413.

Sickness,

Sickneſs, and not to fetch any Coarſe before it be brought to the Church-yard (*l*). And ſo by our preſent Canons (*m*), *the Corps muſt be brought to the Church or Church-yard, and convenient Warning too muſt be given the Miniſter beforehand*, or elſe there is no Penalty lies upon him for either delaying or refuſing to bury it.

And to go before it to the Church *or* Grave.

§. 6. BUT the Corps being capable of Chriſtian Burial, and having been brought in due Form, and after due Notice given, to the *Entrance of the Church-yard*; there the Miniſter muſt meet it (*n*), and, as this preſent Rubrick further directs, *go before it either into the Church or towards the Grave*; i. e. (if I rightly underſtand the words) if the Corps be to be bury'd within the Church, he ſhall go directly thither; but if in the Church-yard, he may firſt go to the *Grave* (*o*); for now, according to the general Cuſtom, every one is at liberty to be bury'd in which he pleaſes.

In what Places *the Dead were uſed to be buried.*

AND indeed all Nations whatſoever, *Jews*, *Heathens*, and *Chriſtians*, have ever had ſolemn Places ſet apart for this Uſe; but in permitting their Dead to be bury'd either in, or near their Places of Worſhip, the *Chriſtians* differ from both the former. For the *Jews*, being forbid to touch or come near any dead Body, and it being declar'd that they who did ſo were unclean; had always their Sepulchres without the City (*p*): And from them it is probable the *Greeks* and *Romans* deriv'd, not only the Notion of being polluted by a dead Corps, but the Law alſo of burying without the Walls (*q*). For this Reaſon the Chriſtians, ſo long as the Law was in force throughout the Roman Empire, were oblig'd, in compliance with it, to bury their Dead without the Gates of the City (*r*). A Cuſtom which prevail'd here in *England* till about the middle of the eighth Century, when Archbiſhop *Cuthbert* of *Canterbury* obtain'd a Diſpenſation from the Pope for making Church-yards within the Walls (*s*). However, that the Chriſtians did not do this out of any Belief that the Body of a dead Chriſtian defil'd the Place or Perſons near it; may be inferr'd from their conſecrating their old Places of Burial into Places of Divine Worſhip, and by building their Churches, as ſoon as they had Liberty, over

(*l*) *Biſhop* Sparrow's *Collection*, pag. 11.
(*m*) *See* Canon 68.
(*n*) *Under pain of Suſpenſion from his Miniſtry by the ſpace of three Months.* *See* Can. 68.
(*o*) *See more of this below in* Sect. 4.
(*p*) *See* Luke 7. 12.
(*q*) L. L. 12. Tabul. ut in Al. ab Alex. l. 3. c. 2.
(*r*) Euſeb. Hiſt. Eccl. l. 10. Vide & Baron. Annal. Tom. 2. ad Ann. 130.
(*s*) *See Biſhop* Godwin's *Life of* Cuthbert.

ſome

Sect. 2.

ſome or other of the Martyrs Graves (*a*). After Churches were built indeed, they ſuffer'd no body to be bury'd in them; but had diſtinct Places contiguous to them appropriated to this Uſe, which, from the Metaphor of *Sleep*, by which Death in Scripture is often deſcrib'd, were call'd Κοιμητήρια, i. e. *Cæmeteries*, or *Sleeping-Places*. The firſt that we read of, as bury'd any where elſe, was *Conſtantine* the Great, to whom it was indulg'd, as a ſingular Honour, to be bury'd in the *Church-Porch* (*b*). Nor were any of the Eaſtern Emperors, for ſeveral Centuries afterwards, admitted to be bury'd any nearer to the Church: For ſeveral Canons had been made againſt allowing of this to any Perſon of what Dignity ſoever (*c*): And even in our own Church we find, that in the end of the ſeventh Century, an Archbiſhop of *Canterbury* had not been bury'd within the Church, but that the Porch was full with ſix of his Predeceſſors that had been bury'd there before (*d*.) In later times indeed every one, that could pay for the Honour, has been generally allow'd it: But ſince all cannot purchaſe it, nor the Churches contain all, there's a Neceſſity of providing ſome other Conveniencies for this Uſe. And this has generally been done, as I obſerv'd before, by encloſing ſome of the Ground round the Church, for a Burying-Place, or Church-yard: That ſo as the Faithful are going to the Houſe of Prayer, they may be brought to a fit Temper and Diſpoſition of Mind, by a Proſpect of the Graves and Monuments of their Friends: Nothing being more apt to raiſe our Devotion, than ſerious Thoughts upon Death and Mortality. I need not ſay now whether the Church or Church-yard be the moſt antient and proper Place for Burial; nor have I any thing left to ſay further on this Head, than that, in which ever the Grave is, the Prieſt is to *go before*, and to lead the Company thither, and to conduct, and introduce, as it were, the Corps of the Deceas'd into its Houſe of Reſt.

(*a*) Chryſ. Tom. 5. Hom. 3.

(*b*) Chryſ. Hom. 26. in 2 Cor. Tom. 3. pag. 687. Calliſth. Hiſt. Eccl. l. 14. c. 58. Tom. 2. pag. 581. B.

(*c*) Concil. Bracar. Can. 18. Tom. 5. col. 842. & Concil. Tribur. Can. 17.

(*d*) *See Biſhop* Godwin's *Life of* Theodore *Archbiſhop of* Canterbury.

Sect. 3. *Of the* Sentences *to be us'd in going to the Church or the Grave.*

The Sentences

SINCE the following a dear and beloved Friend to the Grave, muſt naturally raiſe in us ſome Melancholy and Concern; the Church calls in the Aids of Religion to raiſe and chear our dejected Hearts. It was with this Deſign that pious Antiquity carry'd out their Dead with Hymns of Triumph, as Conquerors that had glorioufly finiſh'd their Courſe, and were now going to receive their Crown of Victory (*e*). To this end again were thoſe *Hallelujahs* ſung of old, as they went toward the Grave (*f*); a Cuſtom ſtill retain'd in many Parts of this Nation, where they divert the Grief of the Friends and Mourners, by ſinging Pſalms from the Houſe to the very *Entrance of the Church-yard.* And here the Holy Man comes forth to meet us, and immediately ſalutes us with the Goſpel of Peace. And indeed whither ſhould he go for Conſolations on this Occaſion, but to that Store-houſe of Comfort, which is furniſh'd with Remedies for every Grief?

John xi. 25, 26.

I. HE begins with the Words which were ſpoken at firſt by the bleſſed *Jeſus*, as he was going towards the Grave of a beloved Friend, with intent to comfort a pious Mourner: Words ſo proper to the Occaſion, that they have been us'd in the Burial-Office of almoſt all Churches whatever (*g*). Poor *Martha*'s Affection and Sorrow for her Brother, had almoſt ſwallow'd up her Faith in Jeſus; and it is not unuſual for the ſame Paſſions ſtill to prevail to the ſame exceſſive Degree. But our Lord here comforts both her and us, by reminding us of his Omnipotence, and abſolute Power to raiſe the Dead, and reſtore them to Life, as well in a natural as a ſpiritual Senſe. If then we can recover but the Exerciſe of our Faith, we ſhall be much more at eaſe; as remembring that the Soul of our deceas'd Friend, tho' parted from his Body, is ſtill alive, and that even his Corps, which we follow, ſhall live again as ſoon as ever Chriſt ſhall call it.

(*e*) Chryſ. Hom. 4. in Ep. ad Hebr.
(*f*) Hieron. ad Euſtoch. Ep. 27. & ad Oceanum, Ep. 30.
(*g*) Aug. Verb. Apoſt. Serm. 35. Durand. Rational. l. 7. c. 35. Eucholog. Offic. Exequ. pag. 527.

II. AS a noble Example of the Exerciſe of that Faith, which the foregoing Sentence was deſign'd to raiſe in us, *Job* is propos'd to us in this that follows. And ſurely if He, who liv'd among the Gentiles ſo long before the Revelation of Chriſtianity, could ſuſtain his Spirit with the Hopes of a Reſurrection; it will be no ſmall Reproach to us, who have fuller and better Aſſurances of it, to be ſlower in our Belief of this Article than He. The old Tranſlation of theſe Verſes in *Job* (which was retain'd in our Liturgy till the laſt Review) as it was more agreeable to the antient Verſions, and the Senſe of the Fathers, ſo was it more applicable to the preſent Occaſion. The words, as they ſtood then, ran as follows: *I know that my Redeemer liveth, and that I ſhall riſe out of the Earth in the laſt Day, and ſhall be cover'd again with my Skin, and ſhall ſee God in my Fleſh; yea, and I my ſelf ſhall behold him, not with other, but with theſe ſame Eyes.* Thus the Fathers read it, and accordingly explain'd it of a particular Reſurrection of this very Body (*b*). And in this ſenſe it is an admirable Conſolation to all that mourn for the loſs of Friends, viz. to believe with holy *Job*, that the ſame Perſon we are now laying in the Earth, there to crumble and moulder into Duſt, ſhall live again with the ſame Form and Figure, Lineaments and Features, which before diſtinguiſh'd him. We loſe indeed the Sight of him for a Seaſon; but *we know that* Jeſus *our Redeemer liveth*, who will in due time raiſe us all from the Duſt, when both our Friend and we ſhall all behold him, and even know and diſtinguiſh each other again with theſe very Eyes.

Sect. 3.
Job xix. 25, 26, 27.

III. THE next Grace to be exercis'd at this time is *Patience*, which upon theſe Occaſions, is often violently aſſaulted by worldly Conſiderations: For when we reflect on *our own* Loſs, in being depriv'd of a Friend; or deſcend lower, to reflect upon the Comforts of the World which *He* hath left behind him, our Paſſions are apt to overflow. But here a third Sentence comes in to allay both theſe Griefs. We have loſt perhaps a tender, dear, and uſeful Friend: But what then? We brought no Friends with us into the World, nor can we carry them out from hence. They were given us by God, who can raiſe up others in

1 Tim. vi. 7. *and* Job 1. 21.

(*b*) Chryſ. & Hieron. in loc. Aug. de Civ. Dei, 22, 29. & Serm. 2. de Nat. Dom.

their

their ſtead; and they are taken away by him, to wean our Affections from any thing here. We ſhould therefore rather bleſs the Giver for the Time we have enjoy'd them, than murmur at his taking them, after he has lent them us ſo long.

AGAIN, as to our Friend, it is true, he is going naked to the Grave: But, alas! he goes no otherwiſe than he came: For (ſaith the (*g*) Wiſeman) *as he came forth of his Mother's Womb, naked ſhall he return to go as he came, and ſhall take nothing of his Labour which he may carry away in his Hand. He ſhall carry nothing away with him* (ſaith the (*h*) Pſalmiſt) *when he dieth, neither ſhall his Pomp follow him.* Whatever he had, or poſſeſs'd here, was only uſeful to him ſo long as he ſtaid: Where is the Misfortune then, if, upon removing from hence, he leaves that behind him, which will be of no Service to him in the Place he is going to? Whilſt he was engag'd on this Stage of the World, God furniſhed him with a Habit ſuitable to the Part which he expected him to perform; ſhall any of us therefore think it ſtrange, that the Actor is undreſs'd when his Part is done? In a word, let us conſider our ſelves under what Character we pleaſe, there is ſtill the ſame Reaſon to join with the Holy Penmen in theſe noble Reflections, *We brought nothing into this World, and it is certain we can carry nothing out; the Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.*

Sect. 4. *Of the* Pſalms *and* Leſſons.

Pſalms *always us'd at Chriſtian Funerals.*

THO' *Joy*, at the firſt Glance, may ſeem unſuitable to a Funeral Solemnity; yet upon due Reflection we ſhall be of another Opinion. The wiſer ſort of *Heathens* bury their Dead with Expreſſions of Joy, lamenting themſelves that ſtay behind, whilſt their Friend is gone to be immortaliz'd above (*i*). And that *Hymns* and *Pſalms* were always us'd upon the like Occaſions by the Primitive Chriſtians, is abundantly teſtify'd by the antient Writers (*k*). In the Greek Church the Order is much the ſame as in ours, viz. That *when they come into the Church, the Body ſhall be ſet down in the lower end thereof, and then they ſhall begin the* 90*th*

(*g*) Eccl. 5. 15.
(*h*) Pſal. 49. 17.
(*i*) Porphyr. de Abſt. l. 4. §. 18. Polydor. Virgil. de Invent. l. 6. c. 10.
(*k*) Hieron. de Morte Fabiolæ. Chryſ. Ep. 4. in Ep. ad Hebr. Anton. in Fun. Paul. Erem. apud. Hieron.

Pſalm.

Pſalm (*l*). This, together with the 39th, are what our own Church uſes on this Occaſion: Both which will appear, upon a little Reflection, to be exactly agreeable to this Solemnity. Sect. 4.

§. 1. THE 39th Pſalm is ſuppos'd to have been compos'd by *David*, upon *Joab*'s reproaching him for his publick Grief for *Abſalom*'s Death; and is of uſe in this Place, to direct and comfort thoſe that mourn, to check all loud and unſeemly Complaints, and to turn them into Prayers and devout Meditations. Pſal. xxxix.

§. 2. THE other was compos'd by *Moſes* in the Wilderneſs, upon the Death of that vaſt Multitude, who, for their Murmuring and Infidelity, were ſentenc'd to leave their Carcaſſes in the Wilderneſs, and who accordingly waſted by little and little before they came into the Land of *Canaan*. Upon this the Prophet breaks forth into theſe religious Meditations, not accuſing the Divine Providence, but applying all to the beſt Advantage; ſhewing us withal what Thoughts we ſhould entertain, when we have the Proſpect of a Funeral before our Eyes, viz. that we ſhould reflect upon and conſider our own Lot, and endeavour to apply the Inſtance of Mortality now before us, to the bettering and improving of our own Condition. Pſal. xc.

IN the firſt Book of King *Edward*, inſtead of the Pſalms, of which we have now been ſpeaking, there were three others appointed, viz. the 116th, the 139th, and 146th. And when they were left out at the next Review, there were no others whatever order'd in the room of them, till theſe were inſerted at King *Charles*'s Reſtoration.

II. AFTER the Pſalms out of the Old Teſtament, follows the proper *Leſſon* out of the New: For ſince the Faith of the Reſurrection is not only the principal Article of a Chriſtian's Belief, but alſo the Article which chiefly concerns us on this Occaſion; as well to allay our Sorrow for the Party deceas'd, as to prepare us freely to follow him when God ſhall call us; therefore the Church has choſen here the fulleſt Account of the Reſurrection of the Dead that the whole Scripture affords: That Article being here ſo ſtrongly prov'd, ſo plainly deſcrib'd, and ſo pertinently apply'd, that nothing could have been more ſuitable to the preſent Pur- *The* Leſſon.

(*l*) Eucholog. Offic. Exequ. pag. 526.

pose; for which Reason we find it has always been us'd in the Office of this Church (*m*).

Prayers for the Dead, in what sense us'd in King Edward's Common-Prayer.

§. 2. THE Psalms and Lesson in King *Edward*'s first Liturgy, are follow'd by some other Suffrages (which I have printed in the Margin *) in behalf of the Deceas'd: How far, and in what Sense, Prayers for the Dead were us'd by the Primitive Church, I have already had Occasion to shew (*o*). And how different the Prayers for departed Souls, in our first Common-Prayer Books, were from those which the Church of *Rome* makes use of, and how inconsistent with their Doctrine of *Purgatory*, may be gather'd from the Paragraph which I there transcrib'd out of the old Prayer for *the whole State of Christ's Church*; and will further appear from this Prayer in the Burial-Office, which I have here inserted, as well as from others which I shall have occasion to transcribe by and by. All therefore I shall say, in reference to them here, shall be only to note once for

---

* *The Lesson ended, then shall the Priest say,*
Lord have Mercy upon us.
Christ have Mercy upon us.
Lord have Mercy upon us.
Our Father, which art in Heaven, *&c.*
And lead us not into Temptation.
Answer.
But deliver us from Evil, Amen.
Priest.
Enter not (O Lord) into Judgment with thy Servant.
Answ. For in thy Sight no living Creature shall be justify'd.
Priest. From the Gates of Hell,
Answ. Deliver their Souls, O Lord.
Priest. I believe to see the Goodness of the Lord,
Answ. In the Land of the Living.
Priest. O Lord, graciously hear my Prayer.
Answ. And let my Cry come unto thee.
Let us pray.

O Lord, with whom do live the Spirits of them that be dead; and in whom the Souls of them that be elected, after they be deliver'd from the Burden of the Flesh, be in Joy and Felicity: Grant unto this thy Servant, that the Sins which he hath committed in this World be not imputed unto him, but that he, escaping the Gates of Hell, and Pains of eternal Darkness, may ever dwell in the Regions of Light, with *Abraham*, *Isaac*, and *Jacob*, in the Place where is no Weeping, Sorrow, nor Heaviness: And when that dreadful Day of the general Resurrection shall come, make him to rise also with the Just and Righteous; and receive this Body again to Glory, then made pure and incorruptible: Set him on the right Hand of thy Son Jesus Christ, among thy Holy and Elect, that then he may hear with them these most sweet and comfortable Words, Come to me, ye blessed of my Father, possess the Kingdom which hath been prepar'd for you from the beginning of the World. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

(*m*) Durand. Rational. l. 7. c. 35. Man. Sarisb. fol. 107.

(*o*) *See* Chap. 6. Sect. 11. p. 279, 280.

all,

Sect. 4.

all, that whatever in that Book related directly and immediately to the Dead, was all thrown out of the ſecond Liturgy, at the Inſtance of *Calvin*, and his old Friend *Bucer*. There was one Clauſe indeed permitted to ſtand till the laſt Review, viz. in the Prayer that immediately follows the Lord's Prayer, in which, till then, we pray'd, that *we, WITH THIS OUR BROTHER, and all other departed in the true Faith of God's Holy Name, might have our perfect Conſummation and Bliſs*, &c. Nor did the Puritans make any other Objection againſt this Clauſe, than what they did in general againſt all that expreſs'd any Aſſurance of the deceas'd Party's Happineſs, which they did not think proper to be ſaid indifferently over all that dy'd (*p*). However, upon the Review of the Common-Prayer afterwards, theſe words were left out. Not but that the Sentence, as it is ſtill left ſtanding, may well enough be underſtood to imply the Dead as well as the Living: For we pray (as it is now) that *we, WITH ALL THOSE THAT ARE DEPARTED IN THE TRUE FAITH OF GOD's HOLY NAME, may have our perfect Conſummation and Bliſs*; which is not barely a Suppoſition that all thoſe, who are ſo departed, *will* have their perfect Conſummation and Bliſs; but a Prayer alſo that they *may* have it, viz. that *we with them, and they with us*, may be made perfect together, both in Body and Soul, in the eternal and everlaſting Glory of God. For " tho' (ſaith Biſhop *Coſin* upon this very Prayer) the Souls of the Faithful be in Joy and Felicity; " yet becauſe they are not in ſuch a degree of that Joy and " Felicity, as that they can have or receive no more " than they have already; therefore in the latter part here " of this our Prayer, we beſeech God to *give them a full* " *and perfect Conſummation of Bliſs both in Body and Soul, in* " *his eternal Kingdom of Glory*, which is yet to come. And " whatſoever the Effect and Fruit of this Prayer will be, " tho' it be uncertain; yet hereby we ſhew that Charity, " which we owe to all thoſe that are Fellow-Servants with " us to Chriſt; and in this regard our Prayers cannot be " condemn'd, being neither impious nor unfit for thoſe " that profeſs the Chriſtian Religion. For in like manner " if I ſhould make a Prayer to God for my Father or Mother, for my Brother or Siſter, for my Son or Daughter,

(*p*) *See their Exceptions againſt the Book of Common Prayer*, pag. 31. 4to. 1661. *or in Baxter's* Narrative of his own Life, *pag.* 332.

" or

Chap. XII. " or any other Friend of mine who were travelling in a " Journey, beſeeching him that he would proſper them in " their way, and keep them from all Danger and Sickneſs, " till they ſhould ſafely and happily arrive at their Jour- " ney's End, and the Place where they deſire to be, altho', " at the ſame time, when I pray this for them, peradventure " they be arriv'd at the Place already (which I knew not) " with all Safety, and met with no Danger or Diſeaſes by " the way, whereby all my Prayer is prevented; yet the " Solicitude and Charity, in the mean while, that I had " for them, cannot be juſtly or charitably reprehended by " any others (*a*)." Much to the ſame purpoſe juſt before: " Altho' (ſaith he) it cannot be exactly and diſtinctly de- " clar'd what Benefit the Dead receive by theſe Prayers which " the Living make for them; yet if there be nothing elſe, " there's this at leaſt in it, That hereby is declar'd the Com- " munion and Conjunction which we have ſtill with one " another, as Members of the ſame Body whereof Chriſt is " the Head (*b*)." So alſo before him Biſhop *Overal*, in his Notes upon this ſame Place, " The *Puritans* (ſaith he) think " that here is Prayer for the Dead allowed and practiſed by " the Church of *England*; and ſo think I: but we are not " both in one mind for cenſuring the Church for ſo doing. " They ſay it is Popiſh and Superſtitious; I for my part e- " ſteem it Pious and Chriſtian. The Body lies dead in the " Grave, but by Chriſt's Power and God's Goodneſs ſhall " Men be rais'd up again; and the Benefit is ſo great, that " ſure it is worth the praying for: Becauſe then we may pray " for what we our ſelves or our deceaſed Brethren as yet " have not, therefore doth the Church pray for the *perfect* " *Conſummation of Bliſs both in Soul and Body*, to be given to " our Brethren departed. We believe the Reſurrection: yet " may pray for it as we do for *God's Kingdom to come*, &c. " Beſides, Prayer for the Dead cannot be denied but to " have been univerſally us'd of all Chriſtians in the antienteſt " and pureſt Times of the Church, and by the Greek Fa- " thers, who never admitted any *Purgatory*, no more than " we do, and yet pray for the Dead notwithſtanding. What " tho' their Souls be in Bliſs already, they may have a greater " degree of Bliſs by our Prayers; and when their Bodies

(*a*) *See the Additional Notes to Dr.* Nichols *on the Common-Prayer*, p. 65.

(*b*) Ibid. pag. 64.

" come

" come to be rais'd, and join'd to their Souls again, they " ſhall be ſure of a better State. Our Prayers for them then " will not be in vain, were it but for that alone (*c*)". But to return. Sect. 4.

§. 3. BY the firſt Common-Prayer, both the Pſalms and Leſſon, with the Suffrages above-mention'd, were *to be ſaid in the Church either before or after the Burial of the Corps.* But from that time to the Reſtoration of King *Charles*, the *Leſſon* (for I have obſerv'd during all that time there were no *Pſalms*) was appointed to be read wherever the Grave was, whether in the Church or Church-yard, immediately after the Sentence taken out of the *Revelation.* But the Puritans objecting that this expos'd both Miniſter and People to many Inconveniencies, by ſtanding in the Air (*d*), there was a Rubrick added at the laſt Review, which orders, that the *Pſalms* and *Leſſon* ſhall be ſaid *after they are come into the Church:* So that now, I ſuppoſe, it is again left to the Miniſter's Diſcretion (as it was in the Rubrick of the firſt Book of King *Edward*) whether he will read them before or after the Burial of the Corps. For the ſecond Rubrick, at the beginning of the Office, permits him to go *to the Church, or to the Grave*, i. e. to either of them directly, which he pleaſes: Nor is there any further Direction, that if he goes into the Church, it ſhall be before he goes to the Grave: But only that *after they are come into the Church*, one or both of the Pſalms ſhall be read with the Leſſon that follows; and *when they come to the Grave*, the reſt of the Devotions that are there to be us'd. *The* Pſalms *and* Leſſon *whether ever to be omitted.*

I KNOW ſome are of Opinion, that the Deſign of the Rubricks, as they are worded now, is to give liberty to the Miniſter to go immediately to the Grave, and ſo wholly to omit the Leſſon and Pſalms: But if that were the Deſign of them, one would have expected ſome Hint, that they might be omitted; whereas the very Expreſſion in the Rubrick, *After they are come into the Church*, ſuppoſes that either firſt or laſt they will come thither. I am therefore rather inclin'd to think, that the meaning of leaving the Rubrick ſo dubious, is, that if the Miniſter go directly *into the Church*, the Grave being there, he ſhould uſe the Pſalms and Leſſon before the Burial: But if the Grave be without the Church, he may firſt go thither to bury the Corps, and then afterwards, to

(*c*) Ibid. (*d*) *See Exceptions as before.*

prevent any Inconveniency from the Air, proceed to the Church it self, to read the Leſſon and Pſalms, according to the Rubrick in the firſt Common-Prayer. For I don't know any Inſtance in the whole Liturgy beſides, where the Miniſter is at liberty to leave out ſo conſiderable a part of an Office, when it is ſo proper to be us'd. But I only give this as my private Opinion, for I know it belongs to a much higher Authority *to appeaſe Diverſity, and to reſolve Doubts concerning the Manner how to underſtand, do, and execute, the things contain'd in this Book* (*n*).

Sect. 5. *Of the* Devotions *and* Solemnity *to be us'd at the* Grave.

The Meditation *at the Grave.*

I. WHEN the Body is ſtript of all but its Grave Attire, and is juſt a going to be put into the *Ground*, it is moſt like to make the deepeſt Impreſſion upon us, and to ſtrike us with the moſt ſerious Apprehenſions of our Mortality. This happy Opportunity the Church is unwilling to loſe; and therefore whilſt we are in ſuch good Diſpoſitions of Mind, ſhe preſents us with a noble Strain of Devotion, conſiſting of a Meditation on the Shortneſs, and Miſery, and Uncertainty of Life, together with an Acknowledgment of our Dependance on God, whom yet we have diſoblig'd and offended with our Sins. However we preſume to fly to him for Succour, and beg of him to preſerve us from eternal Death hereafter, and to ſupport us under the Pains of temporal Death here.

The taking leave *of the Body.*

II. NEXT after this follows the ſolemn Interment: Immediately before which the Gentiles took *their Leave* of their deceas'd Friends, by bidding them *Farewell for ever* (*o*). And the antient Chriſtians us'd to give a parting Kiſs of Charity, juſt as the Body was about to be put into the Grave to declare their Affection, and to evidence that he dy'd in the Unity and Peace of the Church (*p*); a Cuſtom ſtill retain'd in the *Greek* Church (*q*), and in ſome of the Northern Parts of *England*.

(*n*) *See the Preface concerning the Service of the Church.*

(*o*) Virg. Æn. 11. v. 97. Alex. ab Alex. l. 3. c. 7.

(*p*) Dionyſ. Areop. c. 7. pag. 150. A. Durand. Rational. l. 7. c. 35.

(*q*) Eucholog. p. 535.

§. 2.

Sect. 5.

§. 2. AS for the Posture or *Position* of the Corps in the Grave, it hath been always a Custom to bury them with *their Feet Eastward, and their Face Upward*, that so at the Resurrection they may be ready to meet Christ, who is expected from the *East*, and that they may be in a Posture of Prayer as soon as they are rais'd (*s*). *The Position of the Corps in the Grave.*

§. 3. THE casting Earth upon the Body was esteem'd an Act of Piety by the very *Heathens* (*a*); insomuch that to find a Body unburied, and leave it uncovered, was judged amongst them a great Crime (*b*). In the *Greek* Church this has been accounted so essential to the Solemnity, that it is order'd to be done by the Priest himself (*c*). And the same was enjoin'd by our own Rubrick in the first Common-Prayer of King *Edward* VI. But in our present Liturgy it is only order'd that it *shall be cast upon the Body by some standing by*: And so it is generally left to one of the Bearers, or Sexton, who according to *Horace*'s Description (*d*), gives three Casts of Earth upon the Body, or Coffin, whilst the Priest pronounces the solemn Form which explains the Ceremony, viz. *Earth to Earth, Ashes to Ashes, Dust to Dust.* *The throwing Earth upon the Body.*

§. 4. AND indeed the whole Form of Words which the Priest is to use whilst the Ceremony is performed, is very pertinent and significant *. The Phrase of *committing his Body to the Ground*, implies that we deliver it into safe Custody, and into such Hands as will faithfully restore it again. We don't cast it away as a lost and perished Carcass, but carefully lay it in the Ground, as having in it a Seed of Eternity, *and in sure and certain Hope of the Resurrection to Eternal Life*: Not that we believe that every one we bury shall rise again to Joy and Felicity, or profess this *sure and certain Hope* of the Resurrection of the Person that is now inter'd. It is not *HIS* Resurrection, but *THE* Resurrection that is here express'd; nor do we go on to mention the Change of *HIS* Body, in the singular Number, but of *our vile Body*, which comprehends the Bodys of Christians in general. That this is the Sense and Meaning of the Words, may be *The Form of Words.*

* In the first Common-Prayer-Book of King *Edward VI.* the Beginning was different from what it is now——*Then the Priest casting Earth upon the Corps, shall say*, I commend thy Soul to God the Father Almighty, and thy Body to the Ground, Earth to Earth, &c.

(*s*) Durand. ut supra.
(*a*) Ælian. Var. Hist. l. 5. c. 14.
(*b*) Horat. l. 1. Od. 28. v. 36.
(*c*) Goar. Euchолog. Offic. Exequ. p. 538.
(*d*) Injecto ter pulvere. Horat. ut supra.

shewn

ſhewn from the other parallel Form which the Church has appointed to be us'd at the Burial of the Dead *at Sea* *. And this being a principal Article of our Faith, it is highly reaſonable that we ſhould publickly acknowledge and declare our Stedfaſtneſs in it, when we lay the Body of any Chriſtian in the Grave.

The Sentence out of the Revelation.

III. AFTER the foregoing Form follows a *Conſolatory Sentence* from *Rev.* 14. 3. *to be ſaid* by the Prieſt alone, or to be *ſung* by him and the Clerks together. The Propriety of it to the preſent Solemnity, occaſioned its being uſed in the *Weſtern* Church many Centuries ago (*e*). It is a ſpecial Revelation that was made to St. *John*, and order'd to be recorded for ever by him, to be a perpetual Conſolation in relation to the State of departed Saints. For ſince Jeſus hath now conquer'd Death, *From henceforth Bleſſed are the Dead which die in the Lord.* They are no more to be lamented, but to be the Subjects of our Joy. The Spirit aſſures us, that they *reſt from their Labours*, their Work is done, their Warfare accompliſhed, and now they enjoy Crowns of Victory as the Reward of their Pains.

The Lord's Prayer.

IV. BUT tho' the Deceaſed reſt from *their* Labours, yet *we* are in the midſt of *ours:* And therefore in the next place we proceed to pray for our own Salvation, and the Conſummation of our own Happineſs, beginning firſt (as in moſt other Offices) with the *leſſer Litany*, and *Lord's-Prayer.*

The two Prayers.

V. AFTER this follow two other Prayers; in each of which there is ſuch a noble Mixture of Acts of Faith and Hope concerning the State of our deceaſed Friend, and of Prayers and Petitions for our Happineſs with him; as, being duly attended to, will effectually pacify that unneceſſary Grief, which is pernicious to ourſelves, without benefiting the Deceaſed; and will turn our Thoughts to a due Care of our own Souls, in order to our meeting with infinitely more Joy, than we now part with Sorrow and Grief.

---

* We therefore commit his Body to the Deep, to be turned into Corruption, looking for the Reſurrection of the Body (when the Sea ſhall give up her Dead) and the Life of the World to come, thro' our Lord Jeſus Chriſt, who at his Coming ſhall change our vile Body, &c.

(*e*) Durand. Rational. l. 7. c. 35. Man. Sarisb. fol. 137. &c.

§. 2.

Sect. 4.

Hope of the Party's Salvation, how much it neceſſarily implies.

§. 2. AGAINST the laſt of theſe Prayers it is often objected, that we make a Declaration of *Hope* that all we bury are ſav'd. In order to appeaſe the Scruples about which, as far as the Nature of the Expreſſion will bear; we deſire it may be conſider'd, that there are very different Degrees of *Hope*, the loweſt of which is but one Remove from *Deſpair*. Now there are but very few with whom we are concern'd, that die in a State ſo utterly deſperate, as that we may poſitively affirm they are damn'd; which yet we might do, did we abſolutely and entirely deſpair of their Salvation. It remains therefore that we muſt have ſome, tho' very faint, Hopes of their Salvation: And this ſeems ſufficient to warrant this Declaration, eſpecially if it be pronounced as faintly as the Hope itſelf is entertained. However, it muſt be confeſs'd, that it is very plain, from the whole Tenour of this Office, that the Compilers of it, preſuming upon a due Exerciſe of Diſcipline, never ſuppos'd that any would be offer'd to Chriſtian Burial, who had not led Chriſtian Lives. But ſince Iniquity hath ſo far prevailed over the Diſcipline of the Church, that Schiſmaticks, Hereticks, and all manner of vicious Livers, eſcape its Cenſures; this Gloſs ſeems the beſt that our preſent Circumſtances will admit of. And if it be not ſatisfactory, there ſeems to be no other Remedy left, than that our Governours ſhould leave us to a diſcretionary Uſe of theſe Expreſſions, till either they be alter'd by publick Authority; or, which is much rather to be wiſh'd, Diſcipline be ſo vigorouſly exerciſed, that there be no Offence in the Uſe of them.

Celebration of Communion *at* Funerals *formerly appointed.*

§. 3. THE Prayer againſt which this Objection is made, is in our preſent Common-Prayer Book called *The Collect*: The Reaſon of which is, becauſe in King *Edward*'s firſt Book, at the end of the Burial-Office, there is an Order for *The Celebration of the Holy Communion, when there is a Burial of the Dead.* The 42d Pſalm is appointed for the *Introite.* The Prayer I am now ſpeaking of, with a little Alteration at the end, which I ſhall give by and by, ſtands there for the *Collect*; 1 *Theſſ.* 4. v. 13, to the end, is order'd for the *Epiſtle*; and for the *Goſpel*, St. *John* 6. v. 37 to v. 41.

RECEIVING the Euchariſt at Funerals, is not without Precedents in the antient Church (*f*). Biſhop *Coſin* was

(*f*) Vide Concil. Carthag. Can. 44. apud Bevereg. Pandect. Can. Vol. 1. p. 567. & Vol. 2. p. 207. Aug. de Funere Matris ſuæ Monicæ, Lib. Confeſſ. 9. c. 12. & Poſſid. de Morte & Funere Auguſt. in ejuſdem Vita.

of opinion, that "the Design of it was to declare, that the "dead Person departed out of this Life in the publick Faith, "and Unity of the Catholick Church of Christ. From "whence, saith he, we learn what the Reason was, that "*Monica*, the Mother of St. *Augustine*, so much desir'd "to be remember'd at the Altar after her Death, which was "not (as the fond and ignorant sort of People among the "new Roman Catholicks imagine) to fetch her Soul so "much the sooner out of Purgatory, (for the Papal Purga-"tory Fire was not then kindled or known;) but partly to "testify her faithful Departure in the Religion and Commu-"nion among all other good Christians; and partly to have "Praise and Thanksgivings render'd to Almighty God, for "her happy Departure out of this World to a better; and "partly also, that by the Prayers of the Church, made at "the Celebration of the holy Eucharist, and by virtue of "Christ's Death and Sacrifice therein commemorated, she "might obtain a joyful Resurrection of her Body out of the "Grave, and have her perfect Consummation of Glory, "both in Body and Soul, in God's everlasting Kingdom (*g*)." "Innocent (saith Mr. *L'Estrange*) was this Rite, whilst it "preserved its first Intent: But it degenerating from its ori-"ginal Purity, by *Masses* and *Dirges* sung for the Souls of "the Dead, wisely was it done of our second Reformers, "to remove not only the Evils themselves of such hete-"rodox Opinions, but even the Occasions of them al-"so, viz. the Communion us'd at Burials (*h*)." Which be-ing so evident as to Matter of Fact (for the second Book of K. *Edward* was publish'd without it) it may seem something strange how it came to be reprinted in the Latin Translation of Queen *Elizabeth*'s Common-Prayer Book, in the second Year of her Reign. That this was not a Translation of a private Pen not licensed by Authority, and so the Effect of Mistake, or a clandestine Practice (as Bishop *Sparrow* con-jectures (*i*)) is plain from its being done by the Command of the Queen, and by her Recommendation of it to the two Universities, and to the Colleges of *Winchester* and *Eaton*; and particularly by the express Words of her Majesty's

(*g*) *See Bishop* Cosins's *Note upon this Collect, in Dr.* Nichols's Additional Notes, p. 65. *As also another Note of Bishop* Overall's *to the same purpose, in the same Place.*

(*h*) Alliance of Divine Offices, p. 303.

(*i*) *See the Bishop's Answer to some Liturgical Demands, at the End of his Index to his* Rationale on the Common-Prayer, §. 10.

Pro-

Proclamation, wherein ſhe declares, that *ſome things peculiar at the Funerals of Chriſtians, ſhe had added and commanded to be us'd, the Act for Uniformity ſet forth in the firſt Year of her Reign, to the contrary notwithſtanding* (*k*). Perhaps it might have been order'd for the ſame Reaſon, that I have ſuppos'd the Reſervation of the Elements was allow'd, or indulg'd to theſe learned Societies by the ſame Book (*l*), viz. becauſe they were in leſs danger of abuſing it, and it might contribute to reconcile them the eaſier to the Reformation.

I HAVE already hinted that the Cloſe of the Prayer, which is call'd the *Collect* in our preſent Office, was different as it ſtood in the firſt Common-Prayer, from what it is now. The preſent Concluſion of it was taken from the end of another Prayer, which was then in this Office; but of which the beginning has ever ſince been left out : But the beſt way to give the Reader a clear Notion of it, is to tranſcribe the Prayers at the bottom of the Page, whither therefore I refer him *.

§. 4.

---

* *After the Sentence,* I heard a Voice from Heaven, *&c. follow'd,*

Let us pray.

We commend into thy Hands of Mercy, (moſt merciful Father) the Soul of this our Brother departed, N. And his Body we commit to the Earth, beſeeching thine infinite Goodneſs to give us Grace to live in thy Fear and Love, and to die in thy Favour: that when the Judgment ſhall come, which thou haſt committed to thy well-beloved Son, both this our Brother, and we, may be found acceptable in thy Sight, and receive that Bleſſing which thy well-beloved Son ſhall then pronounce to all them that love and fear thee, ſaying, Come ye bleſſed Children of my Father, receive the Kingdom prepar'd for you before the beginning of the World. Grant this, merciful Father, for the Honour of Jeſus Chriſt our only Saviour, Mediator and Advocate. Amen.

This Prayer ſhall alſo be added,

Almighty God, we give thee hearty Thanks for this thy Servant, whom thou haſt deliver'd from the Miſeries of this wretched World, from the Body of Death, and all Temptation: And, as we truſt, haſt brought his Soul, which he committed into thy Holy Hands, into ſure Conſolation and Reſt. Grant, we beſeech thee, that at the Day of Judgment, his Soul, and all the Souls of thy Elect, departed out of this Life, may with us, and we with them, fully receive thy Promiſes, and be made perfect all together, thro' the glorious Reſurrection of thy Son Jeſus Chriſt our Lord.

Theſe were the two Prayers which were then us'd inſtead of the Prayers that are us'd at preſent: The laſt of which was then the Collect *appointed for the* Communion-Office, *except that inſtead of the latter part of it, which we ſee was the Concluſion of another Form in King* Edward's *Book, it ended thus,*

And that at the general Reſurrection in the laſt Day, both we, and this our Brother departed, receiving again our Bodies, and riſing again in thy moſt gra-

---

(*k*) Peculiaria quædam in Chriſtianorum Funeribus & Exequiis decantanda adjungi præcipimus, Statuto de Ritu Publicarum Precum, Anno primo Regni noſri promulgato, in contrarium non obſtante. *Holy Table, Name and Thing*, pag. 56, 57. *and Coal from the Altar*, p. 23.

(*l*) *See* Append. *to* Chap. 11. Sect. 1. §. 2. pag. 454.

cious

Chap. XII.
The Bleſſing.

§. 4. THE *Bleſſing* was added at the end of the whole Office at the laſt Review, of which enough has been ſaid in other Places.

§. 5. THE whole Solemnity is concluded with another *Peal*, which the ſame Canon (*a*) orders after the Burial, that appoints one before it.

---

cious Favour, may, with all thy Elect Saints, obtain eternal Joy. Grant this, O Lord God, by the means of our Advocate Jeſus Chriſt, who with thee and the Holy Ghoſt liveth and reigneth one God for ever. Amen.

(*a*) Can. 67.

CHAP.

CHAP. XIII.

OF THE

Thankſgiving of Women

AFTER

CHILD-BIRTH.

The Introduction.

Introduct.

ONE would think that after an Office *for the Burial of the Dead*, no other ſhould be expected: And yet we ſee here another riſes to our View, which the Church has appointed for the Uſe of ſuch Women as have been ſafe deliver'd from the great Pain and Peril of Child-Birth, and which ſhe has plac'd in her Liturgy after the Office foregoing, to intimate, as it were, that ſuch a Woman's Recovery is next to a Revival or Reſurrection from the Dead. For indeed the Birth of Man is ſo truly wonderful, that it ſeems to be deſign'd as a ſtanding Demonſtration of the Omnipotence of God. And therefore that the Frequency of it may not diminiſh our Admiration, the Church orders a publick and ſolemn Acknowledgment to be made on every ſuch Occaſion by the Woman on whom the Miracle is wrought; who ſtill feels the Bruiſe

Why plac'd after the Office for the Burial of the Dead.

of our first Parents Fall, and labours under the Curse which *Eve* then entail'd upon her whole Sex.

The Original *of it.*

§. 2. AS to the Original of this Custom, it is not to be doubted, but that as many other Christian Usages receiv'd their Rise from other Parts of the Jewish Oeconomy, so did this from the Rite of *Purification*, which is enjoin'd so particularly in the 12th Chapter of *Leviticus*. Not that we observe it now by virtue of that Precept, which we grant to have been ceremonial, and so not now of any force; but because we apprehend some moral Duty to have been imply'd in it by way of Analogy, which must be obligatory upon all, even when the Ceremony is ceas'd. The Uncleanness of the Woman, the set Number of Days she is to abstain from the Tabernacle, and the Sacrifices she was to offer when she first came abroad, are Rites wholly abolish'd, and what we no ways regard: But then the open and solemn Acknowledgment of God's Goodness in delivering the Mother, and increasing the Number of Mankind, is a Duty that will oblige to the end of the World. And therefore tho' the Mother be now no longer oblig'd to offer the material Sacrifices of the Law; yet she is nevertheless bound to offer the Evangelical Sacrifice of Praise. She is still publickly to acknowledge the Blessing vouchsaf'd her, and to profess her Sense of the fresh Obligation it lays her under to Obedience. Nor indeed may the Church be so reasonably suppos'd to have taken up this Rite from the Practice of the *Jews*; as she may be, that she begun it in imitation of the Blessed *Virgin*, who tho' she was rather sanctify'd than defil'd by the Birth of our Lord, and so had no need of Purification from any Uncleanness, whether legal or moral; yet wisely and humbly submitted to this Rite, and offer'd her Praise, together with her blessed Son, in the Temple (*a*). And that from hence this Usage was deriv'd among Christians, seems probable not only from its being so universal and antient, that the Beginning of it can hardly any where be found (*b*); but also from the Practice of the Eastern Church, where the Mother still brings the

(*a*) Vide Chrysost. & Theophylac. in Luke 2. 22.

(*b*) Vide Dionys. Alexandrin. Can. 2. apud Bevereg. Concil. Tom. 2. pag. 4. Novel. Const. Leon. Aug. Nov. 17. ap. Balsam. in loc. Dionysii ap. Bever. ut supra. Can. Pœnitent. Greg. 3. cap. 30. Biblioth. Patr. Tom. 6. S. Greg. Mag. Resp. ad August. Interrog. 10. ap. Spelm. Concil. Tom. 1. pag. 100. Honorius Solitar. l. 1. c. 146. ut citat. ap. Goar. in Eucholog.

Child

Child along with her, and presents it to God on her Churching-Day (*c*). The Priest indeed is there said to *purify* them: And in our first Common-Prayer, this Office with us was entitled, *The Order of the Purification of Women.* But that neither of these Terms imply'd, that the Woman had contracted any Uncleanness in her State of Child-bearing, may not only be inferr'd from the Silence of the Offices both in the Greek Church and ours, in relation to any Uncleanness; but is also further evident from the antient Laws relating to this Practice, which by no means ground it upon any Impurity, from which the Woman stands in need to be purg'd (*d*). And therefore when our own Liturgy came to be review'd; to prevent all Misconstructions that might be put upon the word, the Title was alter'd, and the Office nam'd (as it is still in our present Common-Prayer Book) *The Thanksgiving of Women after Child-Birth, commonly call'd, The Churching of Women.* Sect. 1.

Sect. 1. *Of the* Rubrick *before the Office.*

IN the *Greek* Church the Time for performing this Office is limited to be on the *fortieth Day* (*a*); and therefore the Office with them is call'd *The Prayer for a Woman forty Days after Child-bearing* (*b*). But in the *West* the Time was never strictly determined, as will appear from the *Salisbury Manual*, which was of use here in *England* before the Reformation, where the old Rubrick runs thus: *Note, That Women after Child-Birth may come to Church, and giving Thanks, be purified whenever they will, and they are not guilty of any Sin in so doing: Neither is the Entrance of the Church to be denied them, lest we turn their Punishment into a Crime; but if, out of Reverence, they will abstain for some time, their Devotion is not to be disallow'd* (*c*). And as this was consonant to the antient Canons of the Church in relation to this Affair, so is it agreeable to our present Rubrick; *The Woman to be church'd at the usual Time after her Delivery.*

(*c*) Vid. Simeon Thessalonic. in Not. ad Eucholog. p. 329.
(*d*) *See the Places cited above in Note* (*b*)

(*a*) Simeon Thessalonic. ut supra.
(*b*) Eucholog. p. 324.
(*c*) Manual Sarisb. Rubric. post Officium Benedict. Mulier. post Part. p. 37. b.

which

Chap. XIII. which does not pretend to limit the Day when the Woman ſhall be church'd, but only ſuppoſes that ſhe will come *at the uſual Time after her Delivery.* The *uſual Time* is now about a Month: For the Woman's Weakneſs will ſeldom permit her coming ſooner. And if ſhe be not able to come ſo ſoon, ſhe is allow'd to ſtay a longer time; the Church not expecting her to offer her Praiſe for a Bleſſing or Mercy before it is receiv'd.

The Office to be always performed in the Church.

§. 2. IT is only requir'd that whenever ſhe does it, ſhe *ſhall come into the Church.* And this is enjoin'd, 1*ſt*, for the *Honour of God*, whoſe marvellous Works in the Formation of the Child, and the Preſervation of the Woman, ought publickly to be own'd, that ſo others may learn to put their Truſt in Him. 2*dly*, This is done, that the whole Congregation may have a fit Opportunity for praiſing God for the too much forgotten Mercy of their Birth. And, 3*dly*, That the Woman may in the proper Place, own the Mercy now vouchſaf'd her, of being reſtor'd to the happy Priviledge of worſhipping God in the Congregation of his Saints.

The Abſurdity of being Church'd at home.

HOW great therefore is the Abſurdity which ſome wou'd introduce of ſtifling their Acknowledgments in private Houſes, and of giving Thanks for their Recovery and Enlargement in no other Place than that of their Confinement and Reſtraint! A Practice which is inconſiſtent with the very Name of this Office, which is call'd the *Churching* of Women, and which conſequently implies a rediculous Solœciſm of being *Church'd at home.* Nor is it any thing more conſiſtent with the end and Devotions preſcrib'd by this Office, than it is with the Name of it: For with what Decency, or Propriety, can the Woman pretend to *pay her Vows in the Preſence of all God's People, in the Courts of the Lord's Houſe*, when ſhe is only aſſuming State in a Bed-Chamber or Parlour, and accompanied perhaps with her Midwife and Nurſe. To *give Thanks therefore at home* (for by no means call it *Churching*) is not only an Act of Diſobedience to the Church, but a high Affront to Almighty God; whoſe Mercy they ſcorn to acknowledge in a Church, and think it Honour enough done him, if he is ſummon'd by his Prieſt to wait on them at their Houſes, and to take what Thanks they will vouchſafe him there. But methinks a Miniſter, who has any regard for his Character, and conſiders the Honour of the Lord he ſerves, ſhould diſdain ſuch a ſervile Compliance

pliance and Submiſſion, and abhor the betraying his Maſter's Dignity. Here can be no pretence of Danger in the Caſe, ſhould the Woman prove obſtinate, upon the Prieſt's Refuſal, (which Miniſters are apt to urge for their Excuſe, when they are prevail'd upon to give publick Baptiſm in private:) Nor is the Deciſion of a Council wanting to inſtruct him, (if he has any Doubts upon account of the Woman's ill Health) that *he is not to perform this Office at Home, tho' ſhe be really ſo weak as not to be able to come to Church* (*d*). For if ſhe is not able to come to Church, let her ſtay till ſhe is; God does not require any Thanks for a Mercy, before he has vouchſaf'd it; But if ſhe comes as ſoon as her Strength permits, ſhe diſcharges her Obligations both to him and the Church. Sect. 4.

§. 3. WHEN the Woman comes to this Office, the Rubrick directs that ſhe be *decently apparelled*, i. e. as the Cuſtom and Order was formerly, with *a white Covering*, or *Veil*. And we find that as late as in the Reign of King *James* I. an Order was made by the Chancellor of *Norwich*, that every Woman who came to be church'd, ſhould come thus apparel'd. An Order it ſeems ſo well founded upon the Practice of the Church, that a Woman refuſing to conform with it, was excommunicated for Contempt. And tho' ſhe pray'd a Prohibition, and alledg'd in her Defence, that ſuch Order was not warranted by any Cuſtom or Canon of the Church of *England*; yet ſhe got no relief: For the Judges deſiring the Opinion of the Archbiſhop of *Canterbury*; and he, together with ſeveral other Biſhops, whom he conven'd to conſult upon it, certifying that it was the antient Uſage of the Church of *England* for Women to come veil'd, who came to be church'd; a Prohibition was refus'd her (*e*). But the Cuſtom having now for ſome time been diſcontinu'd, long enough I ſuppoſe to make it obſolete, I take the Decency of the Woman's Apparel to be left entirely to her own diſcretion. *The Woman to be* decently apparell'd. Veils *uſed formerly.*

§. 4. THE Woman being come into the Church decently apparel'd, muſt *there kneel down in ſome convenient Place, as has been accuſtomed.* To know where that is, it is neceſſary that we look back into the old Common-Prayer-Books. *Where to* kneel.

(*d*) Concil. 3. Mediol. cap. 5. ap. Binium. Tom. 4. Part. 2. p. 417. Edit. Col. Agrip. 1618.

(*e*) *Biſhop* Gibſon's Codex, Tit. 18. cap. 12. p. 451.

King *Edward*'s firſt Liturgy ſays, *in ſome convenient Place, nigh unto the Quire-Door*, which is ſtill render'd plainer by all the other Common-Prayer-Books from that time till this preſent one, which ſay it muſt be *nigh unto the Place where the Table ſtandeth*, i. e. to be ſure, at the Rails of the Communion-Table or where ſhe is to kneel if ſhe receives the Communion, which the laſt Rubrick declares it is convenient ſhe ſhould do, if there be any Communion in the Church at that time. And that this ſame Place is meant by our preſent Rubrick, which orders her to kneel *in ſome convenient Place, as has been accuſtomed*, is evident becauſe we ſee That was the accuſtom'd and appointed Place, when theſe Words were put in. It is true the Presbyterians, at the Conference in the *Savoy* objected againſt the Rubrick as it was worded then: *And in regard that the Woman's kneeling near the Table, was in many Churches inconvenient, they deſir'd that thoſe Words might be left out; and that the Miniſter might perform that Service in the Desk or Pulpit* (*f*). And it is alſo true, that theſe Words were accordingly left out, and the Rubrick alter'd thus, viz. that the Woman ſhould *kneel in ſome convenient Place, as has been accuſtom'd, or as the Ordinary ſhall direct.* But ſtill it is plain, that wherever the Ordinary does not otherwiſe direct, the Woman is ſtill to kneel *in the accuſtomed Place.* And that the accuſtom'd Place, till the laſt Review, was *nigh unto the Place where the Table ſtandeth*, I have ſhewed before: And that no Alteration was then deſign'd, is further evident beyond Contradiction, from the Anſwer which the Biſhops, and the other Epiſcopal Commiſſioners gave to the aforeſaid Exception of the Presbyterians, viz. *It is fit that the Woman performing eſpecial Service of Thanksgiving, ſhould have a ſpecial Place, where ſhe may be perſpicuous to the whole Congregation; and near the Holy Table, in regard of the Offering ſhe is there to make. They need not fear Popery in this, ſince in the Church of* Rome *ſhe is to kneel at the Church-Door* (*g*). So that the Reaſon I preſume of their altering the Rubrick was not to give the *Ordinary* a general Power to change the accuſtom'd Place, where there was no occaſion; but becauſe in ſome Places the Churches were ſo inconveniently built, that by the Interpoſition of a Belfry between the Church and the Chancel, (as I have obſerv'd (*h*) elſewhere) the Miniſter could not be heard out of the Chancel into the Church;

(*f*) *Proceedings of the Commiſſioners*, &c. p. 37. quarto 1661.

(*g*) Ibid. p. 128.

(*h*) Chap. 2. Sect. 5.

there-

therefore the *Ordinary* ſhould, in ſuch Caſes, have Power or Authority to allow the Woman to be church'd in ſome other Place. Juſt as I have ſhew'd (*a*) he has Power, in the ſame Caſe, to order the Morning and Evening Prayer to be read where he pleaſes. But where there is no ſuch Impediment, or at leaſt where the Ordinary has not otherwiſe enjoin'd; There to be ſure this Office is to be perform'd, even by virtue of the Rubrick, at the *Communion-Table* or *Altar.*

In what part of the Service to be perform'd.

§. 5. IN what part of the *Service* this Office is to come in, the Rubrick does not ſay: But by ſome old Articles of *Viſitation*, which the Biſhops us'd to make the Subject of their Enquiry, it appears to have been us'd juſt before the *Communion-Office* (*b*). And no one, I believe, will deny, that it is more regular there, than when it interrupts the ordinary Service, as it does when it is us'd either juſt before or juſt after the *General Thankſgiving*; or than when it is perform'd in the midſt of the Hurry and Noiſe of the Peoples going out of Church, as it is when it is deferr'd till the whole Service is done. All the Difficulty that lies againſt confining it to be us'd juſt before the Communion-Office, is that no Woman could then be church'd but on a *Sunday* or a *Holy-Day*, when that Office is to be read. But to this it may be anſwer'd, that if ſhe could not, the Inconvenience would not be great; and therefore ſince moſt of the other occaſional Offices of the Church, are ſuppos'd to be perform'd on Sundays and Holy-Days, why ſhould not this? If I judge right from the Rubrick at the end of this Office, it is ſo ſuppos'd; for it is there ſaid, that *if there be a Communion, it is convenient that the Woman receive it.* Now there can never be a Communion, but when the Communion-Office is read; and therefore ſince the Church ſuppoſes there may be a Communion when the Woman is church'd, ſhe ſeems to make no doubt but that ſhe will come to be churched on ſome Sunday or Holy-Day when that Office is appointed.

(*a*) Ibid.

(*b*) *See the Additional Notes to Dr.* Nichols, *pag.* 66.

Sect.

Sect. 2. *Of the* Devotions.

The Preface. I. IT is a common Defect in all other Liturgies, that they have no *Prefaces* to introduce the ſeveral Offices, and to prepare the Parties concern'd to do their Duties with Underſtanding. But it is the peculiar Care of the Church of *England* to *inſtruct* us how to do every Duty, as well as to *aſſiſt* us in the doing it. Hence the daily Prayers begin with an Exhortation, as do moſt of the other Offices of the Church. Even this ſhort one is not without a ſuitable *Preface* directed to the Woman, whereby the Prieſt firſt excites her to a thankful Acknowledgment for the Mercy ſhe has receiv'd, and then directs her in what words to perform it.

The Pſalms. Pſal. cxvi. II. THE *Pſalm* appointed on this Occaſion, in all the Common-Prayer Books till the laſt Review, was the 121ſt, which with the 128th was alſo preſcrib'd by the Office us'd in the Church of *Rome*. But neither of theſe is ſo very apt to the Caſe, as are thoſe we have now. The firſt of which, tho' compos'd by *David* upon his Recovery from ſome dangerous Sickneſs, is yet, by leaving out a Verſe or two, which makes mention of the other Sex, eaſily enough applicable to the Caſe of a Woman, who comes to give her Thanks for ſo great a Deliverance.

Pſal. cxxvii. §. 2. THE other more regards the Birth of the *Child*, and is very ſeaſonable to be us'd whenever the Child is living, to excite the Parents to the greater Thankfulneſs. And as the firſt is moſt proper, when we reſpect the Pain and Peril which the Mother has gone thro'; ſo the laſt ought to be us'd when an Heir is born, or a Child beſtow'd on thoſe who wanted and deſir'd one. Nor may it leſs aptly be us'd when thoſe of meaner Condition are churched: For by enlarging on the Bleſſings of a numerous Family, it obviates the too common Murmurings of thoſe Wretches, who think themſelves oppreſs'd by ſuch an Increaſe.

The Woman to repeat after the Miniſter with an audible Voice. §. 3. AND here by the way the Woman ſhould obſerve, that *ſhe* is to *ſay* the following Pſalm of Thankſgiving, i. e. ſhe is to repeat it with an *audible Voice*, as ſhe does the daily Confeſſion, after the Miniſter. For the Pſalm

is

is properly applicable to her alone: And the Minister reads it, not upon his own Account, but only to instruct and lead the Woman, by going before her, and, as it were, putting into her Mouth what words she must say.

III. THE Psalm being over, the Minister gives notice that another Part of Duty, viz. *Prayer*, is beginning: In which, by the usual Form, *Let us pray*, he calls upon the whole Congregation to join: And that the Address may be humble, it is begun with the short Litany, *Lord, have Mercy upon us*, &c. That it may also be effectual, it is continu'd in the *Lord's Prayer* (to which the *Doxology* is added, by reason of its being an Office of Thanksgiving.) And that all may bear a part, two or three short *Responses* are added for the Woman's Safety and Defence (*a*). *The* Lord's Prayer *and* Responses.

IV. AND at last the whole Office is clos'd with a short and pious *Collect*, consisting of a devout Mixture of Prayer and Praise, so peculiarly suited to the present Occasion, that it needs no Enlargement to shew its Propriety. *The* Prayer.

Sect. 3. *Of the* Last Rubrick.

THE Office being thus devoutly perform'd, the Rubrick gives notice, that *the Woman that comes to give her Thanks, must offer accustom'd Offerings.* By the first Common-Prayer of King *Edward* VI. she was *to offer her Chrisome, and other accustom'd Offerings.* The *Chrisome* I have formerly had Occasion to shew (*b*), was a white Vesture or Garment, which was put upon the Child at the time of its Baptism, as a Token of Innocency, and which took its Name from the *Chrism*, or Ointment, with which the Child was anointed when the *Chrisome* was put on. These, I have observ'd, it was the Custom antiently for the New-baptiz'd to appear in at Church during the solemn Time for Baptism, to shew their Resolution of leading an innocent and unspotted Life for the future, and then to put them off, and to deliver them to be laid up, in order to be produc'd, as Evidences against them, should they afterwards violate or *The* Woman *formerly to offer her* Chrisome, *and why.*

(*a*) Psal. 86. 2. 61. 3. 61. 1.

(*b*) *See* Chap. 7. Sect. 3. p. 342.

Chap. XIII.

deny that Faith which they had then profess'd (*c*). And this, I suppose, was the Design of our own Church at the beginning of the Reformation, in ordering the Woman to offer the *Chrisome* when she came to be churched. For if the Child happen'd to die before, then it seems she was excus'd from offering it; and indeed there was then no Occasion to demand it, since it would be of no use to the Church when the Child was dead. And therefore in such Case it was customary to wrap the Child in it when it was buried, in the nature of a Shroud (*d*). And from this Practice I suppose the Name of *Chrisoms* had its rise in the *Weekly-Bills* of Mortality, which we may still observe among the Casualties and Diseases: Tho' it is not now used to denote Children that die between the Time of their Baptism, and their Mother's being Church'd as it originally signified; but thro' the Ignorance of Parish Clerks, and those that make the Report, is put for Children that die before they are baptiz'd, and so are not capable of Christian Burial.

The Word Chrisoms *in the* Weekly-Bills, *whence it had its Rise, and what it should signify.*

Accustomed Offerings, *what they are.*

§. 2. BUT, to return to the Rubrick: The Liturgy having been alter'd in the fifth Year of King *Edward*, the Use of the *Chrisom* at the Baptism of the Child was then discontinu'd; and in consequence thereto, the Order for the Woman's offering it at her Churching was then left out: So that now she is directed only to offer *accustomed Offerings*, i. e. those Offerings which were customary besides the Chrisome, and which, when the Chrisome was in use, was distinguished in the Rubrick by *other accustomed Offerings*. By which undoubtedly is to be understood some Offering to the Minister who performs the Office, not under the Notion of a Fee or a Reward, but of something set apart as a Tribute or Acknowledgment due to God, who is pleas'd to declare himself honour'd or robb'd according as such Offerings are paid or with held (*a*). We see under the Law, that every Woman who came to be purified after Child-Bearing, was requir'd to bring something that put her to an Expence (*b*): Even the Poorest amongst them was not totally excused, but oblig'd to do something, tho' it were but small. And though neither the Kind, nor the Value of the Expence be now prescrib'd; yet sure the Expence itself should not covetous-

(*c*) *See* Chap. 5. Sect. 18, 19. p. 234, 236.

(*d*) Gregory's *Posthumous Works*, Chap. 22. p. 108.

(*a*) Mal. 3. 8.

(*b*) Levit. 12. 6, &c.

ly

ly be sav'd: A Woman that comes with any Thankfulness or Gratitude, should scorn to offer (what *David* disdain'd) viz. *of that which costs her nothing.* And indeed with what Sincerity or Truth can she say, as she is directed to do in one of the Psalms, *I will pay my VOWS now in the Presence of all his People*, if at the same time she designs no voluntary Offering, which *Vows* were always understood to imply? Sect. 3.

§. 3. BUT besides the accustom'd Offering to the Minister, the Woman is to make a yet much better and greater Offering, viz. an Offering of herself, to be a reasonable, holy, and lively Sacrifice to God. For the Rubrick declares, that *if there be a Communion, it is convenient she receive the Holy Communion:* That being the most solemn way of praising God for *Him* by whom she receiv'd both the present, and all other God's Mercys towards her; and a Means also to bind herself more strictly to spend those Days in his Service, which, by this late Deliverance, he hath added to her Life. *The Woman to receive the* Communion, *if there be one.*

CHAP.

CHAP. XIV.

OF THE

COMMINATION.

The Introduction.

THE Preface which the Church has prefix'd to this Office will ſupply the Room of an Introduction. It informs us, that *in the Primitive Church there was a godly Diſcipline; that at the beginning of Lent ſuch Perſons as ſtood convicted of notorious Sins, were put to open Penance, and puniſh'd in this World, that their Souls might be ſaved in the Day of the Lord; and that others, admoniſhed by their Example, might be the more afraid to offend.* How and in what manner this Diſcipline was inflicted, I have formerly had occaſion to ſhew (*a*); ſo that I have nothing further to obſerve in this Place, than that it was antiently exercis'd in our own as well as in foreign Churches (*b*). But in latter Ages, during the Corruption of the Church of *Rome*, this Godly Diſcipline degenerated into a formal and cuſtomary Confeſſion upon *Aſh-Wedneſday*, us'd by all Per-

Introduct. *The* Occaſion *and* Deſign *of this Office.*

(*a*) Chap. 5. Sect. 11. §. 2. p. 223.
(*b*) Canones R. Edgar. A. D. 967. ap. Spelm. Tom. 1. p. 460.

Chap. XIV.

sons indifferently, whether Penitents or not, from whom no other Teſtimony of their Repentance was requir'd, than that they ſhould ſubmit to the empty Ceremony of ſprinkling Aſhes upon their Heads. But this our wiſe Reformers prudently laid aſide as a mere Shadow and Show; and not without hearty Grief and Concern, that the long Continuance of the abominable Corruptions of the Romiſh Church, in their formal Confeſſions and pretended Abſolutions, in their Sale of Indulgences, and their ſordid Commutations of Penance for Money, had let the People looſe from thoſe Primitive Bands of Diſcipline, which tended really to their Amendment, but to which, thro' the Rigour and Severity it enjoins, they found it impracticable to reduce them again. However, ſince they could not do what they deſir'd; they deſir'd to do as much as they could; and therefore till the ſaid Diſcipline may be reſtor'd again, (which is rather to be wiſh'd than expected in theſe licentious Times) they have endeavour'd to ſupply it as well as they were able, by appointing an Office to be us'd at this Seaſon, call'd, *A COMMINATION*, or *Denouncing of God's Anger and Judgment againſt Sinners*; that ſo the People being appris'd of God's Wrath and Indignation againſt their Wickedneſs and Sins, may not be encourag'd, thro' the want of Diſcipline in the Church, to follow and purſue them; but be mov'd by the Terror of the dreadful Judgment of God, to ſupply that Diſcipline to themſelves, by ſeverely judging and condemning themſelves, and ſo to avoid being judg'd and condemn'd at the Tribunal of God.

How often, and upon what Occaſions to be us'd.

§. 2. BUT beſides *the firſt Day of Lent*, on which it is poſitively enjoin'd, it is alſo ſuppos'd in the Title of it to be us'd *at other times, as the Ordinary ſhall direct.* This was occaſion'd by the Obſervation of *Bucer*: For it was originally order'd upon *Aſhwedneſdays* only; and therefore in the firſt Common-Prayer Book, it had no other Title but, *The firſt Day of Lent, commonly call'd Aſhwedneſday.* But *Bucer* approving of the Office, and not ſeeing Reaſon why it ſhould be confin'd to one Day, and not us'd oftner, at leaſt four times a Year (*c*); the Title of it was alter'd when it came to be review'd; from which time it was call'd, *A Commination againſt Sinners, with certain Prayers to be us'd divers*

(*c*) Bucer. Script. Anglican. p. 491.

times in the Year. How often, or at what particular Times, we don't find preſcrib'd; except that Biſhop *Coſin* informs us from the Viſitation-Articles of Archbiſhop *Grindal* for the Province of *Canterbury* in the Year 1576. that it was appointed three times a Year; viz. on one of the three Sundays next before *Eaſter*, on one of the two Sundays next before *Pentecoſt*, and on one of the two Sundays next before *Chriſtmas* (*d*); i. e. I ſuppoſe the Office was appointed yearly to be us'd on theſe three Days, as well as on *Aſhwedneſday*. For that *Aſhwedneſday* was then the ſolemn Day of all, and on which this Office was never to be omitted, may be gather'd from the Preface, which is drawn up for the peculiar Uſe of that Day. And accordingly we find that in the *Scotch* Common-Prayer, a Clauſe was added, that it was to be us'd eſpecially *on the firſt Day of Lent, commonly call'd Aſhwedneſday*. However, in our own Liturgy, the Title ſtood as above till the laſt Review, when a Clauſe was added for the ſake of explaining the word *Commination*, and the appointing of the Times, on which it ſhould be us'd, left to the Diſcretion of the Biſhop or Ordinary. So that the whole Title, as it ſtands now, runs thus: *A COMMINATION, or denouncing of God's Anger and Judgment againſt Sinners, with certain Prayers to be us'd on the firſt Day of* Lent, *and at other Times, as the Ordinary ſhall appoint.* The Ordinaries indeed ſeldom or never make uſe of the Power here given them, except that ſometimes they appoint part of the Office, viz. from the 51ſt Pſalm to the end, to be us'd upon ſolemn Days of Faſting and Humiliation. But as to the whole Office, it is never us'd entirely, but upon the Day mention'd in the Title of it, viz. *The firſt Day of* Lent.

Sect. 1. *Of the* Rubrick *before the Office.*

THIS Rubrick was, in all our former Common-Prayer Books, expreſs'd a little differently from what it is now: *After Morning-Prayer, the People being call'd together by the ringing of a Bell, and aſſembled in the Church, the*

This Office to be ſaid after the Litany ended.

(*d*) *See Dr.* Nichols's *Additional Notes*, pag. 66.

Chap. XIV. Engliſh *Litany ſhall be ſaid after the accuſtom'd manner; which ended, the Prieſt ſhall go into the Pulpit, and ſay thus.* This I have formerly had Occaſion to ſhew was owing to the Litany's being a diſtinct Service by it ſelf, and ſo us'd ſometimes after Morning-Prayer was over (*a*). But it now being made one Office with the Morning-Prayer, and ſo both of them read at one and the ſame time, the Rubrick only directs, that *after Morning-Prayer, the Litany ended according to the accuſtom'd manner*, this Office ſhall enſue, i. e. after the whole Litany has been concluded as uſual, with the *General Thankſgiving*, the Prayer of St. *Chryſoſtom*, and *the Grace of our Lord*, &c. and not (as I have obſerv'd ſome to bring it in) immediately after the Collect, *We humbly beſeech thee, O Father*, &c. For till the three foremention'd Prayers have all of them been us'd, *the Litany is* not *ended according to the accuſtom'd manner.* For the *Thankſgiving* being to be us'd *before the two final Prayers of the Litany*, muſt certainly make a part of the Litany. And if the Prayer of St. *Chryſoſtom*, and *The Grace of our Lord* be the two final Prayers of that Office, then ſure this Office can't be concluded without them. But what I think clearly puts this matter out of doubt, are four words that immediately follow *The Grace of our Lord*, &c. viz. *Here endeth the Litany*; from whence, one would think, any Man might conclude that it is not ended before.

The Litany, when properly ended.

To be ſaid in the Reading-Pew *or* Pulpit.

§. 2. THE Name of a *Reading-Pew* was never mention'd in our Liturgy till the laſt Review: (The Reaſon of which I have largely given before (*b*);) for by this Rubrick, till the Reſtoration, the Prieſt was to go into *the Pulpit*, and ſay the following Preface and Exhortation. And indeed that is a Place not improper for the Office, ſince the *Denouncing of God's Judgments* is as it were a preaching of his Word. And it is certain that the *Pulpit* was at firſt deſign'd not only for preaching, but for any thing elſe that tended to the Edification of the People. There the *Lord's Prayer*, the *Creed*, and the *Ten Commandments* were formerly appointed to be read to the People in Engliſh on every Holy-Day in the Year, when there was no Sermon to hinder it (*c*). And there alſo at the beginning of the Reformation, whilſt the Romiſh Maſs was continu'd till the Engliſh Liturgy could be prepar'd, the *Epiſtle* and *Goſpel* for the Day, with a Leſ-

(*a*) *See* Chap. 4. Introduct. §. 5. pag. 169.

(*b*) *See* Chap. 2. Sect. 5. p. 112, &c.

(*c*) *Injunctions of King* Edward *VI. in Biſhop* Sparrow's *Collection*, pag. 3. *and Injunctions of Q.* Elizabeth, ibid. p. 68.

ſon out of the New Teſtament in the Morning, and another out of the Old Teſtament in the Afternoon, was read to the People in the Engliſh Tongue (*d*). However, *Reading-Pews* having been generally brought into uſe before the Reſtoration, it was not then thought proper to confine the uſe of this Office any longer to the *Pulpit*, but to allow it to be ſaid as the Miniſter ſhould think proper, either there or in the *Reading-Pew*.

Sect. 2. *Of the* Preface, Denunciation, *and* Application.

I. TO bring the Minds of the Congregation into a ſerious Compoſure, the Office is introduc'd with a grave and ſolemn *Preface*; by which the Church informs them, in the firſt place, of the antient Diſcipline, and then propoſes to them the beſt Means to ſupply it. The antient Diſcipline, ſhe tells them, was to put thoſe to open Shame, who by their Sins had given publick Scandal and Offence. By which means both the Souls of thoſe that ſinn'd were often reſcu'd from Damnation, and others alſo, being admoniſh'd by their Example, were deterr'd from incurring the ſame Danger or Puniſhment: But as this Diſcipline is now loſt thro' the Degeneracy of the Times, and even beyond Retrieval as Affairs ſtand now; ſhe propoſes that the Congregation would ſupply it to themſelves, by hearing the Curſes which God has denounc'd againſt impenitent Sinners; by which means, as in a Glaſs, each one will be able to diſcern his own Sins, and the Curſes he is expos'd to; the ſerious Proſpect of which will be apt to awaken them from their Thoughtleſneſs and Security, and to put them upon flying from ſuch imminent Danger, by having recourſe to a ſpeedy Repentance. *The* Preface.

II. THE Original of repeating the *Curſes*, in the manner we now uſe them, was a poſitive and divine Inſtitution, which twice enjoin'd it by *Moſes* (*e*), and in obedience to which we find *Joſhua* afterwards moſt religiouſly obſerv'd it (*f*). And *Joſephus* alſo reckons it amongſt thoſe things *The* Sentences.

(*d*) *King* Edward's *Injunctions*, ibid. pag. 7, 8.

(*e*) Deut. 11. 29. *and* chap. 27.
(*f*) Joſh. 8. 33.

which the Jews always us'd to perform (*g*). And tho' the *Circumſtances* in the Jewiſh manner of reciting theſe Curſes were purely ceremonial, yet doubtleſs the End for which this Duty was preſcrib'd was truly moral. For to publiſh the Equity and Truth of God, and to profeſs our Belief that his Laws are righteous, and the Sanctions thereof juſt and certain, is an excellent means of glorifying God, and a proper Method for converting of Sinners. So that it can't be unfit for the Goſpel-Times, nor at all unſuitable to our Chriſtian Worſhip; eſpecially when the Neceſſities of the Church require the Sinner ſhould be warn'd and brought to Repentance. Chriſt indeed hath taken away the Curſe of the Law, by being himſelf made *a Curſe for us* (*h*): But this is only with reſpect to thoſe that truly repent, for as to all others the Curſe ſtands in full force ſtill. It is therefore fit that all ſhould declare their Belief of the Truth, and Reaſonableneſs of theſe Curſes. The *good* Man to own what his Sins had deſerv'd, and to acknowledge his Obligation to our Lord for redeeming him; the *bad* Man, to awaken him from his Security and Eaſe, and to bring him to Repentance before it be too late.

Amen, *what it ſignifies at the end of theſe Sentences.*

§. 2. FOR this Reaſon all *the People*, as thoſe Sentences are read, *are to anſwer and ſay*, at the end of each of them, *Amen*. The end of which is not that the People ſhould curſe themſelves and their Neighbours, as ſome have fooliſhly imagin'd; but only that they ſhould acknowledge they have deſerv'd a Curſe. For it is not here ſaid, Curſed *be* he, or *may he be curſed*; but curſed *is* he, or *he is curſed*, that is guilty of any of theſe Sins. And conſequently any one that anſwers *Amen*, does not ſignify his Deſire that the thing may be ſo, as he does when he ſays *Amen* to a *Prayer*; but only ſignifies his Aſſent to the Truth of what is affirm'd, as he does when he ſays *Amen* to the *Creed*. It is us'd in this place in no other ſenſe, than it is in ſeveral Parts of the New Teſtament, where it is tranſlated *Verily*, and ſignifies no more than *Verily it is true*. The Man that ſays it, verily believes that *Idolaters*, and all thoſe other kind of Sinners that are mention'd in theſe Sentences, are all expos'd to the Curſe of God; and his believing this is the Cauſe of his Repentance, and begging Pardon for his Sins, ſince he muſt be a deſperate Sinner indeed that won't fly from ſuch

(*g*) Antiqu. l. 4. c. ult. (*h*) Gal. 3. 13.

Vices,

Vices, for which he affirms with his own Mouth ſo great and heavy a Judgment to be due. In ſhort, theſe Curſes, and the Anſwers that are made to them, are like our Saviour's *Woes* in the Goſpel; not the Cauſes or Procurers of the Evil they denounce, but compaſſionate Predictions of it in order to prevent it. And one would indeed think when we conſider, that this manner of anſwering was originally appointed by God himſelf, People ſhould be cautious how they charge it with being a wicked or fooliſh Inſtitution. But to proceed: Sect. 3.

III. HAVING heard to what Sins the Curſe of God is due, the Church has too much reaſon to conclude, that we are all of us guilty of more or fewer of them, and conſequently all of us in danger of God's Wrath, except we repent. To excite us therefore to ſo neceſſary a Duty, that ſo we may eſcape thoſe dreadful Judgments, ſhe hath collected a pious and pathetical *Diſcourſe*, to ſet home the foregoing Denunciations to our Conſcience. It is all of it gather'd from the Holy Scriptures, that it may be more regarded, as coming directly from the Word of God; and is ſo methodical and apt to the Occaſion, that the Fault muſt be in the Hearers, if the Delivery of it be not attended with a happy Effect. *The* Application.

Sect. 3. *Of the* Penitential Devotions.

AFTER ſo ſerious and rational a Diſcourſe, the Church may juſtly ſuppoſe that we are all reſolv'd to repent: And therefore to aſſiſt us in ſo neceſſary a Duty, ſhe hath prepar'd ſuch Penitential Devotions, as will be very ſuitable to our pious Reſolutions: And that they may be ſaid with the greater Humiliation and Reverence, *all the People are to kneel upon their Knees, and the Prieſt and Clerks to kneel in the Place where they are accuſtom'd to ſay the Litany* (*i*). And here they are to begin with *David*'s *Litany*, viz. Pſal. 51. the moſt ſolemn and penitential one of all that he compos'd. Pſal. li.

II. AFTER this follows the *leſſer Litany*, the *Lord's-Prayer* and *Suffrages*, of which we have often ſpoken before. *The* Lord's-Prayer, *&c.*

(*i*) *See* Chap. 4. pag. 167.

III. AND

Chap. XIV.

The First Collect.

III. AND becauſe the Miniſter may know it to be time to bind up the Wounds of true Penitents, he in the next place addreſſes himſelf ſolemnly to God for their Pardon and Forgiveneſs.

The Second Collect.

IV. AND knowing alſo that now he can't well be too importunate, he ſubjoins a ſecond Collect to the firſt, the more pathetically to preſs our moſt merciful Father, by Phraſes well ſuited to the Deſires of Penitents, and moſtly ſelected from Holy Scripture.

The General Supplication.

V. AND the People being now prepar'd and reviv'd by theſe impotrunate Addreſſes, are allow'd to open their Lips for themſelves, and to plead for their own Pardon in ſo moving a Form, that if it be preſented with a ſuitable Devotion, it can't miſs of prevailing; but will admirably fit them for

The Bleſſing.

VI. THE following *Bleſſing*, which being to be pronounc'd in the Name of God, is taken from a Form of his own preſcribing (*k*): So that all who are prepar'd to receive its Benefit, muſt humbly kneel and firmly believe, that He who preſcrib'd it, will be ſure to confirm it, to their infinite Advantage and endleſs Comfort.

(*k*) Numb. 6. 24.

THE

THE PSALMS of *DAVID*,

FOLLOW in our Common-Prayer Book, next after the *Commination*: But of these I have formerly said as much as, I think, the Nature of this Work requires (*l*): I have therefore no Occasion to say any thing of them here, nor do I apprehend that there is any need for my enlarging upon the

Forms of Prayer to be us'd at SEA;

WHICH are not design'd for a compleat Office, nor compris'd in any particular Method: But are all of them (except the two first alone, which are *daily to be us'd in his Majesty's Navy*) occasional Forms, to be us'd as the Circumstances of their Affairs require; and are so very well adapted to their several Occasions, that any one that observes them will see their Suitableness without any Illustration.

(*l*) Chap. 3. Sect. 9. pag. 132, &c.

CHAP. XV.

OF THE

Form of Prayer

FOR THE

FIFTH of *NOVEMBER.*

The Introduction.

THE *Occaſions* and *Reaſons* of the Obſervation of this and the following *Days*, are ſo well known to all that have any Knowledge in the Affairs of this Nation, that it would be needleſs to repeat the ſeveral Hiſtories of them here. Introduct.

AND the Excellency of the *Prayers* appointed on theſe Days, and their Suitableneſs to the Occaſions are ſo apparent of themſelves, that I think nothing further needful, even in relation to the Offices, than to give a ſhort Account of the *Hymns*, *Pſalms* and *Leſſons*, and of the *Epiſtles* and *Goſpels*, by ſhewing in what Senſe they are applicable to their Days. To begin then with the Office for the *Fifth* of *November*.

Sect. 1. *Of the* Hymn, Pſalms, Leſſons, Epiſtle, *and* Goſpel.

The Sentences. I. INSTEAD of the ordinary *Sentences* before the Exhortation, are three Verſes taken out of the 103d Pſalm (*a*), declaring the Long-Suffering and Goodneſs of God, the ſhort Continuance of His Anger, and his Mercy in not dealing with us according to our Sins. All of them Attributes we can't help reflecting on, when we look back on the ſignal Mercies of this Day.

The Hymn. II. AND the *Hymn* that is appointed inſtead of the *Venite Exultemus*, is ſo methodically put together, that it ſeems, as it ſtands in this Place, to be an entire Pſalm compos'd on purpoſe for the Day. It begins with an Act of Praiſe to God for his gracious Nature and Providence over us (*b*), and then particularly commemorates our Enemies Attempts, and how providentially they were entrapp'd in the Works of their own Hands (*c*): Upon this it breaks out into an humble Acknowledgment of the Power, and Wiſdom, and Juſtice of God (*d*), and at laſt concludes with a Prayer for the Governor whom He hath ſet over us, and a Promiſe of Fidelity to God for the future. The whole was added in the ſecond Year of King *William* and Queen *Mary*, when this Office was very much alter'd and enlarg'd, upon the account of the *Revolution*. At which time alſo the foregoing Sentences were inſerted in the room of others that had been us'd till then (*e*.)

The Pſalms. Pſal. lxiv. III. THE *proper Pſalms* are Pſalm. 64, 124, 125. The 64th was a Prayer which *David* made for Deliverance from his Enemies, when they were ſecretly plotting and conſpiring againſt him; but which he foretold ſhould be ſignally diſappointed thro' their own untoward Contrivance and Device.

(*a*) Ver. 8, 9, 10.
(*b*) Ver. 1, 2.
(*c*) Ver. 9, 3 45)
(*d*) Ver. 7, 8.
(*e*) Viz. Pſal. 51. 9. Jer. 10. 24. Luke 20. 18, 19.

§. 2. THE 124th Pſalm is an Acknowledgment of God's Aſſiſtance, and a thankful Commemoration of the Deliverances wrought by him. It was occaſion'd, as ſome think, by the Victory in *Rephaim* (*f*), or as others, by *David*'s Deliverance from *Abſalom*: Tho' all agree it was compos'd on the account of ſome ſignal Deliverance from ſome potent Enemy. Sect. 1. Pſal. cxxiv.

§. 3. THE 125th declares the Safety of thoſe who firmly adhere to God, without ſeeking to any irregular Means for attaining it. It is appointed on this Day, to remind us of the providential Care of God, in fruſtrating the Deſigns of the Enemies of our Church, even before they were ſenſible of their being ſo much as in danger from them. Till the ſecond Year of King *William* and Queen *Mary*, the 129th Pſalm was us'd inſtead of this, and the 35th was us'd firſt of all, which is now diſcontinu'd. Pſal. cxxv.

IV. THE proper *Leſſons* are 2 Sam. 22. and Acts 23. The *firſt* is *David*'s Pſalm of Praiſe (*g*) compos'd upon his Deliverance from the Hands of his Enemies, eſpecially of *Saul*, who ſought, by murdering him, to cut off the Succeſs God had entail'd on his Family. The Words are ſo applicable to the preſent Occaſion, that they explain themſelves to an attentive Hearer. Leſſons. *The* Firſt.

§. 2. THE Hiſtory contain'd in the *ſecond* Leſſon, agrees with the Treaſon commemorated on this Day in ſome Particulars, but falls ſhort of it in others. There we find a Crew of deſperate Zealots enrag'd at St. *Paul*, for perſuading them to reform the corrupt Traditions of their Forefathers, and binding themſelves in a bloody Vow, to murder him as he went to the *Hall of Judgment*. Thus far the Stories agree, but in what is behind they widely differ. St. *Paul* was only a private Man and their Fellow-Subject, and ſo they aim'd at a ſingle Sacrifice to their Fury and Rage; whereas the Conſpirators concern'd in the Story of this Day, aim'd at their own indulgent Sovereign, and the whole Nation in Repreſentative; ſeeming to copy after *Caligula*'s Wiſh, viz. that all the People of *Rome* might have but one Neck, that ſo he might cut them off at a Stroke. As the whole Scripture therefore affords no parallel of ſuch *The* Second.

(*f*) 2 Sam. 5. 17, &c.

(*g*) Pſal. 18.

Chap. XV.

cruel and blood thirſty Men, we muſt be content with an Inſtance ſomething like it, tho' in a far lower Degree.

The Epiſtle *and* Goſpel.

V. THE Epiſtle (*h*) is deſign'd to remind the People of their Allegiance to their Sovereign: The (*i*) Goſpel which was appointed in the Second of King *William*, inſtead of one that was not ſo (*k*) proper), is intended to correct the unruly Effects of miſtaken Zeal for our Religion; ſhewing us that our Faith, be it ever ſo true, cannot warrant us to perſecute or deſtroy thoſe of different Perſuaſions.

(*h*) Rom. 13. 1——8.
(*i*) Luke 9. 51——57.
(*k*) Mat. 27. 1——10.

CHAP.

CHAP. XVI.

OF THE Form of Prayer FOR THE THIRTIETH of *JANUARY.*

Sect. 1. *Of the* Rubricks.

Sect. 1. *The* Rubricks. *The First.*

I. IT having never been the Practice of the Catholick Church, nor indeed of any part of it, except the *Roman*, and that which has too many Marks of its Parent, the *Presbyterian* Church in *Scotland* (*l*), to allow of Humiliation or Fasting on *Sundays*, which are appointed for Duties of a different Nature; it is order'd, that *If this Day shall happen to be Sunday, this Form of Prayer shall be us'd, and the Fast kept the next Day following. And upon the Lord's Day, next before the Day to be kept* (i. e. on whatever Day of the Week it shall happen) *at Morning-Prayer, immediately after the* Nicene *Creed, Notice shall be given for the due Observation of the said Day.*

(*l*) Clergyman's Vade Mecum, pag. 182.

II. AS

Chap. XVI.

II. AS to *the Service of this Day* (like that appointed for the *Fifth* of *November*) *it is to be the same with the usual Office for Holy-Days in all things, except where it is in this Office otherwise appointed*; i. e. the ordinary Morning and Evening Service, and Office for the Communion are to be said as usual, except where any thing in either of these Services are to be added to, or to be us'd in the room of, the ordinary Service for the Day. As the Collects for Instance, and the several Prayers appointed on these Occasions, are to be us'd either instead of, or besides, the Prayers daily in use; and the *Hymn*, *Psalms*, and *Lessons*, the *Epistle* and *Gospel*, instead of those in ordinary Course.

Sect. 2. *Of the* Hymn, Psalms, Lessons, Epistle, *and* Gospel.

The Sentences.

I. THE Office is introduc'd with some of the usual *Sentences* at Morning-Prayers (*m*).

The Hymn.

II. THE *Hymn*, instead of the 95th Psalm, was drawn up in the Reign of King *James* the Second, when a Review was taken, and several Alterations made in this Office. And whoever looks into King *Charles's* Book, must acknowledge the old Hymn not to be near so fine as the new one, which is as solemn a Composure, and as pertinent to the Occasion, as can be imagin'd or contriv'd.

The Psalms. Psal. ix.

III. THE proper *Psalms* appointed for the Morning, are 9, 10, 11. The 7th was originally prefix'd to them all, but that was afterwards discontinu'd. The first of those that are now appointed was writ upon *Goliah's* Death, and was design'd for *David's* Victory over the *Philistines*: And tho' the chief End of this Day's Solemnity is to bewail our Sins, which were the Occasion of the late bloody and dismal Times; yet when we recollect how happily we were at last deliver'd from them, and how remarkably God's Justice was executed on the Enemies of our *David*, we cannot forbear intermingling a Thanksgiving to praise the Divine Majesty for so wonderful a Work.

(*m*) Dan. 9. 9, 10. Jer. 10. 24. Psal. 143. 2.

§. 2.

§. 2. THE 10th Pſalm wanting a Title, was, by the *Hebrews* antiently, and by the *Vulgar Latin* is ſtill, join'd to the former: But tho' it be on a like Subject, yet there is a plain Difference between them. The 9th Pſalm ſpeaks of *Pagan* Enemies, whoſe Cruelty was ended ſome time before, and is therefore fuller of Praiſes; whereas *this* Pſalm ſpeaks of *Domeſtick* Foes, who ſtill acted unjuſtly, and ſo abounds more with Prayers and Complaints proper to be us'd on this Day. Sect. 2. Pſal. x.

§. 3. THE 11th Pſalm is a Declaration of *David*'s full Confidence and Truſt in God, in deſpight of all Diſcouragements, and is very applicable to our *Royal Martyr* under his Sufferings. Pſal. xi.

IV. THE *Firſt Leſſon* for the *Morning* is 2 Sam. 1. There is no Parallel for this inhuman and barbarous Murder of a good and pious King by his own Subjects in all the Old Teſtament: And therefore the Church is content to read the Hiſtory of *David*'s Juſtice and Vengeance upon the *Amalekite*, that accus'd him of killing King *Saul*, tho' at his own Requeſt, to eaſe him of his Pain; and of *David*'s own decent Mourning for his Sovereign, notwithſtanding he had been always his mortal Enemy, had apoſtatiz'd from God, and was forſaken by Heaven. How much more reaſon then had our State to puniſh thoſe impious Rebels, who murder'd the Beſt of Kings, only for adhering to the Beſt of Religions: and alſo to ſet apart a Day of Humiliation for *Faſting* and *Prayer*, and to draw up a mournful Office for the Occaſion, after the Example of *David* in the Leſſon. *The* Firſt Leſſon.

§. 2. AS for the *Second Leſſon*, it is no other than that appointed by the Church in the ordinary Courſe, to be read on the xxxth of *January* (*n*). For by a ſignal Providence the bloody Rebels choſe that Day for murdering their King, on which the Hiſtory of our Saviour's Sufferings was appointed to be read as the Leſſon for the Day. The bleſſed Martyr had forgot that it came in the ordinary Courſe; and therefore when Biſhop *Juxon*, (who read the Morning-Office immediately before his Martyrdom) nam'd this Chapter; the Good Prince ask'd him, if he had ſingled it out as fit for the Occaſion: and when he was inform'd it *The* Second Leſſon.

(*n*) Mat. 27. *to the end.*

was the Leſſon for the Day, could not, without a ſenſible Complacency and Joy, admire how ſuitably it concurr'd with his Circumſtances: Betray'd by ſome, deny'd by others, and deſpis'd by the reſt of his ſeeming Friends, who left him to the implacable Malice of his barbarous Enemies; who treated him with the ſame Contempt and Ingratitude, Outrage and Cruelty, with which the Jews treated their King and Saviour, while he follow'd the Steps of his great Maſter in Meekneſs and Patience, Piety to God, and Charity to Men, and at laſt praying for his very Murderers.

The Epiſtle *and* Goſpel.

V. THE *Epiſtle* (*o*) ſhews the Duty which Chriſtians owe to Magiſtrates; the *Goſpel* (*p*) ſeverely and juſtly upbraids thoſe unparallel'd Rebels, who were the villainous Projectors of this Day's Tragedy. It calls to our mind the Care and Diligence of the poor good King, who when he had omitted nothing for the Quiet and Safety of his Kingdoms, had the Misfortune to commit the Adminiſtration of the Government into ſuch Hands, who made uſe of the Power he had entruſted with them, to deny him the Rights and Prerogatives of his Crown: rejecting his Commiſſioners, ſlaying his Servants, ſeizing his Crown, murdering his Perſon, baniſhing his Heir, and uſurping his Kingdom.

The Pſalms *for the* Evening. Pſal. lxxix.

VI. THE *Pſalms* for the *Evening-Service* are different now from what they were when the Office was compos'd (*q*): At preſent they are the 79th, 94th, and 85th. The 79th Pſalm contains a lively Deſcription of the Miſeries of *Jeruſalem*, upon the ſacking of it by the King of *Babylon*; and is very applicable to our ſad Condition during the *Rebellion*: Only the Jews ſuffer'd by *Heathens*, we by ſuch whoſe Behaviour was worſe than *Heatheniſh*, while they call'd themſelves *Chriſtians*.

Pſ. l. xciv.

§. 2. THE 94th Pſalm is a Prayer to God, and a confident Aſſurance in him, that he will diſſipate the Attempts of wicked Men, and uphold the Righteous.

Pſal. lxxxv.]

§. 3. THE 85th Pſalm is appointed with reſpect to that happy Change at the *Reſtauration*, and is for that Reaſon plac'd out of its uſual Order; it containing an Acknow-

(*o*) 1 Pet. 2. 13——23.
(*p*) Mat. 21. 33——42.
(*q*) Viz. Pſal. 38, 64, *and* 143.

ledgment

ledgment of God's Mercy in delivering the Land from those sad Calamities, and a Prayer for a Continuance of it in Prosperity hereafter. Sect. 2

VII. FOR the *First Lesson* are appointed two Chapters for variety: One of which (*q*) is *Jeremiah*'s Complaint to God of great Mischiefs done in Church and State by false Prophets and tyrannical Rulers, with God's Answer, giving the Reason of his permitting it, and threatning withal, in due time, to punish the Authors of these Mischiefs, and to deliver the Righteous. *The* First Lesson.

§. 2. THE other is out of *Daniel* (*r*), being an excellent Prayer which that Holy Man us'd on a Day that he had set apart to solemn Humiliation, Fasting, and Repentance; wherein he so effectually bewail'd the Sins and Sufferings of God's People, that he prevail'd with Heaven to restore them to their Liberty, and to the Exercise of their Religion. Which justly reminds us of the Prayers and Penitence of devout Men under those Usurpers, which at last had the same Effect with us.

§. 3. THE *Second Lesson* (*s*) sets before us the Faith and Patience of the Holy Martyrs, whom St. *Paul* records, and is very proper as a Commemoration of our Royal Martyr's Sufferings and Faith, and an Exhortation to us to imitate them, whensoever it shall please God to require it of us. In the old *Gallican* Liturgy this was the proper Lesson for the Festival of any *Martyr* (*t*). *The* Second Lesson.

(*q*) Jer. 12.
(*r*) Dan. 9. 1——12.
(*s*) Heb. 11. 32. *to* chap. 12. 7.
(*t*) Vid. Mahillon. Lit. Gallic. lib. 2. pag. 160.

CHAP.

CHAP. XVII.

OF THE Form of Prayer FOR THE TWENTY NINTH of *MAY*.

Sect. 1. *Of the* Rubricks.

TO the end (ſaith the Act of Parliament, by which this Day is appointed) that all Perſons may be put in mind of their Duty thereon, and be better prepar'd to diſcharge the ſame with that Piety and Devotion as becomes them; *the Act of Parliament made in the* 12*th, and confirm'd in the* 13*th Year of King* Charles *the Second, for the Obſervation of the* 29*th Day of* May *yearly, as a Day of publick Thankſgiving, is to be read publickly in all Churches at Morning-Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every ſuch* 29*th of* May, *and Notice to be given for the due Obſervation of the ſaid Day.* So alſo the Act for the Obſervation of the *Fifth* of *November* is appointed to be read, by that Act it ſelf, publickly in the Church, after Morning-Prayer, or Preaching on the ſaid Day.

Sect. 1.

The Firſt Rubrick. *The Act to be read, and* Notice *to be given for the Obſervation of the Day.*

Chap. XVII.

By what Authority these Offices are enjoin'd.

AND yet it is remarkable, that tho' both these Acts, together with the Act for the 30th of *January*, appoint these several Days to be solemnly observ'd, and both suppose and enact that proper Prayers and Praises shall be us'd on those Days; yet not one of them provides for, or establishes, any Office for the use of either one or other of the said Days: Nor have our Kings, by whose Order and Directions alone these several Offices are printed and annex'd to the Book of Common-Prayer, and appointed to be us'd on their respective Days, any Power or Authority invested in them by King *Charles* II's *Act of Uniformity*, to establish or enjoin any other Form than what is provided in the Book of Common-Prayer; or to do any thing else in relation to that Book, than *to alter and change from time to time the Names of the King, Queen, or Royal Progeny.* So that it might be very well question'd, whether these, or any other occasional Offices put out by the same Order, could safely be us'd, were it not for the general Connivance, or rather Concurrence of the two other Parts of the Legislative Authority, the *Lords* and *Commons*, who, if sitting, are always present at the performance of such Offices, and frequently address the King to order them.

The Rubrick of Directions for reading this Office upon other Holy-Days.

II. THE second Rubrick has already been spoken to in the foregoing Chapter: But because this Festival falls in such a time of the Year, as that it often happens to concur with some other great Holy-Day, which has a proper Service appointed for it self; therefore here is a third Rubrick of Directions in this Case, that whenever such Concurrence shall happen, the Preference shall be given to that other Holy-Day, and so much of this Office as interferes with the Service proper for that Day shall be omitted. Thus, for instance, it is said in the Rubrick, *If this Day shall happen to be* Ascension-Day *or* Whitsunday, *the Collects of this Office* (i. e. all the Prayers of it, for all Prayers are call'd *Collects* both in the Rubricks of this and all other Offices) *are to be added to the Office of those Festivals in their proper Places;—and the rest of this Office shall be omitted*; i. e. the *Psalms, Lessons, Epistle,* and *Gospel*, because both those Days have proper Psalms, Lessons, Epistles, and Gospels of their own. And that only the Portions of Scripture appointed for this Day are to be omitted upon this Occasion, is plain, because if this Day happens to be *Monday* or *Tuesday* in *Whitsun-Week* or *Trinity-Sunday*

Sunday (which have no proper Pſalms) then *the proper Pſalms here appointed for this Day, inſtead of thoſe of ordinary Courſe, ſhall be alſo us'd.* And becauſe none of the Days, mention'd in the Rubrick, have any peculiar Hymn inſtead of the *Venite Exultemus*, therefore the Rubrick orders, that *what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving; the following Hymn appointed inſtead of* Venite Exultemus *ſhall be conſtantly us'd.* The only Queſtion then remaining is, whether the *Litany* ought to be us'd if this Day happens to be *Aſcenſion-Day*, or *Monday* or *Tueſday* in *Whitſun-Week* (for upon *Whit-Sunday* and *Trinity-Sunday* it is us'd of courſe.) And to this, I think, the Anſwer is plain, viz. That the *Litany* does not interfere with any part of the Service appointed for any of thoſe Days; and therefore it ſhould be read (as it is enjoin'd by this Office) for the greater Solemnity of this Day. Beſides, whatever Feſtival happens to fall upon this Day, *the Collects of this Office are to be added to the Office of ſuch Feſtival in their proper Places.* Now one of the Collects or Prayers of this Office is to be ſaid *in the end of the* Litany, *after the Collect, We humbly beſeech thee, O Father, &c.* Unleſs therefore the Litany be read, and that Collect us'd, one of the Collects of this Office can't be added *in its proper Place.* But one would think there ſhould be no Room for any Doubt in this Matter, when it is ſaid ſo expreſly in the Rubrick, that *the Litany ſhall always this Day be us'd*; to imply, undoubtedly, that tho' it happen upon a Day, on which otherwiſe the Litany is *not* to be us'd, yet it ſhall be added on purpoſe on this Occaſion.

Sect. 2.

Sect. 2. *Of the* Hymn, Pſalms, Leſſons, Epiſtle, *and* Goſpel.

I. FOR the *Sentences* are appointed one of the ordinary Sentences at Morning-Service, being *Daniel*'s Confeſſion of his People's Tranſgreſſion, and of God's Mercy notwithſtanding (*a*); to which is ſubjoin'd an additional one out of the Book of *Lamentations* (*b*), aſcribing our Preſervation wholly to the Mercy and Compaſſion of God. *The* Sentences.

II. THE following Hymn, which was new drawn up in King *James* the Second's Reign, in the room of another *The* Hymn.

(*a*) Dan. 9. 9, 10. (*b*) Chap. 3. 22.

that had been us'd before, is sufficiently plain and applicable to the Day, without any Comment.

The Psalms. Psal. cxxiv.

III. THE proper Psalms, till King *James*'s Reign, were the 20th, 21st, 85th, and 118th. But now they are the 124th, 126th, 129th, and 118th. The first of these hath been already spoken of in the Office for the Fifth of *November*. It may very properly be repeated here; since the *Papists* and *Sectaries*, like *Samson*'s Foxes, tho' they look contrary ways, do yet both join in carrying Fire to destroy us: Their End is the same, tho' the Method be different.

Psal. cxxvi.

§. 2. THE 126th Psalm celebrates the Deliverance of the *Israelites* out of their Captivity, which was so sudden and unexpected, that they who saw it thought themselves in a *Dream*, and could scarce be perswaded that the thing was real: which may exactly be apply'd to the strange and miraculous Turn of Affairs at the happy Restoration; which was so surprizing, that those who saw it were in such an Extasy of Joy and Wonder, that they were almost afraid that their Senses deceiv'd them.

Psal. cxxix.

§. 3. THE 129th Psalm is a Reflection upon the Endeavours of our Enemies to destroy us, and an Acknowledgment of God's continual Help in delivering us; and concludes with a Curse denounc'd upon the Enemies of the Church.

Psal. cxviii.

§. 4. THE 118th Psalm was compos'd originally for *David*'s Coronation, after God had brought him from his Exile, thro' many Troubles, and had settled him safely on his Throne of Peace. It is set last, because it peculiarly relates to the last Scene of the *Restauration*, the Crowning of King *Charles* II.

The First Lesson.

IV. THE *First Lesson* (*a*) is almost an exact Parallel to our own Case, describing how, after *Absalom*'s Death, (whereby the Rebellion was happily ended) the People unanimously resolv'd to bring back their lawful King *David*, and sent an honourable Message to him in his Exile to invite him home; and how also upon this he return'd, not only without any Opposition, but by the general Consent, and to the great Satisfaction of all his Subjects: His People contending which part of them should shew themselves most forward and joyful upon so happy an Occasion.

(*a*) 2 Sam. 19. 9.

§. 2.

§. 2. BUT if any new Practices make it neceſſary to reflect upon that Faction and Sedition which began the Rebellion, *Numb.* 16. was added by King *James*, to be us'd inſtead of the former, where the Example of *Corah*, *Dathan*, and *Abiram* ſets out the Greatneſs of their Sin, and the Severity of their Puniſhment, who delight in oppoſing their lawful Governors. Sect. 2.

§. 3. THE *Second Leſſon*, which is now the Epiſtle of St. *Jude* (but which was *Romans* 13. till King *James*'s Reign) foretels the Coming of falſe Teachers in the laſt Days, and deſcribes their Hypocriſy in pretending to Sanctity, while their Lives are notoriouſly evil; remarking particularly their railing at thoſe in Authority, and propheſying falſly for a Reward, and containing at the ſame time a Prophecy of their Fall: And as the Character of theſe was exactly anſwer'd by ſome in thoſe ſad times; ſo alſo was their Prophecy ſoon after fulfil'd to their Ruin and Deſtruction, to warn others to beware of ſuch Pretenders. *The* Second Leſſon.

VI. THE (*a*) *Epiſtle* (except the two firſt Verſes) is the ſame with that for *January* 30. commanding us to be *ſubject to the King as Supreme*. But leſt we ſhould doubt who our King is, the Goſpel gives us a Token to know him by, viz. *He whoſe Image and Superſcription our Tribute Money bears*. For Coining of Money is as certain a Mark of Sovereignty, as the Making of Laws, or the Power of the Sword. Whereever therefore that Mark is found, there Tribute and the Rights of Sovereignty are due. For this Reaſon our Saviour, to anſwer the Queſtion propos'd to him (viz. *Whether it was lawful to pay Tribute to* Cæſar *or not?*) does not examine into *Cæſar*'s Right, nor how he came by his Sovereign Power; but all the Foundation he thinks neceſſary to proceed upon, is this of *Cæſar*'s *Image and Superſcription*, i. e. the current Coin of the Country. For this was a Proof that *Cæſar*, at that time, was actually poſſeſs'd of the ſupreme Power in *Judea*, and that even the *Jews*, who us'd his Money, acknowledg'd as much. An Anſwer ſo plain, that the *Phariſees* were aſham'd of the Queſtion they had propos'd, and went away without making a Reply. For they no more dar'd to deny that *Cæſar* was King, than they thought that Jeſus dar'd either to own or deny the Lawful- *The* Epiſtle *and* Goſpel.

(*a*) 1 Pet. 2. 11——18.

Chap. XVII.

ness of paying Tribute to him. But one necessarily infers the other. For *since Peace* (saith the (*b*) Historian) *can't be secur'd without Forces, nor Forces rais'd without Pay, nor Pay had without Taxes or Tribute*; it follows that Tribute must necessarily be paid to the Person actually governing, so long as he governs, in consideration of the Safety and Protection we enjoy by him, whosoever he be that is possess'd of the Government.

I KNOW how injurious this Doctrine hath been represented to rightful Princes in Distress from usurping Powers. But I never yet saw it prov'd, that Providence is confin'd always to maintain the same Family on the Throne; or that, when another is rais'd up in the room of it, we are not oblig'd to embrace or submit to such a Change in the Government, according as it is ordain'd for a Blessing or a Scourge. However, to wave that Argument at present, it is sufficient to say here, that supposing Subjects to act upon the Principles that are here laid down, no rightful Prince will ever be dispossess'd. And sure it will be hard to charge those Consequences upon the Explanation of any Scripture, which can never happen till Men have acted in direct Opposition to the Text so explain'd.

(*b*) Nec Quies Gentium sine Armis, nec Arma sine Stipendiis, nec Stipendia sine Tributis haberi possunt. Tacitus apud Grotium in Mat. 22. 20.

CHAP.

CHAP. XVIII.

OF THE Form of Prayer FOR THE FIRST of *AUGUST.*

The Introduction.

Introduct.

AS *the Godly Christian Emperors in antient Times, so it appears that our own most religious Princes since the Reformation, have always caus'd the Days of their Inaugurations, to be publickly celebrated by all their Subjects with Prayers and Thanksgivings to Almighty God* (*d*). And to the end that this Day might be duly celebrated, we find that *particular Forms of Prayer have been appointed by Authority*, at leaſt ever ſince the Reign of King *Charles* I. *for that Day on purpoſe* (*e*). It is true, after the Death of that Prince, *this pious Cuſtom receiv'd a long and doleful Interruption, upon Occaſion of his Murder, which chang'd the Day, on which King* Charles

(*d*) *See* Can. 2. 1640. *in Biſhop* Sparrow's *Collection*, pag. 349. *and K.* James *the Second's Order for the Service on the 6th of* February.

(*e*) Ibid.

the

Ch. XVIII. *the Second ſucceeded to the Crown, into a Day of Sorrow and Faſting* (*f*). And indeed a great Part of the Duty of that Day, and the Devotions proper to it, were perform'd in the Service for the 29*th* of *May*. However, upon King *James* the Second's Acceſſion, *the former laudable and religious Practice was immediately reviv'd; a Form of Prayer and Thankſgiving having been compos'd by the Biſhops for this purpoſe*, in many things agreeing with this we now uſe. But in the Reign of King *William* the Inauguration-Feſtival was again diſus'd, and it muſt be own'd there was ſo much the leſs Occaſion for it during his Reign, as there were large Additions made to the Form of Thankſgiving appointed for the *Fifth* of *November*, to commemorate his Arrival, which happen'd on that Day. However, when our late Glorious and Pious Queen *ANNE* ſucceeded to the Throne, there was freſh Occaſion to revive the Feſtival. And therefore the Day was again order'd to be obſerv'd, and a Form of Prayer with Thankſgiving drawn up, part of it being taken from King *James*'s Office, and part of it being compos'd entirely new; and is, together, the ſame (except the firſt Leſſon) with the Office appointed for his preſent Majeſty, and which comes now in order to be explain'd.

Sect. 1. *Of the* Hymn, Pſalms, Leſſons, Epiſtle, *and* Goſpel.

The Sentences. I. THE Rubricks are the ſame as in the foregoing Offices; and ſo the *Sentences* are the firſt that need to be conſider'd: And of theſe it is ſufficient to ſay, that the firſt is a proper Introduction to the Duties we are now going to perform (*g*), and that the other is one of the ordinary Sentences at Morning-Service (*h*), and inſerted here, in order to prepare us for the following Confeſſion.

The Hymn. II. THE *Hymn* is an Abridgment of a much longer one that was appointed in the Office drawn up for King *James* the Second. However this, as it ſtands, is as proper

(*f*) *King* James *the Second's Order, as before.*

(*g*) 1 Tim. 2. 1, 2.

(*h*) 1 John 1. 8, 9.

to

to the Occaſion, containing ſuitable Petitions and Praiſes for the King. Sect. 1.

III. THE proper Pſalms are Pſal. 20, 21, 101. The 20th is a Pſalm of *David*, wherein the People are taught to pray for his good Succeſs. *The* Pſalms. Pſal. xx.

§. 2. THE 21ſt was originally compos'd upon the ſame Account for which we now make choice of it, viz. to be a Form of publick Prayer, to be us'd in the Congregation for God's Bleſſing on the Prince. Pſal. xxi.

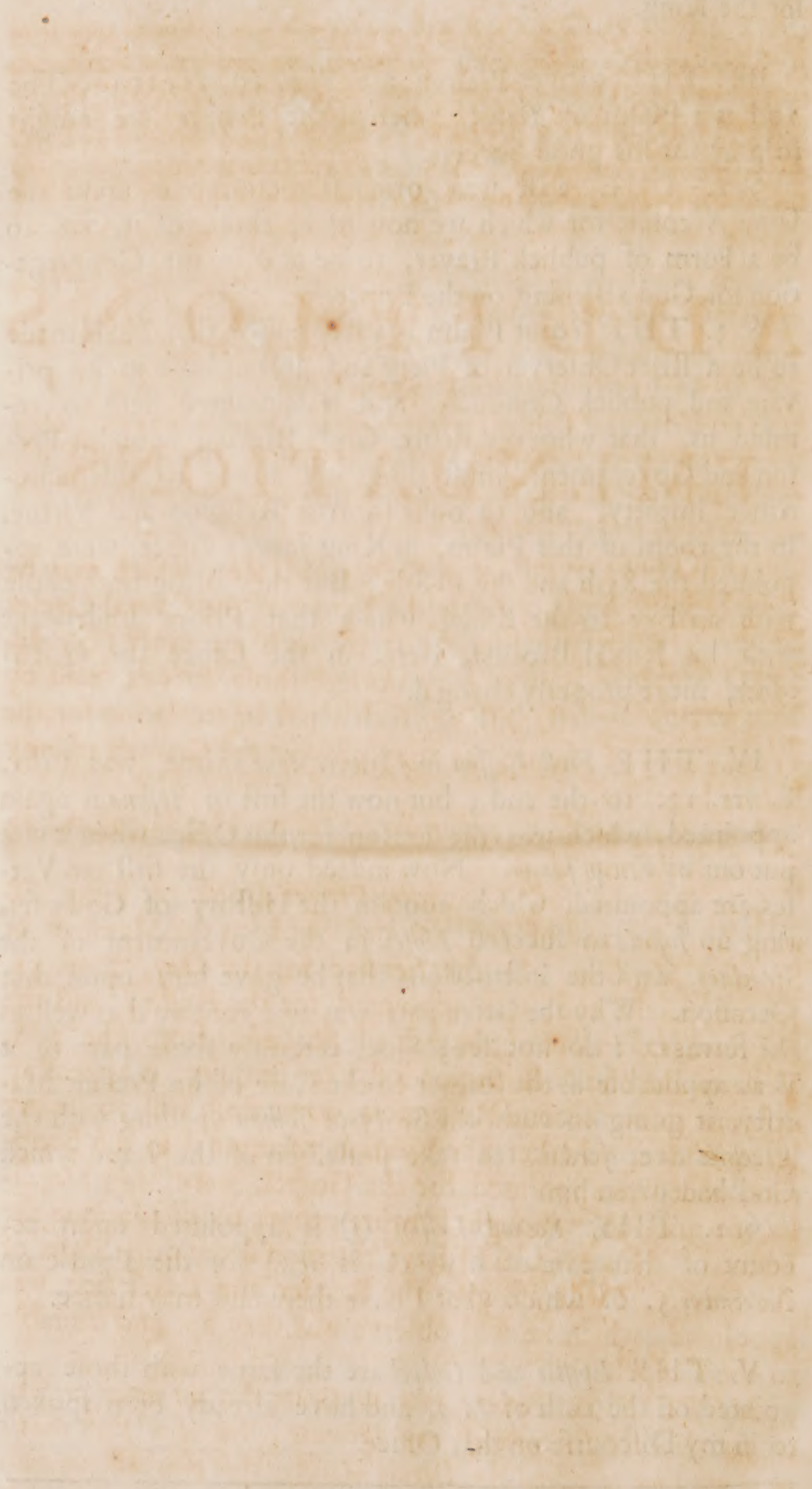
§. 3. THE 101ſt Pſalm is a Reſolution that *David* made to be a ſtrict Obſerver of Piety and Juſtice both in his private and publick Conduct, and is appointed here to remind us, that whoever deſires God's Bleſſing upon his Perſon and Government, muſt diligently attend to diſcountenance Impiety, and to nouriſh true Religion and Virtue. In the room of this Pſalm, in King *James*'s Office, were appointed the 85th and the 118th: But they being both choſe with an Eye to the Exile, which that Prince underwent with his Royal Brother, were, in the Office for Queen *Anne*, more properly chang'd. Pſal. ci.

IV. THE *Firſt Leſſon* in Queen *Anne*'s time, was Prov. 8. ver. 13. to the end; but now the firſt of *Joſhua* is again appointed, which was the Leſſon for this Office when it was put out by King *James*. Now indeed only the firſt ten Verſes are appointed, which contain the Hiſtory of God's ſetting up *Joſhua* to ſucceed *Moſes* in the Government of the *Iſraelites*, with the Inſtructions that he gave him upon that Occaſion. Why the latter part was not continu'd as well as the former, I do not ſee; Since certainly ſome part of it is as applicable as the former to the Caſe of his Preſent Majeſty, it going on with the Story of *Joſhua*'s paſſing with the *Iſraelites* over *Jordan*, to take poſſeſſion of the Land which God had given him. *The* Leſſons. *The* Firſt.

§. 2. THE *Second Leſſon* (*i*) is appointed upon account of that part of it which is read for the Epiſtle on *November* 5. of which what I have there ſaid may ſuffice. *The* Second.

V. THE *Epiſtle* and *Goſpel* are the ſame with thoſe appointed on the 29th of *May*, and have already been ſpoken to in my Diſcourſe on that Office. *The* Epiſtle *and* Goſpel.

(*i*) Rom. 13.



ADDITIONS AND EMENDATIONS.

AT *the end of* Sect. 1. *add this*; which may be done (now the Errors of the ſeveral Cycles are diſcover'd) by ſuch an exact Calculation as may correct thoſe Errors, and by eſtabliſhing ſuch a juſt Intercalation for the future, as may prevent the Growth of any Errors hereafter. Pag. 43.

LEAVE out §. 5. *concerning* St. Mary Magdalen, *and inſert this in the room of it.* Pag. 70.

§. 5. BY the firſt Common-Prayer Book of King *Edward* VI. the 22d of *July* was dedicated to the Memory of St. *Mary Magdalen.* In the Service for the Day, *Prov.* 31. *ver.* 10. to the end, was appointed for the *Epiſtle*; and the *Goſpel* was taken out of the 7th of St. *Luke*, from the 36th Verſe to the end. But upon a ſtricter Enquiry, it appearing dubious to our ſecond Reformers, as it doth ſtill to many learned Men, whether the Woman mention'd in the Scripture, that was appointed for the Goſpel, were *Mary Magdalen*, or not; they thought it more proper to diſcontinue the Feſtival. However, as I have mention'd the other Parts of the Service, I will alſo give the Reader the *Collect* that was appointed, which he will obſerve was very apt and ſuitable to the Goſpel. 22. *St.* Mary Magdalen. *The* Epiſtle *and* Goſpel.

MERCIFUL Father, give us Grace that we never preſume to ſin thro' the Example of any Creature; but if it ſhall chance us at any time to offend thy Divine Majeſty, that then we may truly repent The Collect.

repent and lament the ſame after the Example of Mary Magdalen, *and by a lively Faith obtain Remiſſion of all our Sins, thro' the only Merits of thy Son our Saviour Jeſus Chriſt.* Amen.

Pag. 71. Lammas-Day, *why ſo call'd.*

AT the end of the Reaſon why Lammas-Day *is ſo call'd, add as follows*: Tho' *Somner*'s Account of it is more rational and eaſy, viz. that it is deriv'd from the old Saxon Hlafmæſſe, i. e. *Loaf-Maſs*, it having been the Cuſtom of the *Saxons* to offer on that Day an Oblation of Loaves made of new Wheat, as the firſt Fruits of their new Corn.

Pag 74. *SIX Lines from the Bottom, inſtead of* A. D. 261. *read* September 14. A. D. 258.

Pag. 95. Country-Wakes, *the Remains of the old* Church-Holy-Days.

I HERE ſuſpect my ſelf to be miſtaken, in aſſerting that *Country-Wakes* are annual Feſtivals, kept in memory of the *Dedication* of their particular Churches. I am now rather apt to think, that they are the Remains of what were formerly call'd their *Church Holy-Days*, which were Feaſts kept in memory of the Saints, to whoſe Honour their Churches were dedicated, and who were therefore call'd the *Patrons* of their Churches. For I find upon Examination, that the Feaſt of *Dedication*, and this other Feaſt, or *Church Holy-Day*, kept in Honour of their Patron, were two different Feaſts (*a*). And that the Feaſt of the Dedication was order'd to be celebrated in all Places throughout *England* on one and the ſame Day, viz. on the firſt Sunday in *October* (*b*); whereas the *Wakes* now obſerv'd in Country Villages, are generally obſerv'd on the next Sunday that follows the Saint's Day whoſe Name the Church bears.

Pag. 110. Copes *when, and by whom to be worn.*

AT the end of the Paragraph concerning the Veſtment *or* Cope, *inſert this*: Thus the 24th Canon of our Church only orders, that *the Principal Miniſter* (when the Holy Communion is adminiſter'd in all Cathedral and Collegiate Churches) *uſe a decent Cope, and be aſſiſted with an Epiſtler and Goſpeller agreeably, according to the Advertiſements publiſh'd*, Anno 7 Elizabethæ; which Advertiſements order, that *at all other Prayers no Copes be us'd but Surplices* (*c*).

Pag. 127. *LINE* 16. *After the word* Minds, *inſert as follows*: For the Miniſter is the appointed Interceſſor for the People, and conſequently it is his Office to offer up their Prayers and Praiſes in their behalf; inſomuch that the People have no-

(*a*) *See the Conſtitution of* Simon Iſlepe, A. D. 1362. *in Biſhop* Gibſon's Codex, *pag.* 280. *and a Decree of Convocation in the 28th Year of King* Henry *VIII. in the ſame Book*, pag. 276.

(*b*) *See the Decree of Convocation, as before.*

(*c*) *Biſhop* Sparrow's *Collection*, p. 125.

thing

thing more to do than to attend to what he ſays, and to declare their Aſſent by an *Amen* at laſt, without diſturbing, *&c.*

LIN. 6. *After the word* Thankſgiving, *inſert as follows* : Pag. 128.
And perhaps that was the Reaſon why it was not us'd in any of the Offices till the laſt Review.

IN the ſame Page, at the end of Sect. 6. *add thus* : Tho' till the laſt Review, there was no ſuch Directions; it having been order'd till then, that the Miniſter ſhould ſay the Lord's Prayer alone, and the People only to anſwer at the end of it, by way of Reſponſe, *Deliver us from Evil.* And the better to prepare and give them notice of what they were to do, the Miniſter was to elevate and raiſe his Voice, when he came to the Petition, *Lead us not into Temptation*, juſt as it is done ſtill in the Roman Church, where the Prieſt always pronounces the Concluſion of every Prayer with a Voice louder than ordinary, that the People may know when to join their *Amen.*

FROM the 4th Line of §. 7. *read thus*: A Cuſtom which *Durandus* would have us believe was inſtituted by Pope *Damaſus*, at the Requeſt of St. *Jerom* (*d*): But for this there appears to be but little Foundation. In the *Eaſtern* Churches they never us'd this Glorification, but only at the end of the laſt Pſalm, which they call'd their *Antiphona* or *Allelujah*, as being one of thoſe Pſalms which had the *Allelujah* prefix'd to it (*e*): But in *France*, and ſeveral other of the *Weſtern* Churches, it was us'd at the end of every Pſalm (*f*); which is ſtill continu'd with us, to ſignify that we believe that the ſame God is worſhipp'd by Chriſtians as by Jews, the ſame God that is glorify'd, *&c.* Pag. 136. *Of uſing the* Gloria Patri, *at the end of the* Pſalms.

AFTER the word Sin, *in the 9th Line of* §. 4. *add this* : Pag. 140.
For which Reaſon the reading of this Book was affix'd to *Lent*, even in the Primitive Ages of the Church (*g*).

AT the end of Sect. 2. *add this* : And ſhall only obſerve further in this Place, that it is a Miſtake in thoſe, who imagine that theſe Prayers are only to be us'd upon the three *Ember-Days*, i. e. upon the *Wedneſday*, *Friday*, and *Saturday* in every Ember-Week; the Rubrick expreſſing, as plain as Pag. 185. *The Prayers in the Ember-Weeks to be ſaid on* every Day *in thoſe Weeks.*

(*d*) Durand. Rational. l. 5. c. 2. n. 17. fol. 214.
(*e*) Caſſian. Inſtitut. l. 2. c. 8. Strabo de Reb. Eccleſ. c. 25.
(*f*) Caſſian. ut ſupra.
(*g*) Chryſoſt. Tom. 1. Hom. 7. p. 106. & Tom. 2. Hom. 1. p. 10. Edit. Pariſ. 1609.

Words can do, that one of them is to be ſaid *every Day* in the Ember-Weeks, i. e. *beginning* (as it is expreſs'd in the *Scotch* Liturgy) *on the Sunday before the Day of Ordination.*

IN the ſame Page, begin the third Section thus: This Prayer was firſt added in Queen *Elizabeth*'s Common-Prayer, and not by Order of King *James* I. as Dr. *Nichols* affirms.

Pag. 194. *St.* Paul *and St.* Barnabas, *not* formerly *in the* Table of Holy-Days.

IN the 19th Line of the Section concerning the Feſtivals obſerv'd by the Church of *England, place a Mark of Reference before St.* Paul *and St.* Barnabas, *and add this as a Note at the bottom of the Page.*

ST. *PAUL* and St. *Barnabas* were neither of them mention'd in the *Table of Holy Days* prefix'd to the Calendar till the laſt Review, nor were they reckon'd up among the Days that were appointed by the Act, in the 5th and 6th Year of King *Edward* VI. (*b*), to be obſerv'd as Holy-Days; tho' it is there expreſly enacted, that no other Day, but what is therein mention'd, ſhall be kept or commanded to be kept Holy. However, the Names of each of them were inſerted in the Calendar it ſelf, and proper Services were appointed for them in all the Common-Prayer Books that have been ſince the Reformation.

Pag. 195. *AFTER the word* Proviſion, *in the 13th Line of* §. 3. *inſert as follows*: For this Reaſon ſome Miniſters, when a Holy-Day happens upon a Sunday, take no notice of the *Holy-Day*, (except that ſometimes they are forc'd to uſe the *ſecond Leſſon* for ſuch Holy-Day, there being a Gap in the Column of ſecond Leſſons in the Calendar) but uſe the Service appointed for the Sunday, alledging that the Holy-Day, which is of *Human* Inſtitution, ſhould give way to the Sunday, which is allow'd to be of *Divine*. But this is an Argument which I think not ſatisfactory: For tho' the *Obſervation* of Sunday be of Divine Inſtitution, yet the *Service* we uſe on it is of Human Appointment. Nor is there any thing in the Services appointed to be us'd on the ordinary Sundays, that is more peculiar to, or tends to the greater Solemnity of the Sunday, than any of the Services appointed for the Holy-Days. What Slight therefore do we ſhew to our Lord's Inſtitution, if when we meet on the Day that He has ſet apart for the Worſhip of himſelf, we particularly praiſe him for the eminent Virtues that ſhin'd forth in ſome Saint, whoſe Memory that Day happens to bring to our Mind?

(*b*) Chap. 3.

Such

Such Praiſes are ſo agreeable to the Duty of the Day, that I can't but eſteem the general Practice to be preferable, which is to make the leſſer Holy-Day give way to the greater, *&c.*

LINE 8. *AFTER the word* Day, *inſert as follows*: For the Rubrick, at the end of *the Order, how the reſt of the Service is appointed to be read*, directs, that *the Collect, &c. for the Sunday, ſhall ſerve all the Week after, where it is not otherwiſe order'd*; which ſuppoſes, that in ſome Places it is otherwiſe order'd, which muſt be (as it was worded in all the old Common-Prayer Books) when *there falls ſome Feaſt that hath its Proper*, i. e. when any Day falls that hath a proper or peculiar Collect, *&c.* to it ſelf: Upon which Occaſions the Rubrick plainly ſuppoſes, that the Collect for the Sunday ſhall be left out and omitted. The Church never deſigning, *&c.* Pag. 200. *The* Week-Day Collect *to be omitted on* Holy-Days.

WHAT is ſaid in §. 4. in this Page, concerning the Statute relating to *Abſtinence from Fleſh*, that was made in the fifth Year of Queen *Elizabeth*, viz. that *it is ſtill in force*, I find to be a Miſtake; for it was only made for ten Years. However, by a prior Act (*i*) made in the 2d and 3d Year of King *Edward* VI. (which, according to the Rules of Printing obſerv'd by Biſhop *Gibſon* in his *Codex*, I underſtand to be of force even now) Abſtinence from Fleſh on Fiſh-Days is ſtrictly enjoin'd, upon pain of ten Shillings Fine, and of ten Days Impriſonment for the firſt Offence, and of double for the ſecond. Nor is this Act to extend to Perſons licens'd by the King, or by the Archbiſhop of *Canterbury*, nor to Perſons aged or ſick, nor to Women with Child, nor to Priſoners, Officers, or Soldiers. Neither are *Wedneſdays* declar'd to be Fiſh-Days by this Act, but only *Fridays*, *Saturdays*, the *Ember-Days*, the *Eves* of Holy-Days, and all *Lent*. And whereas by the Act I have quoted in this Page, Abſtinence from Fleſh is declar'd to be *not neceſſary for the ſaving of the Soul, or the Service of God*; it is declar'd by the Act I am ſpeaking of now, to be *a means to Virtue, and to ſubdue Mens Bodies to their Soul and Spirit.* Pag. 122. *Abſtinence from Fleſh on* Fiſh-Days *enjoin'd by a Statute of* K. Edward *VI.*

AFTER the word Solemnity, *in the 8th Line of* §. 6. add thus: As to *double Communions*, the Practice is antient; for we find that Pope *Leo*, writing to *Dioſcorus* Biſhop of *Alexandria*, adviſ'd, that where the Churches were too ſmall, to admit all that were deſirous to communicate at once; the Pag. 207. Double Communions *on the ſame Day, an antient Practice.*

(*i*) Chap. 19.

Prieſts

Prieſts ſhould adminiſter two or three Communions in one Day, that ſo they who could not get room to offer themſelves the firſt time, might have an Opportunity of doing it afterwards. Convinc'd by this Authority, *Bucer* afterwards retracted an Exception he had made againſt having two Communions in one Day (*k*); tho' in the ſecond Review of the Liturgy under King *Edward*, one of theſe Services, *&c.*

Pag. 212. *EIGHT Lines from the bottom, for* 90, *read* 110.

Pag. 229. *AT the end of* §. 4. *add as follows*: And for that Reaſon, as St. *Auſtin* tells us (*l*), was always us'd upon this Day by the *African* Church.

Pag. 237. *The* Rogations *deferr'd by the* Spaniards *till after* Whitſuntide, *and why.* *AT the end of* §. 1. *inſert this* : The *Spaniards* indeed, who kept to the old Rule of the antient Church, of not having any Faſt between *Eaſter* and *Whitſuntide*, deferr'd theſe Rogations till after Pentecoſt, being not willing to faſt ſo long as the Bridegroom was with them (*m*).

Pag. 249. *AFTER the ſecond Line, add this*: i. e. if there be fewer Sundays, *the Overplus is to be omitted*; but if there be more, *the Service of ſome of thoſe Sundays, that were omitted after the Epiphany, are to be taken in to ſupply ſo many as are wanting*: But which of thoſe Services the Rubrick does not ſay. And for that Reaſon there is generally a Diverſity in the Practice; ſome reading, on thoſe Occaſions, the Services next in courſe to what had been us'd at the *Epiphany* before; and others, at the ſame time, reading the laſt or two laſt, accordingly as one or both of them are wanting. The laſt of theſe Practices, I think to be preferable. Partly upon the account, that when there is an Overplus of Sundays after Trinity one Year, there is generally a pretty full number after Epiphany the next; ſo that if any of the Services for the early Sundays after Epiphany are taken in to ſupply thoſe that are wanting after Trinity, the ſame Services will come in turn to be read again pretty ſoon: But the chief Reaſon why I think the latter Services ſhould be us'd, is becauſe the Service, that is appointed for the laſt Sunday after Epiphany, is a more ſuitable Preparation for the Seaſon that is approaching, and makes way for the Service for the laſt Sunday after Trinity, as that does for the Services appointed for Advent.

Pag. 252. *BETWEEN* §. 7. *and* §. 8. *this ſhould be inſerted*:

(*k*) Script. Anglican. pag. 465, & 495.
(*l*) Aug. in Pſ. 21. in Præfat. Serm. 2.
(*m*) Strabo de Offic. Eccleſ. cap. 28.

§. [7.] I WOULD obſerve upon the Goſpel appointed for the Feſtival of St. *Bartholomew* (*n*), that the parallel Place to it in St. *Matthew* is appointed to be read on St. *James*'s Day: And then indeed more properly, it being occaſion'd by the Requeſt of *Zebedee*'s Children, of which *James* was one. With Submiſſion therefore, I ſhould think that a more ſuitable Goſpel for the Feſtival of St. *Bartholomew*, would be John 1. 43. to the end, which is the Hiſtory of *Nathaniel*'s coming to our Saviour, who is generally allow'd to be the ſame with *Bartholomew*. The Occaſion why that Paſſage in St. *Luke* was affix'd to this Day, was a Conceit that St. *Bartholomew*'s noble Deſcent was the Occaſion of the Strife that is there recorded (*o*). But if this relate to the ſame Diſpute, which is mention'd by two other of the Evangeliſts, viz. St. *Matthew* and St. *Mark*, it is plain that it was owing to another Cauſe.

A Remark upon the Goſpel for St. Bartholomew's Day.

AT the end of the 18th Section, concerning the Lauds *and* Anthems, *inſert as follows.* Pag. 286.

§. 3. BUT this, in the Primitive Church, was only the Introduction to the Εὐχαριστία, properly ſo call'd, which was a great and long Thankſgiving to God for all his Mercies of Creation, Providence, and Redemption, from whence the whole Service took the Name of *Euchariſt* or *Thankſgiving*. For in all the antient Liturgies, as ſoon as ever the aforeſaid Words were pronounc'd, there was immediately ſubjoin'd a Commemoration of all that God had done for Man from the Foundation of the World, and more particularly in the great and wonderful Myſtery of our Redemption. And in ſome part or other of this ſolemn Glorification, was always included the *Triſagion* or Seraphical Hymn that follows next in our own Liturgy; which was ſung, as with us, by the Miniſter and whole Congregation jointly (*p*), after which the Miniſter again went on alone to finiſh the Thankſgiving. We have no where elſe indeed ſo long a Thankſgiving as that in the Conſtitutions (*q*); but the *Length* of this is no Argument againſt its Antiquity. For *Juſtin Martyr*, when he deſcribes the Chriſtian Rites and Myſteries, ſays, that as ſoon as the Common-Prayers were

A large Thankſgiving always us'd in the Primitive Church.

(*n*) Luke 22. ver. 24——31.

(*o*) Petrus de Natalibus in Catalogo Sanctorum, l. 7. c. 103.

(*p*) *This is only to be underſtood of the latter part of it, where it begins with* Holy, Holy, Holy, *&c. where the Chorus came in. The former part of it being only pronounc'd by the Miniſter himſelf, and ſo it was us'd in our own Church during the Time of King* Edward's *firſt Liturgy.*

(*q*) L. 8. c. 12.

ended, and they had ſaluted one another with a Kiſs; Bread and Wine was brought to him who preſided over the Brethren, who receiving them, gave Praiſe and Glory to the Father of all things, thro' the Name of the Son and of the Holy Ghoſt, and made ἐυχαριστίαν ὅτι πολὺ, *a very long Thankſgiving*, for the Bleſſings which he beſtow'd upon them (*r*). Afterwards indeed, as Devotion grew cold, this long Doxology was contracted; but ſtill ſo that the two greateſt Bleſſings of God, i. e. the Creation and Redemption by Chriſt, together with the Words of Inſtitution, were always ſet forth, and Thanks given to God for theſe things. And this is ſuppos'd to have been according to our Saviour's own Example: For the Jews, at the Paſſover, conſtantly commemorated their Redemption from *Egypt*, their Settlement in the good Land which they then poſſeſs'd, and all the other Bleſſings which God had beſtow'd upon them (*s*): And therefore it is not to be doubted but that, as our Saviour imitated the Ceremonies of the Jews in ſo many other Particulars of this Holy Sacrament; ſo alſo, when he *gave Thanks* (*t*), he us'd a Form to the ſame purpoſe; only adding a Thankſgiving for the Redemption of the World by his Sufferings and Death, which was probably what he order'd his Apoſtles to perform, when he commanded them to *do this in remembrance of him*, and *to ſhew forth his Death till he come* (*u*). And accordingly we find that all the antient Liturgies have an Euchariſtical Prayer, agreeable in all Points to that deſcrib'd by *Juſtin Martyr* (excepting in its Length, to which that in the Conſtitutions only comes up) ſetting forth the Mercies of God in our Creation and Redemption, and particularly in the Death and Reſurrection of his Son. The *Roman Miſſal*, I believe, was the firſt that omitted it, and the Omiſſion of it there might perhaps be the Occaſion of its not being taken notice of when our own Liturgy was compil'd. For the more ſolemn Feſtivals indeed there are ſome ſhort Prefaces provided to commemorate the particular Mercies of each Seaſon: But upon ordinary Occaſions (as our Liturgy ſtands now) we have no other Thankſgiving than what theſe *Lauds* contain.

(*r*) Juſt. Mart. Apol. 1. c. 86. p. 125, 126. Vide & Cyril. Catech. Myſtag. 5. n. 5.

(*s*) Vide Fagium in Deut. 8.

(*t*) Mat. 26. 26. Mark 14. 23. Luke 22. 19. 1 Cor. 11. 24.

(*u*) Luke 22. 19. 1 Cor. 11. 25.

Pag. 290. *A ſolemn* Bleſſing *us'd by our Saviour at the Conſecration of the Elements.*

LIN. 28. *After this Note of Reference* (*f*) *go on thus*: The *Lutherans* and *Calviniſts* indeed both agree with the *Papiſts*, that the Conſecration is made by the bare repeating the words of Inſtitution (*x*); the Reaſon perhaps of which is, becauſe the Words of Inſtitution are the only Words recorded by the Evangeliſts and St. *Paul*, as ſpoken by our Saviour, when he adminiſter'd to his Diſciples. But then it ſhould be conſider'd, that it is plain enough that our Saviour us'd other words upon the ſame Occaſion, tho' the very words are not recorded: For the Evangeliſts tell us, that he *gave Thanks, and bleſs'd* the Bread and Wine. And this ſure muſt have been done in other words than thoſe which he ſpoke at the Delivery of them to his Diſciples: For *Bleſſing* and *Thankſgiving* muſt be perform'd by ſome Words that are addreſs'd to God, and not by any Words directed to Men; and therefore the Words which our Saviour ſpake to his Diſciples, could not be the whole Conſecration of the Elements, but rather a Declaration of the Effect which was produc'd by his conſecrating or bleſſing them. And therefore I humbly preſume, that if the Miniſter, *&c.*

Pag. 291. Breaking the Bread, *a Ceremony always us'd by the antient Church in conſecrating the Euchariſt.*

IN the next Page, at the end of §. 2. *add as follows*: For this Reaſon we find, that it was always the Practice of the Antients, in conſecrating the Euchariſt, to break the Bread (after our Saviour's Example) to repreſent his Paſſion and Crucifixion (*y*). The *Roman* Church indeed, inſtead of breaking the Bread for the Communicants to partake of it, only breaks a ſingle Wafer into three Parts (of which no one partakes) for the ſake of retaining a ſhadow at leaſt of the antient Cuſtom. They acknowledge, it is true, that this is an Alteration from the Primitive Practice: But then they urge that they had good Reaſons for making it, viz. leſt in breaking the Bread ſome Danger might happen of ſcattering or loſing ſome of the Crumbs or Particles (*z*): As if Chriſt himſelf could not have foreſeen what Dangers might happen, or have given as prudent Orders as the *Pope* concerning his own Inſtitution.

(*x*) *See their Book of Reformation of Doctrine, Adminiſtration of their Sacraments*, &c. *printed at* London *by* John Day, 1547.

(*y*) *See this prov'd in Mr.* Bingham's *Antiquities*, Book 15. chap. 3. Vol. 6. p. 713, *&c.*

(*z*) Salmero. Tract. 30. in Act. Ap. Chamier. de Euch. l. 7. c. 11. n. 26. p. 384.

VERY

Signing with the Croſs, *another Ceremony that was always us'd at the ſame time.*

VERY judiciouſly therefore did our antient Reformers reſtore theſe antient Ceremonies to avoid Superſtition: And yet this very Reſtoration of them is charg'd as ſuperſtitious by *Bucer* (*a*); who therefore objects to them, and prevails for the leaving them all out, as well as the above-mention'd Petition for the Deſcent of the Holy Ghoſt, together with the *Croſſings* that were then alſo us'd during the Pronunciation of the ſaid Petition. The taking of the *Bread and the Cup into the hands*, have indeed ſince been reſtor'd, viz. firſt to the *Scotch* Liturgy, and then to our own, even at the Requeſt of the *Puritans* at the laſt Review (*b*). But the ſigning of them with the *Croſs* has ever ſince been diſcontinu'd; tho' I don't know that there is an antient Liturgy in being, but what ſhews that this Sign was always made uſe of in ſome part or other of the Office of Communion (*c*). Such a Number of Croſſings indeed as the *Roman Miſſal* enjoins, renders the Service theatrical; and are not to be met with in any other Liturgy: But one or two we always find; ſo much having been thought proper, on this ſolemn Occaſion, to teſtify that we are not aſham'd of the Croſs of Chriſt, and that the ſolemn Service we are then about is perform'd in Honour of a crucify'd Saviour. And therefore as the Church of *England* has thought fit to retain this Ceremony in the Miniſtration of one of her Sacraments, I ſee not why ſhe ſhould lay it aſide in the Miniſtration of the other: For that may very well be apply'd to it in the Miniſtration of the *Euchariſt*, which the Church herſelf has declar'd of the Croſs in *Baptiſm*, viz. *That it was held in the Primitive Church, as well by the Greeks as the Latins, with one Conſent, and great Applauſe: At what time, if any had oppos'd themſelves againſt it, they would certainly have been cenſur'd as Enemies of the Name of the Croſs, and conſequently of Chriſt's Merits, the Sign whereof they could no better endure* (*d*).

The Prayers of Oblation *mangled and diſplac'd.*

§. 3. BUT beſides this, our Liturgy at that time ſuffer'd a more material Alteration: The Prayer of *Oblation*, which by the firſt Book of King *Edward* was order'd to be us'd after the Prayer of Conſecration (and which has ſince been reſtor'd to the *Scotch* (*e*) Common-Prayer) being half

(*a*) Cenſur. apud Script. Anglican. p. 472.
(*b*) *See the Proceedings of the Commiſſioners*, &c. pag. 18. *and the Reply*, p. 130.
(*c*) Vide & Chryſoſt. Demonſtrat. Quod Chriſtus ſit Deus, c. 9. & Aug. Hom. 118. in Joann.
(*d*) Can. 30. A. D. 1603.
(*e*) *See the Prayer in the Note* (*g*), *in* p. 291.

laid aſide, and the reſt of it thrown into an improper Place, being enjoin'd to be ſaid by our preſent Rubrick, *&c.*

IN the laſt Line of pag. 298. *after the word* contriv'd, *add as follows*: Tho' the *Scotch* Liturgy goes no further than to the Words, *everlaſting Life*, where it orders the Party receiving to ſay, *Amen.* But ſee more of this in pag. [25.] Pag. 298.

LIN. 23. *After the word* Liturgy, *inſert this*: Tho' by the Injunctions of Queen *Elizabeth*, *Wafer-Bread* ſeems to have been again enjoin'd: For among ſome Orders, at the end of thoſe Injunctions, this was one; *Where alſo it was in the time of King* Edward *the Sixth us'd to have the Sacramental Bread of common fine Bread; it is order'd, for the more Reverence to be given to theſe Holy Myſteries, being the Sacraments of the Body and Blood of our Saviour Jeſus Chriſt, that the ſaid Sacramental Bread be made and form'd plain, without any figure thereupon, of the ſame Fineneſs and Faſhion round, tho' ſomewhat bigger in Compaſs and Thickneſs, as the uſual Bread and Wafer, heretofore nam'd* Singing-Cakes, *which ſerv'd for the uſe of private Maſs* (*f*). Pag. 309. Wafer-Bread *enjoin'd by* Q. Elizabeth,

AND ſeven Lines lower, at the end of the Paragraph, add thus: For which Reaſon perhaps, tho' the *Scotch* Liturgy continues the Rubrick that was firſt inſerted in the 5th Year of King *Edward*; yet a Parentheſis is inſerted to ſhew that the uſe of *Wafer-Bread* is lawful; (*tho' it be lawful to have Wafer-Bread*) *it ſhall ſuffice*, and ſo on, as in the Rubrick of our own Liturgy. *And allow'd by the* Scotch *Liturgy.*

LIN. 15. *After the Note of Reference* (*a*), *add thus*: Nor does the Ceremony of Baptiſm appear to have been us'd amongſt the Jews upon ſuch extraordinary Occaſions only; but ſeems rather to have been an ordinary Rite conſtantly adminiſter'd by them, as well to their own, as to the Children of Proſelytes: For the *Miſhna* preſcribes the ſolemn *Waſhing*, as well as the Circumciſion, of the Child, which I know not how to interpret, if it is not to be underſtood of a Baptiſmal Waſhing (*g*). Pag. 317.

IN the Paragraph that begins at the bottom of the ſame Page, I have been a little too haſty in affirming, that *the Scriptures make no expreſs mention of the Baptiſm of Infants*: For I think the learned Mr. *Wall* has ſufficiently reſcu'd a Paſſage in the New Teſtament from the Gloſs of the Moderns; Infant-Baptiſm *prov'd from the* New Teſtament.

(*f*) *See Biſhop* Sparrow's *Collection*, pag. 84, 85.

(*g*) Miſchna de Sabbato, c. 19. §. 19. Vide & R. Obadiah de Bartenora, & Maimon. in locum.

and ſhew'd, both by comparing it with other Texts in Scripture, and from the Interpretation of the Antients, that it can't fairly be underſtood in any other ſenſe than of the Baptiſm of Infants. The Paſſage, I mean, is a Text in St. *Paul*'s firſt Epiſtle to the *Corinthians* (*h*), *Elſe were your Children unclean, but now are they holy*: On which he ſhews from ſeveral Places of the Old Teſtament (*i*); i. e. from the Original Texts, and the Interpretation given of them by the learned *Jews*, that to *ſanctify*, or *make holy*, was a common Expreſſion among the Jews for Baptizing or Waſhing (*k*). It is alſo plain from the New Teſtament, that the ſame Expreſſion is twice us'd by this ſame Apoſtle in this ſame Senſe, viz. once in the Epiſtle, from whence this Text is taken (*l*), and once again in his Epiſtle to the *Epheſians* (*m*). He alſo refers to a learned Author to ſhew, that it was a common Phraſe with the Antients, to ſay that an Infant or other Perſon was *ſanctify'd* or *made holy*, when they meant that he was baptiz'd (*n*). Some Inſtances of which he alſo gives himſelf, as they come in his way upon other Occaſions (*o*). And it is certain, that this Senſe of this Place in St. *Paul* very much illuſtrates what goes before. The Apoſtle was directing, that if any Man or Woman had a Husband or Wife that did not believe, they ſhould not ſeparate or part, if the unbelieving Perſon was ſtill willing to cohabit; the Reaſon of which he ſays is, becauſe the *unbelieving Husband is ſanctify'd*, or (as it is in the Greek, and as all Commentators agree it ſhould be tranſlated) *an unbelieving Husband has been ſanctify'd by the Wife*; i. e. it has often come to paſs that an unbelieving Husband has been brought to the Faith, and ſo to Baptiſm by his Wife; and *an unbelieving Wife has*, in the ſame ſenſe, *been ſanctify'd by her Husband*. As a Proof of which he obſerves in the cloſe, *Elſe would your Children be unclean, but now are they holy*; i. e. if it were not ſo, or if the Wickedneſs or Infidelity of the unbelieving Party did uſually prevail, the Children of ſuch would generally be kept unbaptiz'd, and ſo be unclean: But now, by the Grace of God, we ſee

(*h*) Chap. 7. 14.
(*i*) Exod. 19. 10. Lev. 6. 27. 2 Sam. 11. 4.
(*k*) *Mr.* Wall's Hiſtory of Infant-Baptiſm, Part 1. chap. 11. §. 11.
(*l*) 1 Cor. 6. 11.
(*m*) Eph. 5. 26.
(*n*) *Mr.* Walker's Modeſt Plea for Infant-Baptiſm, *chap.* 29.
(*o*) *Mr.* Wall, ut ſupra, & chap. 15. §. 2. chap. 18. §. 4. & chap. 19. §. 19. *See alſo his* Defence of his Hiſtory againſt Mr. *Gale*, pag. 363, &c.

a contrary Effect; for they are generally baptiz'd, and ſo become ſanctify'd or holy. This Expoſition (as Mr. *Wall* obſerves) is ſo much the more probable, becauſe there has been no other Senſe of thoſe Words yet given by Expoſitors, but what is liable to much Diſpute. And that Senſe eſpecially, which is given by our Adverſaries (viz. of Legitimacy in oppoſition to Baſtardy) ſeems the moſt forc'd and far-fetch'd of all.

LIN. 6. *After the Note of Reference* (*a*), *add thus*: And therefore when the Jews baptiz'd their Children, in order to Circumciſion, it ſeems to have been indifferent with them, whether it was done by Immerſion or Affuſion (*p*). Pag. 337.

LIN. 6. *After the word* Font, *inſert this*: And therefore when Biſhop *Overall* drew up that part of our Catechiſm which relates to the Sacraments, and was firſt added after the Conference at *Hampton Court*, the Definition of the outward Form in Baptiſm was ſaid to be *Water, wherein the Perſon baptiz'd is dipped, or ſprinkled with it*, &c. and ſo it was continu'd till the Reſtoration of King *Charles*, when the words were alter'd to what they are now. Pag. 339.

LIN. 4. *After the word* forbidden, *inſert as follows*: And this, I think, on one ſide, is generally allow'd. No body contends that the ſame Woman may have Plurality of Huſbands, and the New Teſtament indeed is expreſly againſt it (*q*): But then we have Libertines enough (tho' Libertines by the way that often think one Wife too many) who pretend that there is no Prohibition againſt ſeveral; and yet the New Teſtament, if we duly attend to it, is as full and as clear againſt this as the former. Our Saviour himſelf has expreſly declar'd, that *whoſoever ſhall put away his Wife, and ſhall marry another, committeth Adultery* (*r*). If then it be Adultery for a Man to marry a ſecond Woman, after he has put away the firſt; would it be ever the leſs Adultery to marry a ſecond whilſt he retains the firſt? Again, when St. *Paul* enjoins every Man, for the avoiding Fornication, to *have his own Wife*, or (as the Words ought to be tranſlated) *a Wife of his own* (*s*); he alſo enjoins that every Woman *have her own Husband*, or (as theſe words ought alſo to be render'd) *a Husband peculiar to her ſelf* (*ss*.) The words in the Original are, ἑκάστη τ ἴδιον ἄνδρα ἐχέτω, Pag. 394.

(*p*) Miſchna de Sabbato, c. 19. §. 3.
(*q*) Rom. 7. 2, 3. 1 Cor. 7. 39.
(*r*) Mat. 19. 9. Mark 10. 11. Luke 16. 18.
(*s*) ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω.
(*ss*) 1 Cor. 7. 2.

which

which any one that knows Greek will acknowledge to be imperfectly tranſlated in our Engliſh Bibles. For, Mr. *Wall* (*t*) very well obſerves, when *Ariſtotle* ſays, ἴδιον τοῦτο τοῖς ἀνθρώποις, no body would render it, *Men have this of their own*; but, *this is proper or peculiar to Men*: So again when he ſays, ὁ ὁ βάτραχος ἰδίαν ἔχει τὴν γλῶσσαν (*u*), it would not reach the Senſe to ſay, that *Frogs make their own Noiſe*, but that *Frogs make a Noiſe peculiar to themſelves*; i. e. ſuch a Noiſe as no other Creatures make. When therefore St. *Paul* uſes the ſame Phraſe here, which is ſo emphatical and expreſs, our Engliſh Tranſlation does not come up to his Meaning, when it only ſays, *Let every Woman have her own Husband*; ſince the words plainly ſignify, that every Woman ſhould have a Husband that ſhould be *proper* or *peculiar to her ſelf*; a Husband in ſuch ſenſe her own, as not to be the Husband of any one elſe. So that *Polygamy* is no more allow'd to the Husband than to the Wife. And therefore if either of the Parties that offer themſelves to be married have a Husband or Wife living, &c.

(*t*) *Hiſtory of Infant-Baptiſm*, Part 1. chap. 8. §. 5.

(*u*) Ibid.

FINIS.

TEXTS of SCRIPTURE

Illuſtrated, and more or leſs Explain'd.

Ch.	Ver.	Pag.
	GENESIS.	
xliii.	27.	421
	EXODUS.	
xvii.	11, 12, 13.	345
	LEVITICUS.	
xviii.	12 — 16.	395
	JUDGES.	
xiv.	20.	392
	I SAM.	
xxxi.	12.	461
	ECCLES.	
v.	1.	96
	EZEKIEL.	
ix.	4.	345
	AMOS.	
vi.	10.	461
	ZECH.	
iii.	8.	91
vi.	12.	91
	St. MAT.	
iii.	11, 16.	368
v.	23, 24.	274
vi.	9.	4
—	10.	7
ix.	2.	434
xvi.	19.	432
xviii.	18.	432
xix.	9.	543
xxvi.	26.	538
—	29.	278

Ch.	Ver.	Pag.
	St. MARK.	
x.	11.	543
xiv.	23.	538
	St. LUKE.	
i.	78.	91
iii.	21.	368
xi.	2.	7
xvi.	18.	543
xxii.	19.	538
	St. JOHN.	
iii.	3 — 7.	314
xiv.	13.	6
xvi.	23, 24.	6
xx.	23.	433
	ACTS.	
i.	5.	368
ii.	46.	87
v.	23, 24.	11
	ROMANS.	
ii.	20.	361
xvi.	3, 5, 10, 11, 14.	88
	1 CORINTH.	
vii.	2.	543
—	14.	542
xi.	22.	88
—	24, 25.	538
xvi.	19.	88
	2 CORINTH.	
i.	21, 22.	370, 382
viii.	23.	103
	GALAT.	
i.	19.	103

Ch.	Ver.		Pag.
		EPHES.	
i.	13.		382
iv.	30.		370
		PHILIP.	
ii.	25.		103
		COLOSS.	
iv.	15.		88
		1 TIM.	
iv.	14.		102
		2 TIM.	
ii.	19.		372
iv.	5.		101
—	19		88
		PHILEM.	
	1, 2.		88
		JAMES.	
v.	14, 15.		434, 442
—	16.		444
		1 JOHN.	
ii.	20, 27.		382

THE

THE INDEX.

A.

ABsolution, *the* Power *of it; in what Senſe given by our Saviour to the Church.* 432. *The* Internal Effects *of it.* 435. *In what Senſe exercis'd by the* Primitive Church. 436. *How far abus'd by the Church of* Rome. 437. *In what ſenſe exercis'd by the Church of* England. 432, 439

——*In the* Morning *and* Evening-*Service, of what* Benefit *or* Effect. 122. *Deſign'd by the Church to be more than* declarative. 124. *Not to be pronounc'd by a* Deacon. [124]

—*In the Office for the* Viſitation of the Sick, *ſeems only to reſpect* the Cenſures of the Church. 432. What *intended by the Form.* 438. *Not to be pronounc'd unleſs* heartily deſir'd. 440

Abſtinence, *how diſtinguiſh'd from* Faſting *by the Church of* Rome. 201. *No Diſtinction made in the Church of* England, *either between Days of* Faſting, *and Days of* Abſtinence, *or between any different kinds of* Food. 202. *Abſtinence from* Fleſh *on Fiſh-Days enjoin'd by Act of Parliament.* ibid. & 535. Intire Abſtinence *recommended by the Church of* England *on Faſt-Days.* 203

Advent, *why ſo call'd.* 208. *The* Antiquity *of it.* ib. *Why the Church begins her* Year *at* Advent. 209

Affuſion *in Baptiſm, anſwers the end of it.* 336. *Us'd ſometimes by the* Primitive *Chriſtians.* 337. *How it firſt came into Practice.* 338

Agatha, *a* Sicilian *Virgin and Martyr, ſome* Account *of her.* 60

Agnes, *a* Roman *Virgin and Martyr, ſome* Account *of her.* 59. *Why painted with a* Lamb *by her ſide.* ibid.

Alb, what, *by* whom, *and* when *to be worn.* 110.

St. Alban, *a Martyr, ſome* Account *of him.* 68

All-Saints Day, *for what Reaſons obſerv'd.* 252

All-Souls Day, what *Day ſo called, and* why. 77

Alms, *how to be diſtinguiſh'd from the other* Devotions *of the People.* 274. *By* whom, *and in what* manner *to be collected.* 275

Almſgiving *at the Sacrament, a neceſſary Duty.* 274

Alphege, *Archbiſhop of* Canterbury, *ſome* Account *of him.* 64

Altar, *in what part of the Church it formerly ſtood.* 91. *None were allow'd to approach it but Prieſts.* ibid. *A Diſpute about it at the* Reformation. 263 *How it ought to* ſtand, *both in the Communion-Time, and out of it.* 264, 265. *Why the Prieſt muſt ſtand on the* North-ſide *of it.* 265. *To be cover'd with a* fair Linen Cloth *at the time of Communion.* 266

Ambroſe, *Biſhop of* Milan, *ſome* Account *of him.* 64
Amen, what *it ſignifies.* 126. *How regarded by the* Primitive *Chriſtians.* ibid. *Why printed ſometimes in* Roman, *and ſometimes in* Italick. ib. *In what ſenſe it is us'd at the end of the* Curſes *in the* Commination. 506
St. Andrew's *Day, why obſerv'd* firſt *in the Courſe of Holy-Days, and at the beginning of* Advent. 249
St. Ann, *Mother to the Bleſſed Virgin* Mary, *ſome Account of her.* 70
Anthems, *the* Original *and* Antiquity *of them.* 161. *Why to be ſung between the third* Collect, *and the Prayer for the King.* 162
Annunciation, *the Feaſt of it.* 250
Apocrypha, when, *and upon what* account *appointed for* Leſſons. 139
Aſcenſion-Day, *how early obſerv'd.* 238. *The Service for that Day explain'd.* ibid.
Aſh-Wedneſday, *why* Lent *begins on that Day.* 222. Why *ſo called.* 223. *The* Diſcipline *of the antient Church on that Day.* ibid. *How the Church of* England *ſupplies it.* ibid.
St. Athanaſius's Creed. *See* Creed *of* Athanaſius.
Auguſt 1. *a Form of Prayer for it.* 527
Auguſtin, *firſt Archbiſhop of* Canterbury, *ſome* Account *of him.* 66
St. Auguſtin, *Biſhop of* Hippo, *ſome* Account *of him.* 72

B.

BAnns, what *the word ſignifies.* 386. Why, *and* how often *to be publiſh'd.* ibid. *The* Poverty *of the Parties, or their not being* ſettled *in the Place where they are ask'd, no Reaſon for prohibiting the Banns.* ibid. *The* Penalty *of a Miniſter that marries without* Licence *or* Banns. 387
Baptiſm, *how it typifies a* new Birth. 314. *Formerly adminiſtred only at* Eaſter *and* Whitſuntide, *and* why. 321. *To be adminiſtred now only on* Sundays *and* Holy-Days. 322. *The Irregularity and Scandal of adminiſtering it* at home. 323. *Why to be perform'd after the* ſecond Leſſon. 325. *Perſons dying without it not capable of* Chriſtian Burial. 463
Baptiſm of Infants *practis'd by the* Jews. 317, 541. *No Alteration intended by our Saviour.* ib. *Expreſs Teſtimony for it in the New Teſtament.* 541. *Prov'd from the Writings of the moſt antient* Fathers. 318
By Lay-Men. *See* Lay-Baptiſm.
St. Bartholomew, *a Remark upon the Goſpel appointed for his Day.* 537
Bede, *how he got the Name of* Venerable. 67
Benedict, *an Abbot, ſome* Account *of him.* 63
Bidding of Prayer *before* Sermon *enjoin'd by the Church ever ſince the* Reformation. 272. *The contrary Practice attended with* fatal Conſequences. 273
Biſhops *were call'd* Apoſtles *in the firſt Age of the Church.* 103. *Thoſe call'd* Biſhops *in* Scripture *were probably no more than* Presbyters. ibid. *See* Miniſtry.
Blaſſius, *Biſhop and Martyr, ſome* Account *of him.* 60
Boniface, *Biſhop of* Ments, *and Martyr, ſome* Account *of him.* 68
Bread *in the* Sacrament, *whether it ſhould be* Leaven'd *or* Unleaven'd. 308
Breaking the Bread, *a Ceremony always us'd by the antient Church in conſecrating the Euchariſt.* 539
Bread *and* Wine *for the* Communion, when, *and by* whom *to be plac'd on the Table.* 276. How *and by* whom *to be provided.* 310. *The* Remainder *after the Communion how to be diſpos'd of.* 309
Bride-Men, *their* Antiquity. 392
Britius, *or St.* Brice, *ſome* Account *of him.* 78
Burial, *Chriſtian, to what ſort of Perſons* deny'd. 463. *The* Time *when perform'd.* 470. *The manner of the* Proceſſion *at Funerals.* ib. Roſemary, *why given at Funerals.* 471. *The Prieſt to* meet *the Corps in his* Surplice. ibid. *And to go before it to the* Church *or* Grave. ibid. *In what* Places *the Dead were bury'd formerly.* ibid. *The antient Solemnity of* taking leave *of the dead Body.* 482. *The* Poſition *of the Corps in the Grave.* 483. *The throwing* Earth *upon the Body.* ibid. *A* Communion *at Funerals formerly appointed, and why.* 485

The INDEX.

C.

Candlemaſs-Day, whence *ſo called.* 250

Catechizing, *what the word ſignifies.* 363. *Of* Divine *Inſtitution, and* univerſal *Practice.* 361. *As proper after* Baptiſm *as before.* 362. *How* often *to be perform'd.* 364. *Why after the* ſecond Leſſon. 365. Who *to be catechis'd.* ibid. *What Care to be taken by* Parents *and* Maſters. ibid.

Cæcilia, *Virgin and Martyr, ſome* Account *of her.* 79

Canonical Hours *for celebrating Marriage.* 390

Catherine, *Virgin and Martyr, ſome* Account *of her.* 78

Cedde, *or* Chad, *Biſhop of* Litchfield, *ſome* Account *of him.* 61

Chancels, why *ſo call'd.* 91. *Always ſtood at the* Eaſt *end of the Church.* ibid. *How to remain as they have done in times paſt.* 115

Chimere, *a Biſhop's Habit.* 110

Choir, *All Divine Service perform'd there at firſt.* 112. *Till clamour'd againſt by* Bucer. 113. *And alter'd upon his Complaint.* 114. *Which caus'd great Contentions.* ibid. *Till the old Cuſtom was reviv'd by Queen* Elizabeth. ibid.

Chriſom *us'd antiently in Baptiſm.* 342. Why *ſo called.* ibid. *Was formerly offer'd by the Woman at her* Churching. 497. *What the word ſhould ſignify in the* Weekly Bills. 498. *See* White Garments.

Chronicles (*the Books of*) *why not read for* Leſſons. 138

Churches, *the Neceſſity of having* appropriate Places *for publick Worſhip.* 86. *The univerſal Practice of* Heathens, Jews, Apoſtles, *and* Primitive Chriſtians. 87. *The Churches of the antient Chriſtians* ſumptuous *and* magnificent. 90. *The* Form *of them.* 91. Decency *in Churches requiſite and neceſſary.* 93. *To be* conſecrated *by a ſolemn Dedication of them to God.* 94. *Call'd by the Names of* Angels *and* Saints. 95. *Great* Reverence *ſhewn in them by the Primitive Chriſtians.* ibid.

Churching of Women. *See* Thankſgiving of Women after Child-Birth.

Circumciſion (*the Feaſt of*) *the* Deſign *of it.* 215

St. Clement, *Biſhop of* Rome, *and Martyr, ſome Account of him.* 80

Clerks, *who intended by them.* 431

Collects, *why the Prayers are divided into ſo many ſhort* Collects. 158. *Why ſo called.* 160. *The* Antiquity *of the Collects for the Sundays and Holy-Days.* 204

Commemorations, what *they were.* 142

Commination, *the Occaſion and Deſign of the Office.* 501. *How* often, *and upon what* Occaſions *to be us'd.* 502. *To be ſaid after the Litany ended.* 503. *To be ſaid in the* Reading-Pew *or* Pulpit. 504. *The Deſign of the* Curſes *in this Office.* 505. Amen, *what it ſignifies at the end of every Curſe.* 506

Common-Prayer Book, *compil'd in the Reign of King* Edward *VI.* 26. *And confirm'd by* Act of Parliament. 27. *But afterwards ſubmitted to the Cenſure of* Bucer *and* Martyr. ibid. *Upon whoſe Exceptions it was review'd and alter'd.* 28. *And again confirm'd by* Act of Parliament. ibid. *Both which Acts were repeal'd by Q.* Mary. ib. *But the ſecond Book of King* Edward *re-eſtabliſh'd by Queen* Elizabeth. ibid. *Some Alterations made in it in the Reign of King* James I. [26.] *And the whole Book again review'd after the* Reſtauration. ibid. *The Names of the* Commiſſioners, *and the Manner of their Proceeding.* [27.] *A Character of it from Dr.* Comber. 32. *See* Liturgy *of the Church of* England.

Communicants, *The Miniſters to be Judges of their* Fitneſs *for the Communion.* 258. *And have power to repel* ſcandalous *Offenders.* ibid.

Communion, *not to be adminiſter'd to* ſcandalous *Offenders.* 258. *Nor to* Schiſmaticks. 262. *Nor to Perſons not* confirm'd. ibid. *Nor to* Strangers *from other Pariſhes.* ibid. When *the Miniſter is to give Notice of it.* 270. *The Care of the Church about* frequent *Communions.* 303, 307

Communion, *in one* kind, *examin'd.* 299

Communion-Service, *deſign'd to be us'd at a different time from* Morning-Prayer. 257. *Why to be ſaid on all* Sundays *and* Holy-Days. 304.

To be said at the Altar, *tho' there be no Communion, and why.* 306
Communion of the Sick, *agreeable to the Practice of the* Primitive Church. 451. Timely Notice *to be given to the Curate.* 452. How many *requir'd to communicate with the Sick.* ibid. *Where the Sick is* hinder'd *from communicating, he is to supply it by* Faith. 456
Communion-Table, *how properly call'd an* Altar. 263. *See* Altar.
Confeſſion, *in the* Morning *and* Evening-*Prayer, why plac'd at the* Beginning. 121. *An* Objection *againſt it anſwer'd.* 122
—(Private) *the State of it in the* Primitive Church. 424. *How far enjoin'd by the Church of* England. 430. *The* Benefit *and* Advantage *of it.* 431
Confirmation, *a neceſſary Qualification for the* Communion. 262. *Of* Divine *Inſtitution.* 367. *Of* Apoſtolical *Practice.* 368. *Its being attended at firſt with* miraculous *Powers, no Argument that it was deſign'd only for a* temporary *Ordinance.* 369. *Adminiſter'd by the Apoſtles, not ſo much for the ſake of its* extraordinary, *as of its* ordinary *Effects.* ibid. *Deſign'd for a* ſtanding *and* perpetual *Ordinance.* 370. *Of what* Uſe *and* Benefit. 371. *Not render'd unneceſſary by the receiving the* Euchariſt. 372. *Neceſſary to confirm the Benefits of* Baptiſm. 373. *At what* Age *Perſons are to be confirm'd.* 374. *To be adminiſter'd only by* Biſhops. 376. *A* Godfather *or* Godmother *neceſſary to be Witneſs of it.* 376. Impoſition of Hands *an eſſential Rite in it.* 379. *But a* Blow on the Cheek *us'd inſtead of it by the Church of* Rome. 380. Prayer *another Eſſential to it.* 381. Unction *in Confirmation, Primitive and Catholick.* 382. *As alſo the Sign of the* Croſs. ibid.
Conſecration *of* Churches. *See* Churches.
—*Of the* Elements *in the* Euchariſt, *always attributed to the Invocation of the* Holy Ghoſt. 289
—*Of the* Water in Baptiſm, *antient and decent.* 333
Cope, *what ſort of* Habit. 110. *By* whom *and* when *to be worn.* ibid. & 532
Corporal, *or* Linen Cloth, *thrown over the conſecrated Elements at the Communion.* 300
Couſins, *no Couſins prohibited* Marriage. 397. *Why not.* ibid.
Creed *(the* Apoſtles) *why call'd* Creed. 149. *Why call'd* Symbolum. ib. *The* Antiquity *of it.* 150. *When firſt recited publickly.* ibid. *Why plac'd between the* Leſſons *and* Prayers. 151. *To be repeated by the* whole Congregation, *why.* ibid. *To be repeated ſtanding, why.* ibid. *Why with their Faces towards the* Eaſt. ibid.
—(*Of St.* Athanaſius) *the* Scruple *which ſome make againſt it anſwer'd.* 152. *Why us'd on the* Days *mention'd in the* Rubrick. 153
—(Nicene) *why plac'd next after the* Epiſtle *and* Goſpel. 269. *Why ſo call'd.* ibid.
Criſpin, *Martyr, ſome* Account *of him.* 77
Croſs (Invention *of*) *what Day ſo called, and why.* 65
—*In* Baptiſm, *us'd twice by the* Primitive *Chriſtians.* 327. *The* Antiquity *and* Meaning *of it.* 344. *Why made* after *Baptiſm.* 348. *Why made upon the* Forehead. ib.
—*In the Conſecration of the* Euchariſt, *an antient and general Practice.* 540
In Confirmation, Antient *and* Catholick. 382
Coroner's Warrant, *no Rule for giving Chriſtian Burial to Perſons that lay* violent Hands *upon themſelves.* 468
Cycle of the Moon. *See* Golden Number.
Cycle of the Sun, *the* Sunday Letter, *improperly call'd the* Cycle of the Sun. 50. *The Uſe of it.* ib. *Why it conſiſts of twenty eight Years.* 51. *How to find the Dominical Letter.* ib.
St. Cyprian, *Biſhop of* Carthage, *and Martyr.* 74. *The* Cyprian *in the* Roman *Calendar a different Perſon.* ibid.

D.

DAvid, *Biſhop of* Menevia, *afterwards called St.* David's, *ſome* Account *of him.* 61
Days, *one in* ſeven, *why kept holy.* 189.
Dead, *praying for them, an* Antient *and* Catholick *Practice.* 279. *Inconſiſtent.*

conſiſtent with the Doctrine of Purgatory. 280. *In what ſenſe us'd in King* Edward's *Common-Prayer.* 478. *How far imply'd in our preſent Liturgy.* 479

Dead Bodies, *the Care of them an Act of Religion.* 459. *The Reaſons of that Care.* ib. & 462

Dedication *of* Churches. *See* Churches.

Dennys *the* Areopagite, *ſome* Account *of him.* 76

Desks, *or* Reading-Pews, *the* Original *of them.* 113

Dipping *in* Baptiſm. *See* Immerſion.

Doctrine and Erudition (neceſſary) for any Chriſtian Man, *a* Book *with that Title put out by King* Henry *VIII.* 25

Dominica in Albis, *what Sunday ſo called, and why.* 236

Dominical Letter. *See* Cycle of the Sunday Letter.

Doxology (For thine is the Kingdom, *&c.*) *why ſometimes added to the* Lord's Prayer, *and ſometimes omitted.* 127

—(Glory be to the Father, *&c.*) *corrupted by the* Arians, *and for that reaſon enlarg'd by the Church.* 129. *Us'd at the end of all the* Pſalms *and* Hymns, *and why.* 136

St. Dunſtan, *Archbiſhop of* Canterbury, *ſome* Account *of him.* 66

Duties, Eccleſiaſtical, what, *and* when *to be paid.* 311

E.

EAſt, *why the Primitive Chriſtians turn'd that way in their Worſhip.* 91. *Why* Chancels *ſtand at the* Eaſt *end of the Church.* ibid. *Why People turn their Faces that way when they ſay the Creed.* 151. *Why People are bury'd with their Feet towards the* Eaſt. 483

Eaſter, the Rule for finding it, *explain'd.* 35. *An Objection againſt it anſwer'd.* ibid. *Upon what Occaſion it was fram'd.* 37. *Differently obſerv'd in different Churches.* ibid. *Order'd to be every where obſerv'd on the ſame Day by the Council of* Nice. ibid. *The* Paſchal Canons *paſs'd in that Council.* 38. *The* Moons *to be found out by the* Golden Numbers. ibid. *Which is the Reaſon why Eaſter is kept ſometimes* ſooner *and ſometimes* later *than the Rule ſeems to direct.* 39. *No* Contradiction *between the Rules for finding Eaſter.* 40. *The* Full Moon *happening* upon *the 21ſt of* March, *to be underſtood as happening* after *it.* 41. *The* Rule for finding Eaſter, *tho' the ſame with the* Nicene *Canons, yet does not anſwer the Deſign of them,* ibid. *See* Table to find Eaſter for ever.

Eaſter-Day, when *firſt obſerv'd, and* why *ſo called.* 231. *The whole time between* Eaſter *and* Whitſuntide *formerly obſerv'd.* 233. *The* Week *after* Eaſter *how obſerv'd formerly, and why.* 234

Eaſter-Eve, *how obſerv'd in the* Primitive *Church.* 230. *How obſerv'd by the Church of* England. ibid.

Edmund, *King and Martyr, ſome* Account *of him.* 79

Edward, *the Confeſſor, his Tranſlation.* 76

—*King of the* Weſt-Saxons, *ſome* Account *of him.* 62. *His* Tranſlation, *another Feſtival formerly obſerv'd.* 68

Elements *in the* Euchariſt *conſecrated by our Saviour with a ſolemn Bleſſing.* 539. *See* Bread *and* Wine.

Ember-Weeks, what *they were, and* why *ſo call'd.* 209. *At what* Seaſons *obſerv'd.* ibid. *Why* Ordinations *are affix'd to thoſe Times.* ibid.

Epact, *the* Occaſion *of it.* 46. *How it anſwers the* Golden Number. 47. *The Uſe of it in finding the* Moon's *Age.* ibid. *Why it ſhews the* Moon's *Age truer than the* Golden Number. 49

Epiphany, *what the word* ſignifies. 216. *Us'd formerly for* Chriſtmas-Day. ibid. *The* Feaſt *of it to what end inſtituted.* ibid.

Epiſtles *for* Sundays *and* Holy-Days, *the Antiquity of them.* 204. *The Suitableneſs of them to the ſeveral Days.* 205. *Why the* Epiſtles *are read* before *the* Goſpels. 268

Erudition for any Chriſtian Man. *See* Doctrine.

Eſpouſals, *what they were formerly.* 402. *How ſupply'd now.* ibid.

Etheldred, *Virgin, ſome* Account *of her.* 76

Euchariſt, *the* Virtue *of it.* 255. *See* Communion-Service.

Eves, *to what end obſerv'd.* 196. *Which Feſtivals* have *Eves, and which* not.

not. 197. *The Eve of a Festival that falls upon a* Monday, *to be observ'd on the* Saturday. 198
Eunurchus, *Bishop of* Orleans, *some* Account *of him.* 73
Excommunication, *the internal* Effects *of it.* 435. *An* ipso facto *Excommunication, how it differs from an ordinary one.* 467. *Persons dying* excommunicate *not capable of* Christian Burial. 464. *Whether a Person that incurs an* ipso facto *Excommunication can be refus'd Christian Burial before Sentence is pronounc'd.* 465
Exorcising *in* Baptism, *an* antient *Practice.* 327
Expectation-Week, what *Week so called, and* why. 240
Ezekiel, *why some part of it is not read for* Lessons. 139

F.

FAbian, *Bishop and Martyr, some* Account *of him.* 59
Faith, *Virgin and Martyr, some* Account *of her.* 76
Fasting, *how* antient *and* universal *a Duty.* 200. *How distinguish'd from* Abstinence *in the Church of* Rome. 201. *Whether distinguish'd in our own Church.* 202. Days *of* Fasting *how observ'd by the Primitive Christians.* 201
Festivals, *how requisite to be observ'd.* 191. Jewish *Festivals not to be observ'd by* Christians. 192. Christian Festivals *how early observ'd.* ibid. What *and* how *observ'd by the Church of* England. 194, 203. *Why the Curate is to* bid *them.* 270. *What to be done in the* Concurrence *of Holy-Days.* 195. *And why* lengthen'd *out for several Days.* 287. *Why fix'd to* eight *Days.* ibid.
Forms of Prayer, *a full Vindication of the* joint Use of precompos'd set Forms of Prayer. 1, *&c.*
Fonts, *why so call'd.* 325. *Why generally plac'd at the* lower end *of the Church.* ibid. *Formerly very* large. ibid. *Why made of* Stone. ibid.
Friday, *why a* Fast-Day. 203
Full Moon. *See* Easter. *See* Epact.
Funerals, *variously perform'd.* 460. *Sometimes by* Burying, *which was the most* antient *and* natural. ibid. *Sometimes by* Burning. 461. *Always perform'd with due* Solemnity. ibid. *See* Burial of the Dead. *See* Dead Persons.

G.

GEnesis, *why appointed to be read in* Lent. 140
St. George, *Martyr, some* Account *of him.* 64. *How he came to be* Patron *of the* English. 65
Giles, *Abbot and Confessor, some* Account *of him.* 73
Glory be to the Father, *&c. See* Doxology.
Godfathers *and* Godmothers, *the* Original, Antiquity, *and* Use *of them.* 323. *The* Number *of them.* 324. *The* Qualifications *requir'd in them.* ibid. *No* Parents *to be admitted.* ibid. *Nor Persons that have* not *receiv'd the* Communion. ibid. *The Reasonableness of admitting a* vicarious *Stipulation.* 329. *Why the Godfathers or Godmothers are to* name *the Child.* 336. *The ill Practice of* chusing unfit *Persons to this Office.* 349. *A* Godfather *or* Godmother *requir'd at* Confirmation. 377
Golden Number, *by* whom *invented, and* why *so call'd.* 43. *The* Occasion *of it, and* how *invented.* 44. *How to find the* New Moon *by it.* ibid. *How to find the* Golden Number *of any Year.* 45. *Why plac'd in the* Calendar. 54. *Four* Errata *in the Column of* Golden Number *in the Calendar of the Common-Prayer Book.* 56
Good Friday, *why so call'd.* 228. *Why observ'd as a Fast.* ibid. *The* Gospel *for it why taken out of St.* John. 229
Gospels *for the* Sundays *and* Holy-Days, *the* Antiquity *of them.* 204. *The* Suitableness *of them to the several Days.* 205. Standing up *at the Gospel, why enjoin'd.* 269
Gregory, *Bishop of* Rome, *and Confessor, some* Account *of him.* 62

H.

HAbits *for the* Minister. *See* Ornaments.
Hallelujah, *how* antiently *and* universally *us'd.* 130
Hilary,

Hilary, *Biſhop and Confeſſor, ſome* Account *of him.* 59
Holy-Croſs-Day, what *Day ſo call'd, and* why. 74
Holy-Days (Popiſh) *why retain'd in our* Calendar. 57. *See* Feſtivals.
Homilies *of the Church of* England, *by whom compos'd, and* when. 272
Honey, Milk, *and* Salt, *why given antiently to the* New-Baptiz'd. 315
Hood, *by* whom *firſt us'd.* 108. *Why us'd by the* Monks. ibid. *Why us'd in* Cathedrals *and* Univerſities. 109
Hours, *the* third *and* ninth *the Times of the* Jewiſh Sacrifice, *and* why. 84. *The ſame Hours obſerv'd for* Prayer *by the* Primitive *Chriſtians.* 85. *Why not enjoin'd by the Church of* England. ibid.
Hugh, *Biſhop of* Lincoln, *ſome* Account *of him.* 78
Hymns, *the* Antiquity *of them.* 144. *Why us'd after the* Leſſons. ibid.

I.

JAnuary xxx. *a Form of Prayer for it.* 515
St. Jerom, *Prieſt, Confeſſor, and Doctor, ſome* Account *of him.* 75
Jeſus, Reverence *to be made at the Name of* Jeſus. 151
Images, *the* Uſe *of them forbid in the Primitive Church.* 92. *A remarkable Inſtance of it.* 93
Immerſion, *or* Dipping *in* Baptiſm, *moſt* primitive *and* ſignificant. 336. *See* Affuſion. *See* Trine Immerſion.
Immoveable Feaſts, *why plac'd by themſelves in the Common-Prayer Book.* 249. *Obſervations on ſome of them.* ibid.
Impediments *to* Marriage, what. 393, *&c.*
Impoſition of Hands, *eſſential to* Confirmation. 379. *A* Blow on the Cheek *us'd inſtead of it by the Church of* Rome. 380
Inceſtuous Marriages, what *Marriages ſo call'd, and* why. 396
Infant-Baptiſm. *See* Baptiſm of Infants.
Innocents-Day, *why obſerv'd preſently after Chriſtmas-Day.* 214
Inſtitution, (Godly and Pious) of a Chriſtian Man, *a* Book *with that Title put out by King* Henry *VIII.* 25
Introites, what *they were, and how* antient. 207
Invention of the Croſs, *a Day ſo call'd, and why.* 65
St. John Baptiſt, *why commemorated by his Nativity.* 252. *His* Beheading, what *Day ſo call'd.* 72
St. John Evangeliſt, *why commemorated at* Chriſtmas. 214
—Ante Port. Lat. what *Day ſo call'd, and why.* 66
Iſaiah, *why reſerv'd to be read in* Advent. 139

K.

KNeeling, *the* Sacrament *to be receiv'd* kneeling. 296. *The* Apoſtles *probably receiv'd it in a Poſture of* Adoration. ib. *Tho'* their *Poſture does not bind us.* 297. *When* Kneeling *firſt began.* ibid. *How* univerſal *and* reaſonable *a Practice.* 298. *The Miniſter why ſometimes to* ſtand, *and ſometimes to* kneel. 157

L.

LAmbert, *Biſhop and Martyr, ſome* Account *of him.* 74
Lammas-Day, what *Day ſo call'd, and why.* 71
St. Laurence, *Arch-Deacon of* Rome, *and Martyr, ſome* Account *of him.* 72
Lawn-Sleeves, *the* Antiquity *and* Uſe *of them.* 109
Lay-Baptiſm, *allow'd by our Church at the firſt Reformation* 352. *But afterwards prohibited by both Houſes of* Convocation. ibid. *Whether valid or effectual in the ſenſe of our Church.* 355
Legends, *what they were.* 142
Lent, *the* Original *and* Antiqnity *of it.* 220. Variouſly *obſerv'd at firſt.* ibid. *Why limited to* forty *Days.* 221. *Why ſo* call'd. ibid. *Why to end at* Eaſter. ibid. *How obſerv'd by the* Primitive *Chriſtians.* ibid. *How the* Sundays *in Lent are diſtinguiſh'd.* 225
Leonard, *Confeſſor, ſome* Account *of him.* 77
Leſſons, *why they follow the* Pſalms. 137. *The* Antiquity *of them.* 138. *The Order of the* Firſt Leſſons *for* Ordinary *Days.* ibid. *Why ſome Books*

Books of the Old Teſtament *are not read.* 139. Iſaiah, *why reſerv'd for* Advent. ibid. *The* Firſt Leſſons *for* Sundays. 140. Geneſis, *why read in* Lent. ibid. Firſt Leſſons *for* Saints-*Days.* ib. *For* Holy-Days. 141. *The Order of the* Second Leſſons. ibid. *The* Revelation, *why not read.* ibid. *What* Poſture *the* Miniſter *and* People *ought to be in when the Leſſons are reading.* 143, 144

Let us pray, often *us'd, and why.* 155

Licence, *the* Penalty *of a Miniſter that marries without* Licence *or* Banns. 387

Litany, *what the word ſignifies.* 167. *Why ſung in the middle of the* Choir. ibid. *The Original of them in this Form.* 168. *Us'd formerly in* Proceſſions. ibid. *On what* Days *to be us'd, and* why. 169. *At what* Time *of the Day.* ibid. *One out of every* Family *in the Pariſh to be preſent at it.* ibid. *The Irregularity of ſinging it by* Lay-Men. 170. *The* Method *and* Order *of it.* 171, *&c. When properly* ended. 504

Liturgy, *the Lawfulneſs and Neceſſity of a National precompos'd one,* 1, &c. — *Of the Church of* England, *how it ſtood before the* Reformation. 24. *What was done in relation to it in King* Henry *VIIIth's Reign.* ibid. *See* Common-Prayer Book.

Lord be with you, *why plac'd between the* Creed *and* Lord's Prayer. 154

Lord have Mercy upon us, *&c. the* Antiquity *and* Uſe *of this Form.* 155. *Why plac'd before the* Lord's Prayer. ibid. *The* Clerk *and* People *not to repeat a* ſecond time *after the Miniſter.* 156

Lord's Prayer, *preſcrib'd by our* Saviour *for the* conſtant *Uſe of his Church.* 4. *Objections againſt it anſwer'd.* 5, &c. *Always us'd by the* Primitive *Church.* 8. *Why us'd in all* Offices, *and generally at the* Beginning. 127. *Why repeated* aloud *by the* whole Congregation. 128

Lord's Supper, *daily receiv'd by the Primitive Church.* 303. *The Care of the Church in adminiſtring it to Perſons in danger of* Death. 451. *See* Communion-Service.

Low-Sunday, what *Day ſo called, and* why. 236

St. Lucian, *Confeſſor and Martyr, ſome* Account *of him.* 58

Lucy, *Virgin and Martyr, ſome* Account *of her.* 81

Lunar Year, *how* computed. 45

M.

MAchutus, *Biſhop, ſome* Account *of him.* 78

Margaret, *Virgin and Martyr at* Antioch, *ſome* Account *of her.* 70

St. Mark's *Day, why obſerv'd as a Day of* Abſtinence *by the Church of* Rome. 202

Marriage, *a Divine Inſtitution.* 385. *Muſt be perform'd by a* lawful Miniſter. ibid. *Not before* Banns *be publiſh'd, or Licence obtain'd.* 386, 387. *At no time* prohibited. 388. *Tho' not decent at ſome Seaſons.* 389. *To be ſolemniz'd in one of the Churches where* Banns *were publiſh'd.* ibid. *To be perform'd between the Hours of* eight *and* twelve *in the* Morning. 390. *In* what part of the Church *to be ſolemniz'd.* 391. Who *to be preſent at the Solemnization.* ibid. *The Man why to ſtand at the* Right Hand *of the Woman.* 392. *The* Impediments *to Marriage, what they be.* 393. *No* Couſins *prohibited Marriage.* 397. *The* mutual Conſent *of the Parties to be ask'd.* 399. *The* Husband's *Duty.* 400. *The* Wife's *Duty.* ibid. *The* Father *or* Friend *why to* give *the Woman.* 403. *And the* Miniſter *why to* receive *her.* 404. *Their* Right Hands *why to be join'd.* ibid. *The mutual Stipulation explain'd at large.* ibid. *The meaning of the* Ring. *See* Ring. *The marry'd Perſons ought to receive the* Sacrament. 417

St. Martyn, *Biſhop and Confeſſor, his Tranſlation.* 69

Martyrs, *the Days of their* Death, *why obſerv'd, and why call'd their* Birth-Days. 193

Mary Magdalen, *why her Feſtival is diſcontinu'd.* 70, & 531

——*The* Virgin, *her* Viſitation, *on what Day formerly commemorated.* 69. *Her* Nativity, *on what Day formerly commemorated.* 73. *Her* Conception, *on what Day formerly commemorated.* 80

Matri-

Matrimony. *See* Marriage.
St. Matthias's *Day, the true time of keeping it in* Leap-Years. 250
Maundy Thursday, *why so call'd.* 227. *The* Epistle, *why concerning the Institution of the* Lord's Supper. ibid. *The Practice of the* Primitive *Church on this Day.* ibid. *The* Church-Doors *why set open on this Day.* 228
May xxix. *A Form of Prayer for it.* 521
St. Michael, *why particularly commemorated.* 252
Midlenting, *or* Mothering, *the Rise of that Custom.* 225
Milk, Honey, *and* Salt, *why given antiently to the* New-Baptiz'd. 315
Ministers, *sometimes to* stand, *and sometimes to* kneel, *why.* 157
Ministry, *the Necessity of a* Divine Commission *to qualify a Person for the Ministry.* 96. *The Necessity of* Episcopal *Ordination.* 99. Three distinct Orders *set apart by the Apostles to the Ministry.* 109
Money *given at the* Offertory, how *and* when *to be dispos'd of.* 311
Moon. *See* Easter. *See* Epact. *See* Golden Number.
Mothering. *See* Midlenting.
Musical Instruments *us'd in singing of* Psalms. 135

N.

NAme *given to Children at* Baptism, *why.* 334. Heathen *and* Wanton *Names prohibited.* 335. *To be given by the* Godfathers *or* Godmothers, *and why.* 336
Name *of* Jesus, *what Day so call'd.* 71
New Moon, *how to find it by the* Golden Number *in the Kalendar.* 37. *See* Epact. *See* Easter. *See* Golden Number.
Nicene Creed. *See* Creed Nicene.
Nicholas, *Bishop of* Myra *in* Lycia, *some* Account *of him.* 80
Nicomede, *a* Roman *Priest and Martyr, some* Account *of him.* 68
November V. *a Form of Prayer for it.* 511

O.

OBlation *of the* Eucharist *after* Consecration, *always practis'd by the* Antients. 291. *Our present Prayer of* Oblation *mangled and displac'd.* 540
Octaves, *or the* eighth *Days after the principal Feasts, how formerly observ'd.* 215. *For what reason.* 287
Ordination, *by a* Bishop, *the Necessity of it.* 99. Presbyters *never invested with it.* 101. *At what* Seasons *perform'd.* 210
Organs, *the* Antiquity *of them.* 135
Ornaments, *or* Habits, *enjoin'd to be worn by the* Ministers, *and in the* Church. 104. *Offensive to* Bucer *and* Calvin. 111. *Discontinu'd in the second Book of King* Edward. ibid. *But restor'd again by Queen* Elizabeth. ibid.
O Sapientia, what *Day so call'd, and* why. 81

P.

PAll *at the* Communion. *See* Corporal.
Palla Altaris, *and* Palla Corporis, *what, and how distinguish'd.* 266
Palls *worn by* Archbishops, *the* Original *of them.* 60
Palm-Sunday, *why so call'd.* 225
Paranymphs, *or* Bridemen, *their* Antiquity. 392
Parents, *not allow'd to stand* Godfathers *or* Godmothers *for their* own *Children.* 324
Passion-Sunday, what *Sunday so called, and* why. 225
Passion-Week, *why call'd the* Great Week, *and the* Holy Week. 225. *How formerly observ'd.* 226. *How observ'd by the Church of* England. ibid.
Pastoral Staff, *an* Account *of it.* 111
St. Paul, *why commemorated by his* Conversion. 250
A Peal *to be rung* before *and* after *every* Burial. 470, & 488
Penitents, *the Form of driving them out of the Church on* Ashwednesday. 223. *The Form of reconciling them on* Maundy Thursday. 227
Perpetua, *a* Mauritanian *Martyr, some* Account *of her.* 62
Pie, *why so called.* 142
Pica Letters, *why so called.* 142
Polygamy *forbid by the New Testament.* 543
Pope *receives the Sacrament* sitting. 298

Postills, Sermons *formerly so call'd, and why.* 272
Prayer, *an Essential to* Confirmation. 381
Presbyters *were never invested with the Power of* Ordination. 101. *The same Persons call'd both* Presbyters *and* Bishops *in the New Testament.* 103
Primer *of King* Henry *VIII. some* Account *of it.* 25
Prisca, Roman *Virgin and Martyr, some* Account *of her.* 59
Processions, *what sort of them allow'd in* England. 237
Psalms *us'd by the* Apostles *and* Primitive *Christians.* 9, & 132. *Why they follow the* Confession *and* Absolution. 132. *Why us'd* oftner *than any other part of* Scripture. ibid. *Whether all the Members in a* mix'd *Congregation may properly use some Expressions in the Psalms.* 133. *Why sung or said* by course. 134. *By whom first set to* Musick. ibid. *Why to be repeated* standing. 135. *The* Course *observ'd in reading them.* 136. *To be us'd after the Translation in the Old Bible.* 137
Purification, *the Feast of it.* 250. *Why called Candlemas-Day.* ibid.

Q.

Quinquagesima Sunday. *See* Septuagesima.

R.

Remigius, *Bishop of* Rhemes, *some* Account *of him.* 75
Responds, *what they were.* 142
Responses, *the Design of them.* 128
Revelation (*the Book of*) *why not read for* Lessons. 141
Richard, *Bishop of* Chichester, *some* Account *of him.* 63
Ring *in* Marriage, *the Remains of the old* Coemption. 407. *Why made use of rather than any thing else.* ibid. *Why a* Gold *one.* 408. *What intimated by its* Roundness. ibid. *The Use of it* antient *and* universal. ibid. *Why laid upon the* Book. 409. *Why put upon the* fourth Finger *of the Woman's* Left Hand. ibid. *The* Words, *at the Delivery of it, explain'd at large.* ibid. &c.
Rochet, *the* Antiquity *and* Use *of it.* 109
Rogation-Days, when *and* why *first observ'd.* 237. *Why continu'd at the* Reformation. ibid. *Defer'd by the* Spaniards *till after* Whitsuntide, *and why.* 536
Rosemary, *why given at* Funerals. 471
Rule for finding Easter. *See* Easter.

S.

Sacrament *to be receiv'd* kneeling. *See* Kneeling.
Saints-Days, *how observ'd in the* Primitive *Church.* 193. *How observ'd by the Church of* England. 194. *The Days of Saints* Deaths, *why call'd their* Birth-Days. 193
Salt, Milk, *and* Honey, *why given formerly to the* New-Baptiz'd. 315
Saturday, *why the* Jewish *Sabbath.* 190. *How observ'd by the* Eastern *Christians.* 191
Schismaticks, *not to be admitted to the* Communion. 262
Self-Murderers, *not capable of* Christian Burial. 468. *Whether those that kill themselves in* Distraction *are excluded by the* Rubrick. ibid.
Sermon, *the* Antiquity *and* Design *of it.* 271. *Antiently perform'd by the* Bishop. 272. *Why called* Postill. ibid.
Septuagesima, Sexagesima, *and* Quinquagesima *Sundays, why so call'd.* 218. *How observ'd formerly.* ibid.
Shrove-Tuesday, *why so call'd.* 219
Sick. *See* Visitation of the Sick.
Silvester, *Bishop of* Rome, *some* Account *of him.* 81
Sitting *at the* Sacrament *practis'd by the* Pope *and the* Dissenters. 298. *By whom first introduc'd.* ibid.
Song of Solomon, *why not read for* Lessons. 139
Spousage, *what are the proper* Tokens *of it.* 407
St. Stephen, *St.* John, *and* Innocents, *their Days why observ'd immediately after* Christmas-Day. 213
Strangers *from other Parishes not to be admitted to the Communion.* 262
Sunday, *why observ'd by the* Christians. 190
Surplice, *the* Lawfulness *and* Decency *of it.* 106. *Why* white. 107. *Why*

Why made of Linen. ibid. *Why made* looſe. ibid. Objections *againſt it anſwer'd.* ibid.
St. Swithun, *Biſhop of* Wincheſter, *his Tranſlation.* 69
Symbolum, *the* Creed, *why ſo call'd.* 109
Synodals, *what they were.* 142

T.

TAble to find Eaſter for ever. 52. *The Biſhops of* Alexandria *firſt appointed to give Notice of* Eaſter-Day *to other Churches.* ibid. Cycles *afterwards drawn up.* ibid. *The* Cycle *of* 84 *Years.* ibid. *The* Cycle *of* 532 *Years, or* Victorian *Period.* 53. *The laſt Cycle eſtabliſh'd by the Church.* 54. *And afterwards adapted to the Calendar.* ibid. *Which was the Occaſion of placing the* Golden Numbers *and* Dominical *Letters in the* Calendar. ibid. *From which two Columns the* Table to find Eaſter for ever *is drawn.* ibid. *See* Eaſter.
Thankſgiving (*Forms of*) when, *and* upon what Account *they were added.* 187
——*Of* Women after Child-Birth, *why plac'd after the Office for the* Burial of the Dead. 489. *The* Reaſonableneſs *of it.* ibid. *The* Original *of it.* 490. *The* Time *when they muſt do it.* 491. *The* Place *for doing it.* 492. *To perform this Office in* private Houſes *very abſurd.* ibid. *The Woman to be* decently apparell'd. 493. *In what part of the Church ſhe is to* kneel. ibid. *In what part of the* Service *ſhe is to be churched.* 495. *The Woman formerly to offer her* Chriſom. 497. *What the* accuſtom'd Offerings *are now.* 498
St. Thomas, *why commemorated immediately before* Chriſtmas. 249
Times, *the Neceſſity of ſetting apart* ſet Times *for the Performance of Divine* Worſhip. 84. *See* Hours.
Transfiguration of our Lord, *what Day ſo call'd.* 71
Trine Immerſion, *formerly us'd in Baptiſm.* 340. *Why diſcontinu'd.* ibid.
Trinity Sunday, *why not of very early Date.* 245. *Why obſerv'd the Sunday after* Whitſunday. ibid.
Tunicle, *an* Account *of it.* 110

V.

VAlentine, *Biſhop and Martyr, ſome* Account *of him.* 61. *The Original of chooſing* Valentines. ibid.
Veils *us'd formerly by Women when they were church'd.* 493
Venite Exultemus, *why us'd juſt before the Pſalms.* 131
Verſes, *what they were.* 142
Veſſels *us'd in* private Baptiſm *to hold the* Water, *how to be diſpos'd of.* 356
Veſtment. *See* Cope.
Vincent, *Deacon of* Spain, *and Martyr, ſome* Account *of him.* 60
Vigils. *See* Eves.
Violent Hands. *See* Self-Murderers.
Viſitation of the bleſſed Virgin, *what Day ſo call'd.* 69
——Of the Sick, *why the Office for it is plac'd next to that of* Matrimony. 419
Viſiting the Sick, *a Duty incumbent upon* all. ibid. *Eſpecially upon the* Clergy. 420. *Whom the Sick are to ſend for.* ibid. *And at the* Beginning *of their Sickneſs.* ibid. *Whether the* Miniſter *be confin'd to the Order in the* Common-Prayer Book. ibid.
Unction *in* Baptiſm *preſcrib'd by the firſt Book of King* Edward *VI.* 342. *Whether it belong'd to* Baptiſm *or* Confirmation. ibid. *How they were* diſtinguiſh'd *in the* Primitive *Church.* 343
——*In* Confirmation, *Primitive and* Catholick. 382
——*Of the Sick preſcrib'd by the firſt* Book *of King* Edward *VI.* 441. *Us'd by the* Apoſtles *in order to* Healing. 442. *Why, and in what ſenſe preſcrib'd by St.* James. 443. *How us'd by the* Primitive *Church.* 445. *How by the* Antient *Church.* 446. *How abus'd by the Church of* Rome. 447. *How far countenanc'd at the* Reformation. ibid.

W.

WAfer-Bread *us'd formerly in the* Euchariſt, 309. *Enjoin'd by Q.* Elizabeth, 541. *And allow'd by the* Scotch *Liturgy.* ibid.

Wakes *in Country-Parishes, the* Original *of them.* 95
Washing with Water, *us'd by all Nations as a Symbol of* Purification, 313. *How it typifies a* New Birth. 314
Water *mix'd with the* Eucharistical Wine *by the* Primitive *Christians.* 277. *Not essential to the Sacrament.* ibid.
Water *us'd in* private Baptisms, *how to be disposed of.* 356
White Garments *given antiently to the* New-Baptiz'd. 234, 236. *For what Reason.* 315. *See* Chrisom.
Whit-Sunday, *how* antiently *observ'd.* 240. *Why so called.* ibid.
Whitsun-Week, *how observ'd formerly.* 243

FINIS.